

230618-1 Re 8, The 7th Seal & the First Four Trumpet Judgments–CThurman

The 6th chapter presented the Lamb of God loosing six of the seven seals that were upon a book that could be seen to have writing on both sides, on the inside and on the outside of the pages. This book appears to be this book, the Book of Revelation. At the opening of the sixth seal we read that men of every station in life desired to hide themselves from God because they understood that the wrath of Lamb was *about to be* unleashed upon them. And though there was a great earthquake, the sun turned black as sackcloth of hair, the moon reflected the color of blood, the stars of heaven fell to the earth, the heaven departed as a scroll, and the mountains and islands moved out of their places (cf. Re.6.12-15) THIS WAS NOT THE OUTPOURING OF THE WRATH OF GOD. These things WERE ONLY INDICATORS or precursors to the outpouring of God's wrath, which shall fall in its purest form, without mixture, and full-blown.

*Re.6.16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 For the great day of his wrath is come; and who shall be able to stand?*

Then we turned to the 7th chapter. We ought to note that this chapter falls between the opening of the 6th and 7th seals. If the Book of Revelation is a sequential unfolding of events, and most of this Book does appear to be a sequential unfolding of events, then chapter 7 presents a temporary suspension of events in order to seal the 144,000 male, virgin Israelites in their foreheads (ch. 7.1-8) and to explain the sudden appearance of an innumerable host of Gentile martyrs that have come before the throne of God in heaven (ch. 7.9-17). Of these Gentile martyrs it is said that they came out of great tribulation, and if we were to emphasize the definite article supplied in the Greek text, then these martyrs came out of *the* great tribulation.

Re 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of (the [could be added]) great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

In the 8th chapter the 7th seal is loosed. The purpose for this seal is to introduce a series of seven trumpet-judgments which judgments continue to the end of the 11th chapter. The first four of these trumpet judgments are in this 8th chapter.

Chapter 8

1 ¶ And when he had opened the seventh seal, there was silence in
(the Lamb, cf. Re.6.1)

was, ἐγένετο, 3s. aor. of γίνομαι, tss. to do, to fulfill, to become (8.8), to come to pass, to follow (8.7), etc.

silence, σιγή, a noun twice used in the NT (cf. Ac.21.40); the verb is σιγάω, tss. kept close (Lk.9.36), held peace (Lk.20.26), to keep silence (1Co.14.28).

heaven about the space of half an hour.

half an hour, ἡμιώριον, only this once in the NT, ἥμι half (cf.Lk. 10.30) + ὥρα, hour (89), time (11), day (1), eventide (1), instant (1), season (3), high time (1), short (1).

ὥρα, hour (9), time (1) is in the book of Revelation ten times. (Re.3.3, 10, 9.15; 11.13; 14.7, 15, time; 17.12; 18.10, 17, 19) Hour always refers to a short time. In Re.9.15, it is less than a day's time. While an hour would not be necessarily 60 minutes' time as we think of it, it is a very short period of time.

Concerning the term hour

'Ten times in the Apocalypse an 'hour' (*hōra*) is referred to ..., and the references show that it means *a short period of time*. Surely no one will claim that the word means sixty minutes! With this meaning before us, 'half an hour' must mean a *very short period of time*. What then, is signified in chapter viii.i, is that in the Unfolding Drama there is an ominous break between the Seal and Trumpet Judgments, a very brief period of tense expectation.' *The Unfolding Drama of Redemption*, W. Graham Scroggie, Zondervan Publishing House, p.372.

Notice that the purpose for the opening of the 7th seal is to give a brief *pause* before the sounding of the seven trumpet judgments begins. This lends good reason to say that these things, the seals, the trumpet

judgments and the vials of wrath all unfold sequentially, that all of these things occur in the order that they are revealed. Is not the reader to understand that at the opening of the 7th seal the things we read in verses 2-6 occur?

Re 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast [it] into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

1 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον

2 *And I saw the seven angels which stood before God; and to them were given seven trumpets.*

stood, ἐστήκασιν, 3pl. perf. of ἵστημι, tss. to appoint, to establish, to set, to stand, to stand forth, etc.

were given, ἐδόθησαν, 3pl. aor. pass. of δίδωμι, tss. to commit, to give, to deliver, etc.

stood, 3s. aor. pass. of ἵστημι, see directly above. This is the only instance of a 3s. aor. pass. verb in the NT.

2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες

3 And another angel came and stood at the altar, having a golden censer;
holding, possessing

censer, λιβανωτόν, acc. sing. of the noun λιβανωτός, vss. 3, 5.

and there was given unto him much incense, that
(purpose for giving him *much* incense)

incense, θυμιάματα, acc. pl. of the noun θυμίαμα, tss. *incense* (4 [Re.8.3, 4]), *odors* (2 [Re.5.8; 18.13]).

he should offer [it] with the prayers of all saints upon the golden altar
give

should offer, δώση, 3s. aor. subj. of δίδωμι, *to give*, see directly above.

altar, θυσιαστήριον, noun, always tss. *altar* (23); the noun θυσία, is tss. *sacrifice*.

which was before the throne.

At this place it is assumed that the reader has a ready understanding of several things concerning the tabernacle that was made under the direction of Moses. Those things are in the Book of Exodus, in chs. 25-30.

The golden altar which the apostle John sees is the golden altar of incense. It was made of shittim wood overlaid with gold. (cf. Ex.37.25) Upon this golden altar, live coals from off of the brazen altar were to be placed and then a special mixture of spices for the incense (cf. Ex.30.34, 35, note 'perfume' is also tss. 'incense in v.37]) was laid upon the live coals. This was burning of incense was done every morning and evening. (cf. Ex.30.7, 8) The incense would send up an acceptable, pleasing fragrance before the LORD, which represents the ceaseless intercessions of Christ (shown by the mediation of Aaron, the High Priest) in behalf of His children. (cf. Lev.4.7, blood anoints the horns of the incense altar; He.7.25)

suffer and die; children their parents; husbands, their wives; and wives their husbands; their prayers went up to God against these wicked men and women. Certainly those prayers included, God save some of them.

Ac 7:60 And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

But it is also quite correct to understand that their prayers included statements of retribution prayed, and yes, prayed according to the will of God. It is only that then was not the time for those prayers to be answered – that is, until now.

Job 5.3; Ps.5.8-12; **40.10-17**; 69.18-29; **70.1-5**; 140.9, 10; LK.18.7; Re.6.10.

Job 5.3 I have seen the foolish taking root: but suddenly I cursed his habitation.

Ps.40.13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

At this point, after the angel offered incense upon the golden altar, it seems that he then returns to the brazen altar to fill the golden censer with live coals.

4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ

5 And the angel took the censer, and filled it with fire of the altar,
(golden) (coals of) (brazen)

took, εἴληφεν, 3s. perf. of λαμβάνω, *to take, receive*.

filled, ἐγένευσεν, 3pl. aor. of γεμίζω, and always tss. *to fill*. (Re.8.5, 15.8)

The brazen altar is the place of judgment. And in the Scriptures brass signifies judgment.

With reference to Ex. 38.8: Clearly the brass laver is a type for *self*-judgment. The laver was made of *brass*. Brass symbolizes judgment. (Lev.26.19; Nu.21.9; Deu.28.23; Jud.16.21; 2Ki.25.7; Re.2.18) It is made of the *lookingglasses* of certain women. Lookingglasses are mirrors used to reflect back an image so that they might view a reflection of themselves in it and discern any defects. And it is the **11th** item, the number for judgment, to be described of those thing listed in Exodus chs. 25-30: ¹the ark, ²mercyseat, ³table, ⁴candlestick, ⁵tent, ⁶vail, ⁷brazen altar, ⁸priests garments, ⁹dedication service, ¹⁰altar of incense, and the ¹¹laver.

and cast it into the earth: and there were voices, and thunderings,
(the censer)

and lightnings, and an earthquake.

thunderings, βρονταὶ, nom. pl. of the noun βρόντη, always tss. with the English *thunder*.

lightnings, ἀστραπαὶ, nom. pl. of the noun ἀστραπή, tss. *lightning* (8 [cf. Re.4.5; 8.5; 11.19; 16.18]), *bright shining* (1).

earthquake, the noun σεισμός, *tempest* (of water [1]), *earthquake* (Re.6.12; 8.5; 11.13, **twice**, 19; 16.18, **twice**); the verb is σείω, is tss. *to move, to quake, to shake* (Re.6.13).

In this Revelation text there is no vail. The time is post-crucifixion.

In simplest terms John is shown that the judgment of God begins to fall upon the earth at the sounding of the seven trumpets.

5 καὶ εἴληφεν ὁ ἄγγελος τὸ λιβανωτὸν καὶ ἐγέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ
θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ
ἀστραπαὶ καὶ σεισμός

6 And the seven angels which had the seven trumpets prepared themselves
are holding

which had, ἔχοντες, nom. pl. masc. part. pres. of the verb ἔχω, *to have, to possess, etc.*

trumpets, noun of σάλπιγξ, is tss. both *trump* and *trumpet*. **cf. Re.1.10; 4.1; 8.2, 6, 13; 9.14.**

prepared, ἠτοίμασαν, 3pl. aor. of the verb ἐτοιμάζω, tss. *to prepare, to ready, to provide*. **cf. Re. 8.6; 9.7, 15; 12.6; 16.12; 19.7; 21.2.**

sound, of the verb σαλπίζω, tss. *to sound, to sound a trumpet*. **cf. Re.8.6, 7, 8, 10, 12, 13; 9.1, 13; 10.7; 11.15.**

to sound.
trumpet.

sound, σαλπίσωσιν, 3pl. aor. subj. of σαλπίζω, see directly above.

6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν εαυτοὺς ἵνα
σαλπίσωσιν

7 ¶ The first angel sounded, and there followed hail and fire mingled
trumpeted was mixed
combined

sounded, ἐσάλπισεν, 3s. aor.

followed, ἐγένετο, 3s. aor. of γίνομαι, tss. *to do, to fulfill, to become (8.8), to come to pass, to follow (8.7), was (8.1), etc.*

hail, χάλαζα, a noun only in the NT Book of Revelation and always tss. with the English *hail*. cf. **Re.8.7; 11.19; 16.21 (twice)**.

mingled, μεμιγμένα, nom. pl. neu. part. perf. pass. of the verb **μίγνυμι**, found in the NT four times and tss. *to mingle*; so 'mixed' or 'combined'. cf. **Re.8.7; 15.2**.

*Job 38.22 ... hast thou seen the treasures of the hail,
23 Which I have reserved against the time of trouble, against the day of
battle and war?*

with blood, and they

(the hail, fire, & blood)

were cast upon the earth:

(these were upon
the whole earth)

were cast, ἐβλήθη, 3s. aor. pass. of βάλλω, *to cast, to put, to strike, to throw, to send*.

and the third part of trees was burnt up, and all green grass was burnt up.

was burnt, κατεκάη, 3s. aor. pass. of κατακαίω, tss. *to burn* (**Re.17.16**, κατακαύσουσιν, 3pl. fut.), *to burn up* (**Re.8.7**), *to utterly burn* (**Re.18.8**, κατακαυθήσεται, 3s. fut. pass.), which are the only three places this Greek verb is found in the Book of Revelation.

green, χλωρός, an adj. tss. *green* (**Re.8.7; 9.4**), *pale* [horse] (**Re.6.8**),

Mixed with blood. There is no reason to understand anything communicated here in a typical sense. Hail is hail, fire is fire, and blood is blood. If one of these is literally understood then the others are also understood literally.

These trumpet judgments are not to be confused with the judgments of Revelation ch. 16. Those judgements are thoroughly destructive. In this chapter are only partial destructions.

Re.16.3 And the second angel poured out his vial (of God's wrath [cf. Re.15.7]) upon the sea; and it became as the blood of a dead [man]: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

It is correct to say that the hail, fire and blood fell upon the whole earth, but that the destruction as a result of them being cast into the earth was that 1/3rd of the earth's trees and grasses should be burned up. The trumpet judgments 1-4, and 6 are similar in that their destruction is 1/3rd of a whole.

'The sense does not seem to be that the tempest would be confined to a third part of the world, and destroy *all* the trees and the grass *there*; but that it would be a sweeping and general tempest, and that wherever it spread it would prostrate a third part of the trees and consume all the grass.' *Barnes' Notes, Revelation*, p.195 (Barnes does as most then to follow this up with a spiritualization of the text.)

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι καὶ ἐβλήθη εἰς τὴν γῆν καὶ τὸ τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς κατεκάη

8 And the second angel *sounded, and as it were a great mountain burning* trumpeted (was)

burning, καιόμενον, nom. sing. neut. part. pres. pass. of καίω, tss. to *burn* (all passive voice verbs), and to *light* (the only active voice verb, Mt.5.15). **Re.4.5; 8.8, 10; 19.20; 21.8.**

with fire was cast into the sea: and the third part of the sea became blood;

was, ἐγένετο, 3s. aor. of γίνομαι, tss. to do, to fulfill, to become (8.8), to come to pass, to follow (8.7), was (8.1), etc.

blood, αἷμα, a noun and always tss. with the English blood.

There was something that to the apostle John appeared *like* a great mountain burning that was cast into the sea and the waters turned into blood, not like blood. In the history of mankind something like this has only occurred once, and it was in Egypt.

Ex.7.17 Thus saith the LORD, In this thou shalt know that I [am] the LORD: behold, I will smite with the rod that [is] in mine hand upon the waters which [are] in the river, and they shall be turned to blood.

18 And the fish that [is] in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and [that] there may be blood throughout all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to blood.

21 And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

Ps.105.29 He turned their waters into blood, and slew their fish.

The term *sea* is not limited to large bodies of salt water. It can refer to any large body of water; for example the Sea of Galilee, which is also called the *Lake of Gennesaret* (Lk.5.1) is a fresh water body of water.

8 Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

were destroyed, 3s. aor. pass. of διαφθείρω, tss. *to corrupt, to perish, to destroy*.

9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχὰς καὶ τὸ τρίτον τῶν πλοίων διεφθάρη

10 And the third angel sounded, and there fell a great star from heaven, trumpeted

stars, tss. of the noun ἀστήρ, tss. always with the English *star* (24).

burning as it were a lamp, and it fell upon the third part of the rivers,

burning, καίόμενος, nom. sing. masc. part. pres. pass. of καίω, tss. *to burn* (11 and passive voice), *to light* (the one active voice verb).

lamp, λαμπάς, a noun tss. *lamp* (Re.4.5; 8.10), *torch* (Jn.18.3), *light* (Ac.20.8).

and upon the fountains of waters;
wells

fountains, πηγὰς, acc. sing. of the noun πηγή, tss. *fountain, well*.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπάς καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς ὑδάτων

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

wormwood, only this once in the NT, the accusative form of ἄψινθος.

was darkened, σκοτισθῆ, 3s. aor. subj. pass. of σκοτίζω, and always tss. *to darken*. (Re.8.12; 9.2)

shone, φαίνη, 3s. pres. subj. of the verb φαίνω, tss. *to appear, to be seen, to shine* (Re.1.16, *shineth*; 8.12, *shone*; 18.23, *shine*; 21.23, *shine*).

third part of it, and the night likewise.

This seems to say that there is a loss of 1/3rd of the daytime and the nighttime so that the cycle changes from a 24hr. cycle to a 16 hour cycle. Eight hours is gone. How disruptive would this be to the inhabitants of the earth? While I cannot explain how this will occur, the text says that rather than the earth being smitten it is the sun, moon and stars that are smitten. Perhaps it is from the perspective of John that he understands one-third of the day and night has ceased.

Is.24.19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Either that the revolving of the sun, moon and stars has been increased so that we lose this much of the day and night time; or, if the earth also rotates perhaps it does so at a faster rate of speed, or both. But whether we can explain it we believe it is true. It shall come to pass.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων ἵνα σκοτισθῆ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς καὶ ἡ νύξ ὁμοίως

έν

13 And I beheld, and heard an angel flying through the midst of heaven,
one

flying, πετωμένου, gen. sing. masc. part. pres. of πέτομαι, and the verb is only this once in the NT; another verb, also only used in the Book of Revelation is πετάομαι, is also tss. *to fly* (Re.4.7; 8.13; 14.6; 19.17); the noun πετεινόν, is tss. *fowls, birds*.

midst of heaven, μεσουρανήματι, dat. sing. of the noun μεσουράνημα, μέσος among, between, mid-, midst, etc. + οὐρανός tss. *air, heaven, heavenly, sky*; μεσουράνημα, is only found in the Book of Revelation, Re.8.13; 14.6; 19.17.

saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth

woe, οὐαί, an interjection tss. *woe, alas*; Re.8.13 (3 times); 9.12 (twice); 11.4 (twice); 12.12; 18.10, 16, 19.

inhabitants, κατοικοῦσιν, dat. pl. masc. part. pres. of κατοικέω, tss. *to dwell, to inhabit*.

ἐκ τῶν λοιπῶν
by reason of the other voices of the trumpet of the three angels,
– from, for – remaining noises

other, λοιπῶν, gen. pl. of the adj. λοιπός, tss. *remnant* (Re.11.13; 12.17; 19.21), *remain* (Re.3.2), *other* (Re.8.13), *residue, rest* (Re.2.24; 9.20; 20.5).

voices, φωνῶν, gen. pl. of the noun φωνή, also tss. *noise, sound*.

which are yet to sound!
about trumpet

which are yet, μελλόντων, neut. part. pres. of μέλλω, meaning ‘to be ready, to be about.’

Review the things of this chapter:

The opening or loosing of the seventh seal gave pause for each of the seven angels to receive their trumpets and prepare to sound them in order, from the first to the seventh.

Then an angel offered up incense with the prayers of the saints before God, after which he cast upon the earth a censer full of coals that he had taken from the brazen altar. This signals the angels to begin sounding their trumpets in order, one by one.

The first trumpet: hail and fire, mixed with blood, destroy **one-third** of all trees and grasses on the earth.

The second trumpet: something like a great mountain burning with fire was cast into the sea so that **one-third** of those became blood and all life in those waters died, and the ships destroyed.

The third trumpet: a star burning like a torch, called 'Wormwood' fell upon **one-third** of all the earth's fresh water supplies, so that the wells and fountains and rivers became poisonous; and many souls died.

The fourth trumpet: **one-third** of the sun, moon, and stars were smitten so that they did not shine for one-third of the day or the night.

After this the apostle John saw one angel flying through the midst of heaven crying out, Woe, woe, woe because of the remaining three trumpets that are to sound. The fifth and sixth trumpets sound in the next chapter (9), and the seventh in chapter 11. Then, only after these trumpets have blown, shall the seven angels begin to pour out the vials of the wrath of God upon the earth (ch.15.7, 16.1)

What do we say? It is as simple to understand as it is written. Every child of God can understand this for himself.

The wrath of God abides upon the unbelieving. The Lord Jesus bore the wrath of God against sin in His own body when He died upon the cross. As fearful as all of these things are that we are reading it is nothing to

compared to spending an eternity suffering for sins against God in a lake that burns with fire and brimstone.

Believe on the Lord Jesus Christ and you shall be saved from the wrath to come.

13 Καὶ εἶδον καὶ ἤκουσα ἑνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν