

## THE REVELATION TO JOHN

### EXEGESIS VERSES 1 – 2:

<sup>GNT</sup> Revelation 8:1 Kai. oʽtan hnoixen thn sfragida thn ebdomhn( egeneto sigh. en twʽ ouranwʽ wj hmiwʽrionʽ

<sup>NAS</sup> Revelation 8:1 **And when He broke the seventh seal, there was silence in heaven for about half an hour.** *Kai, (cc) oʽtan (temp. conj.; "when") hnoixen anoigw (viaa--3s; "He broke"; Christ as the subject) thn h' ebdomhn( ebdomoj (d.a. + ord.adj./af-s; "the seventh") thn h' sfragida sfragij (d.a. + n-af-s; "seal") egeneto ginomai (viad--3s; "it became/there was") sigh, (n-nf-s; "silence/quiet/absent any noise"; used 2x; Act.21:40) en (pL) twʽ o' ouranwʽ ouranoj (d.a. + n-Lm-s; ref. 3rd "heaven") wj (ab; "something like/about") hmiwʽrionʽ hmiwʽron (n-an-s; "half an hour"; hapax)*

<sup>GNT</sup> Revelation 8:2 kai. eidon touj epta. aggelouj oij enwpion toul qeoul esthkasin( kai. edoqhsan autoij epta. salpiggejʽ

<sup>NAS</sup> Revelation 8:2 **And I saw the seven angels who stand before God; kai, (cc) eidon o'raw (viaa--1s; ref. John) touj o' epta, aggelouj aggeloj (d.a. + card.adj./am-p + n-am-p; "the seven angels") oij oj (rel pro./nm-p; "who/which") esthkasin( iʽthmi (viPFa--3p; "stand"; the perfect emphasizes their role or act of being stationed in position) enwpion (pg; "before/in the presence of") toul o' qeoul qeoj (d.a. + n-gm-s) and seven trumpets were given to them. kai, (cc) epta, (card. adj./nf-p; "seven") salpiggejʽ salpigx (n-nf-p; "trumpets/horns"; same as 1:10; 4:1) edoqhsan didwmi (viap--3p; "had been given") autoij autoj (npdm3p; ref. angels)**

### ANALYSIS VERSES 1 – 2:

1. Having concluded the parenthesis of chapter 7, we now resume the chronological flow of the 7 seal judgments.
2. As noted previously, each of these seals are opened immediately at the onset of Daniel's 70<sup>th</sup> week, with each judgment fulfilled in its proper time during the first 3+ years.
3. John introduces this seal with a change of temporal conjunction from "oʽte - hote/**when**" beginning the 1<sup>st</sup> 6 seals with a more indefinite conjunction "oʽtan - hotan", "**And when He broke the seventh seal**".
4. The indefinite nature looks to the 7 seals presented now as a whole representing the beginning of Daniel's 70<sup>th</sup> week, which time is tied directly into the rapture of the Church and a time which no man knows the hour or day. Mat.24:36
5. Further, it indicates a repeated or contingent action of the previous 6 seals validating the premise that all 7 seals of the scroll were opened without any intervening events and chapter 7 was parenthetical.

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6. There is obviously a stark difference with Christ opening this final **seal** compared to the caricature of events, scenes, peoples, etc. in the previous 6 seals as John notes now **“there was silence in heaven for about half an hour”**.
7. This indicates that a hush came over the inhabitants **in heaven** in giving undivided attention to the event at hand. Cp.Act.21:40
8. Some suggestions as to its significance includes:
  - A. So the prayers of God’s people may be heard. *Are they suggesting that God has not heard any prayers before this period of **silence** and God needs quiet to hear?*
  - B. It represents a temporary cessation of revelation with the **silence in heaven** rather than on earth. *What then is the purpose of interrupting John’s revelation?*
  - C. It is designed as a dramatic pause to signify the awe and dread as the heavenly hosts await the coming events. *While the coming events are dreadful, there is no suggestion that the hosts of **heaven** are in shock or intimidated by them.*
  - D. It is designed to repeat the supposedly primeval **silence** that greeted the first creation by recreating it here as God recreates the world in its upcoming format. *Their premise is wrong per Job 38:7*
  - E. It is merely an indication that the seals are complete. *True, but this still does not address the awkward nature of this verse.*
  - F. It is seen as a liturgical (prescribed form of religious service) **silence** as a prelude to prayer as practiced by Greco-Roman and Jewish rituals. *This implies that the prayers are yet forthcoming, but context implies prayers are already present in vss.3-4.*
  - G. It represents the **silence** of the condemned as they await judgment. Isa.47:5; Amo.8:3 *These verses look to **silence** by those on earth and our verses looks to those in **heaven**.*
  - H. To signify an intense expectation of God’s intervention. *While true, it leaves empty any explanation for the **half an hour** in view.*
  - I. Others try to link this verse with Hab.2:20 and Zec.2:13. *Again, these verses emphasize humanity on earth, not of the heavenly host.*
9. It was clear in chapters 4-5 that the heavenly scene before the opening of the scroll was filled with activity and sounds.
10. This is further implied by the term “ginomai – ginomai/it became/**there was**” indicating that suddenly or abruptly **silence** ensued upon the heavenly host.
11. The quiet nature of **heaven** attached to the 7<sup>th</sup> **seal** indicates that **when** Christ opened the scroll at the onset beginning chapter 6 and as seen finished now in 8:1, the entire host of **heaven** became a silent decorum of assembly in anticipation for the portion of Bible classes we have recently reviewed.
12. It emphasizes the scroll fully exposed and their breathless awaiting for the events to unfold that will unleash the wrath of God upon mankind.
13. They give Christ their undivided attention as He is ready to relate the reality as to how evil the –V world will become and the judgments they are determined and destined to bring upon themselves.
14. With total concentration they are zeroed in on a period of history that will bring to head the Day of the Lord.
15. The period of this silent assembly is then expressed to us as it relates to time to be **about half an hour**.

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16. The conjunction used adverbially “**about**/w/ **hos**” is designed to approximate the time in view in a temporal sense.
17. There is no other period of time that makes any sense here other than in its relationship to the figurative “**hour** of testing” as Daniel’s 70<sup>th</sup> week is so called in Revelation. Rev.3:10 cp. 17:12
18. That the period is approximately half of that **hour** contextually looks to the first half.
19. That it is some less and not more than 3 ½ years is seen in the fact the judgment of **seal** 6 occurs sometime in the 3<sup>rd</sup> year just prior to the beginning of the Day of the Lord. Jer.51:46
20. It is this phrase that gives sense to the 4, 2 grouping of these **seal** judgments.
21. That it is to be viewed in two parts, it is the remaining time of this **half hour** yet to be completely addressed.
22. Further, that the participants are viewed as silent witnesses to these judgments reemphasizes that the 1<sup>st</sup> 6 seals are not the wrath of **God** being unleashed, but the natural consequence of mankind and his own activities.
23. This **half hour** is a silent call that the Day of the Lord is at hand, a reality well known to the inhabitants of **heaven**. Isa.13:6,9; Eze.30:3; Joe.1:15; 2:1,11; Oba.1:15; Zep.1:14
24. This remaining period of tribulational history will be seen as commenced with the sound of the 1<sup>st</sup> of 7 **angels** blowing his trumpet in vs.7.
25. It is the trumpet judgments own grouping of 4, 2 and 1 that correlates it chronology with the same pattern of grouping of the **seal** judgments.
26. The pinnacle earthly event designating that the **half an hour** is coming to completion is the destruction of prophetic Babylon inferred in **seal** 6.
27. It is her destruction that is the tie point between judgment under God’s permissive will, and the beginning of His overruling will.
28. This is seen in the fact that Babylon’s destruction is a direct result of His wrath. (Rev.16:19), yet also as a direct result of man’s stupidity.
29. God is viewed in that vein as introducing the Day of the Lord proper by execution of His overruling will.
30. His overruling will then be advanced with residue judgment as a result of His initial wrath ushering in the Day of the Lord proper.
31. The destruction of prophetic Babylon is commensurate with God’s call to begin the Armageddon campaign. Isa.13:3; Jer.51:53
32. **God** leads the battle charge of wrath for this war to begin with the strategy of overruling evil emphasizing Christ’s strategy for victory in operation Day of the Lord.
33. Other reasons why the first portion of Daniel’s 70<sup>th</sup> week is quiet from the perspective of God’s judgment includes:
  - A. The sealing and commissioning of the 144,000 must take place. Rev.7:1ff
  - B. Antichrist must return from the dead and establish himself over the RRE. Rev.17:8,12
  - C. The two witnesses must appear and call Israel to reversion recovery, much like the ministry of John the Baptist did at the 1<sup>st</sup> Advent. Rev.11:3ff; Mal.4:5-6
  - D. The message about Babylon’s destruction must be given to America and people must have some time to flee the country. Isa.13:14; Jer.50:16; 51:6

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- E. The Zionist movement back to Israel will continue and gain momentum. Isa.43:5ff; Jer.50:8
  - F. The pseudo-peace movement must have time to intensify. 1The.5:2-3
  - G. All of these events will continue to intensify with the peace movement as merely the beginning of labor pains that will crescendo into the actual birth beginning the Day of the Lord. Mat.24:5-8; 1The.5:3
34. The actual trumpet judgments advance the judgment of **seal** 6 understanding a correlation with the appearance of the abomination of desolation, demotion of Satan and destruction of prophetic Babylon.
  35. Each of these events have a direct impact upon Israel and obviously key to the timing of the Day of the Lord is Israel, hence her introduction chapter 7. Rev.12:9,14; 13:2 cp. Dan.9:27
  36. Over the centuries, the Jews have been rejecting **God** and His plan for generations and these generations of –V are judged for all previous generations of –V.
  37. The first big judgment came at the 1<sup>st</sup> Advent that resulted in the decreed desolations on them. Mat.23:32-36; Dan.9:26
  38. As negative as they were at the 1<sup>st</sup> Advent, their evil is not fully realized until the culmination of their treaty with Antichrist (Dan.9:27) that will eventuate in the Satan/mantaking his seat in the Temple of **God**. Dan.11:31 cp. Rev.13:14-15
  39. This is the final insult that the Jews cast at **God** and then the time of Jacob's trouble, the ultimate time of judgment begins for Israel. Jer.30:7; Dan.12:1
  40. While God's wrath is expressed prior to the mid-point of this **hour**, not until the actual mid-point is His wrath viewed as being unleashed against Israel (during Daniel's 70<sup>th</sup> week) in correlation with the world beginning the Day for universal vengeance.
  41. Further observations:
    - A. The various judgments that introduce and accomplish destruction upon the entire world are recorded in the book of Revelation. Rev.6-10
    - B. The Church is not present for any portion of Daniel's 70<sup>th</sup> week since the rapture ends the CA and resumes the Age of Israel. 1The.4:13ff; 5:9 Rev.3:10; 4:1
    - C. Christ Himself accomplishes the destruction and will not stop until it is complete. Isa.10:20-23; 28:22; Dan.9:27
    - D. It is part of the Divine decrees, not accidental or caused by some series of circumstances that man initiates. Dan.11:36
    - E. **God** continues to be +R throughout the terrible judgments He levels on planet earth and its inhabitants. Isa.10:22; Rev.15:3-4; 16:5-7; 19:2
    - F. These physical judgments are Divine retribution on the world and the Jews particularly for their rejection of Messiah and acceptance of Antichrist. Joh.3:19; Isa.5:20
    - G. The purpose of the last half of Daniel's 70<sup>th</sup> week is to completely *shatter the power of the holy people*. Dan.12:7
    - H. However, the Jewish propensity to trust in anything and anyone but their Messiah will have to be completely crushed.
    - I. At the time when they have completely lost any human ability to resist their enemies, their Messiah will return as the conquering hero on behalf of the +V remnant so desperately in need.

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42. In vs.2, the angelic creation again comes into view as John notes, “**And I saw the seven angels who stand before God; and seven trumpets were given to them**”.
43. We have clearly returned to the previous scene in the throne room as these **angels stand** in the presence of **God**, who is sitting on the throne. Rev.5:13
44. That this is a specific group of **angels** is seen in the use of one definite article governing both adjective and noun, “**seven angels**”.
45. Speculation again is fruitless as to their identification other than they obviously have a distinct role to play in execution of the 7 trumpet judgments.
46. The perfect participle of “**who stand**” indicates a preordained commission by **God** for these particular **angels** to serve Him in the capacity of these judgments.
47. They are now front and center at attention ready to dispatch the full execution of God’s overruling will.
48. The 7 **angels were given 7 trumpets**, by who is not mentioned.
49. The real focus of the giving is that authority has been **given to them** by **God** to execute the judgments signified by each trumpet.
50. **Trumpets** were used by Israel on many occasions that include: assembly for battle (Num.10:9), public assembly (Num.10:1-4), sounding an alarm (Num.10:5-9), calling attention to announcements (2Sam.20:1), at the coronation of kings (1Kgs.1:34-39) and at the appearance of **God** on Mount Sinai (Exo.19:16,19).
51. While **trumpets** are associated with solemn warning of judgment and harbingers of war, destruction and calamity (Hos.5:8; 8:1; Amo.2:2; 3:6), the most significant passage that ties the trumpet contextually to the Day of the Lord is Joe.2:1-2.
52. The **trumpets** in our verse image God’s voice and word. Isa.58:1; Hos.8:1; Zep.1:16
53. As these passages make clear, when **God** is speaking in correlation with a trumpet, it is a warning against Israel of impending disaster for their rebellion against **God**.
54. The one thing not to be missed in the Joel and Zephaniah passages that are clearly prophetic pointing to the Day of the Lord is the chronological association.
55. And that is in both cases, the trumpet sound associated with them is viewed in a scenario prior to or near the Day of the Lord with Joe.2:1 most explicit as a herald to this chronological day. Cp.Zep.1:14
56. The 7 **trumpets** of judgment, while they will take us into the Day of the Lord, their sounding precedes that Day and the judgments are to be viewed as either prior to or commensurate with that Day.
57. Therefore, the 7 trumpet judgments are designed chronologically to fill in the time gap between seal 6 (destruction of Babylon) and the Day of the Lord proper.
58. *Review the Chronology of Daniel’s 70<sup>th</sup> Week.*

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### EXEGESIS VERSES 3 – 5:

<sup>GNT</sup> Revelation 8:3 Kai. aʎloj aggeloj hʎqen kai. estaqh epi. tou/ qusiasthriou ecwn libanwton crusouh( kai. edoqh autwʎ qumiamata polla( iʎa dwsei taij proseucaij twh agiwn pantwn epi. to. qusiasthrion to. crusouh to. enwpion tou/qronouʎ

<sup>NAS</sup> Revelation 8:3 **And another angel came and stood at the altar, holding a golden censer;** Kai, (cc) aʎloj (a--nm-s; "another of the same kind") aggeloj (n-nm-s) hʎqen ercomai (viaa--3s) kai, (cc) estaqh iʎthmi (viap--3s; the idea of the passive is to "stand still/stopped/took position") epi, (pg) tou/ to, qusiasthriou qusiasthrion (d.a. + n-gn-s; "the altar") ecwn ecw (circ. ptc./p/a/nm-s; "having/holding") crusouh( crusouʎ (a--am-s; "golden") libanwton libanwtoj (n-am-s; lit. frankincense/incense or the container for it; "censer"; used 2x) **and much incense was given to him, that he might add it to the prayers of all the saints upon the golden altar which was before the throne.** kai, (cc) polla( poluj (a--nn-p; "much") qumiamata qumiama (n-nn-p; "incense/fragrant stuffs for burning") edoqh didwmi (viap--3s; "had been given") autwʎ autoj (npdm3s) iʎa (cs; purpose) dwsei didwmi (vifa--3s; "he will give/add") taij hʎ proseucaij proseuch, (d.a. + n-df-p; "to the prayers") pantwn paj (a--gm-p; "of all") twh oʎ agiwn agioj (d.a. + ap-gm-p; "saints/holy ones") epi, (pa) to, crusouh crusouʎ (d.a. + a--an-s; "the golden") to, qusiasthrion (d.a. + n-an-s; "altar") to, (dans; "the one/which") enwpion (pg; "before") tou/oʎ qronouʎ qronoj (d.a. + n-gm-s; "the throne")

<sup>GNT</sup> Revelation 8:4 kai. anebh oʎ kapnoj twh qumiamatwn taij proseucaij twh agiwn ek ceiroj tou/aggelou enwpion tou/qeouʎ

<sup>NAS</sup> Revelation 8:4 **And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.** kai, (ch) oʎ kapnoj (d.a. + n-nm-s; "the smoke/vapor"; used 13x; emphasizes the content that make up the smoke) twh to, qumiamatwn qumiama (d.a. + n-gn-p; "of the incense) taij hʎ proseucaij proseuch, (d.a. + n-lf-p; "with the prayers") twh oʎ agiwn agioj (d.a. + ap-gm-p; "of the saints) anebh anabainw (viaa--3s; "went up/ascended") enwpion (pg) tou/oʎ qeouʎ qeoj (d.a. + n-gm-s) ek (pAbl; "from out of") tou/oʎ aggelou aggeloj (d.a. + n-gm-s; "the angel's") ceiroj ceir(n-Ablf-s; "hand")

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<sup>GNT</sup> Revelation 8:5 kai. ei|hfen o` aggeloj ton libanwton kai. egemisen auton ek tou/ puroj tou/ qusiasthriou kai. ebalen eij thn ghh( kai. egenonto brontai. kai. fwnai. kai. astrapai. kai. seismojA

<sup>NAS</sup> Revelation 8:5 **And the angel took the censer; and he filled it with the fire of the altar and threw it to the earth;** kai, (cc) o` aggeloj (d.a. + n-nm-s) ei|hfen libanwton (viPFa--3s; "took") ton o` libanwton libanwtoj (d.a. + n-am-s; "the censer") kai, (cc) egemisen gemizw (viaa--3s; "filled/loaded"; used 8x) auton autoj (npam3s) ek (pAbl) tou/ to, puroj pur (d.a. + n-Abln-s; "the fire") tou/ to, qusiasthriou qusiasthrion (d.a. + n-gn-s; "the altar") kai, (cc) ebalen ballw (viaa--3s; "threw/cast it") eij (pa; "toward") thn h` ghh( gh/ (d.a. + n-af-s) **and there followed peals of thunder and sounds and flashes of lightning and an earthquake.** kai, (ch) egenonto ginomai (viad--3p; "there followed/became") brontai. bronth, (n-nf-p; "thunders") kai, (cc) fwnai. fwnh, (n-nf-p; "sounds") kai, (cc) astrapai. astraph, (n-nf-p; "flashes of lightning") kai, (cc) seismojA (n-nm-s; "a shaking/earthquake")

### ANALYSIS VERSES 3 – 5:

1. Before the actual beginning of the trumpet judgments, there is seen a brief preparatory of events in vss.3-6.
2. The scenario is to be likened to preparation for battle to ensure combat readiness.
3. As it relates to God's overruling will and expression of wrath, this preparation centers on **the prayers** of believers. Cp.1Pet.3:12
4. It is the culmination of their **prayers** God puts focus on as the prelude to His wrath.
5. With these **prayers** in total number presented **before God**, the time is now right for Him to respond on their behalf and overruling evil per His Divine design.
6. With the quota of **prayers** presented, the preparation is complete to begin/mobilize the counter attack against the world.
7. We are introduced to **another angel** responsible that this preparation is complete, **"And another angel came and stood at the altar, holding a golden censer"**.
8. This **angel** being **another** of the same kind (a|l|oj – allos) ties him in with the previous 7 as elect and with the commission and authority to function in this capacity.
9. Again, identification is only speculative.
10. He is seen to take a position **at the altar** in heaven in fashion of a priestly function.
11. This denotes his service to **God** in the A/C.
12. He is then seen **holding a golden censer** in his **hand**.
13. The Greek **"censer/libanwtoj – libanotos"** first referred to the **incense** itself, but also was used to refer to the utensil containing the **incense**.
14. The typological significance of gold is that it portrays Deity and indicates that the furniture, utensil and ingredients used are viewed as offerings acceptable to **God**.

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15. That which is offered is clearly revealed in vs.3b, “**and much incense was given to him, that he might add it to the prayers of all the saints upon the golden altar which was before the throne**”.
16. This portion of vs.3 directly equates the **incense** and utensils with prayer.
17. That the **altar** is also of gold makes clear that it is the same **altar of incense** introduced in 6:9 representing the souls of martyrs crying out for justice.
18. Some interpreters have pictured this **angel** going to the **altar** of burnt offering (8:3a), getting coals that are then offered on the **altar of incense** (8:3b) and finally returning to the **altar** of burnt offering to cast **fire** down to the **earth** (8:5).
19. However, this does not fit the contextual flow and there is no indication of such back and forth movement.
20. In the OT, the **censer** was an open utensil that was used to carry live coals from the **altar** of burnt offering. Lev.16:12
21. Based on this some picture the **altar** in our verse serving both functions of burnt offering and **incense**.
22. However, the **fire** taken from the burnt offering on which the **incense** was placed to ignite it would then need to be placed upon the **altar of incense**. Exo.30:7-8
23. It is only natural that **incense** that is to be burned continually has the resource of constant **fire**.
24. Therefore, the reference to the **angel** filling **the censer with the fire of the altar** in vs.5 can be naturally read as already existing **fire** on the **altar of incense**.
25. These points are not arguments against an **altar** of burnt offering existing in the heavenly temple, that altar’s ramifications symbolically or the fire’s origination; only that it is not necessary to make the **altar** in view anything other than **the altar of incense**.
26. As mentioned in the notes in 6:9, that the **altar of incense** is the only **altar** in heaven in view in Revelation highlights that the judgments in view are in response and on behalf of believer’s righteous **prayers** to **God**.
27. That **much incense was given** to this **angel** and it will be added **to the prayers of all the saints upon the golden altar** further emphasizes the perpetuity of prayer that the **altar of incense** represents.
28. At least by implication, symbolically that **prayer (much incense)** is to be added (future tense of didwmi – didomi/he will give/**might add it**) to **prayers** already existing indicates that **fire** is already available on the **altar of incense**.
29. And just as **the smoke** from **the incense** would fill the tabernacle/temple and ascend upward to heaven, so the same affect is now seen in vs.4, “**And the smoke of the incense, with the prayers of the saints, went up before God out of the angel’s hand**”.
30. That the **golden censer** also has **fire** already in it is made clear as the **smoke of the incense** is seen ascending **out of the angel’s hand** in which it is held in correlation to but distinct from **the prayers of the saints**.
31. While the **incense** is symbolic of future **prayers** they are to be viewed in the same vein and as real as already existing **prayers**.
32. The symbolic nature of the **incense** points to the fulfilled quota necessary of **prayers** for **God** to declare the timing for battle engagement.

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33. In other words, many **prayers** are perpetually shot up during Daniel's 70<sup>th</sup> week by believers for **God** to intercede on their behalf, martyrs and others alike.
34. At one point after the events of the 6<sup>th</sup> seal has been realized, sufficient prayer has been produced and **God** will begin to respond with His overruling will full time.
35. The nature (ingredients) of the **incense** was designed to communicate the reality that only prayers with correct content are pleasing to **God**.
  - A. The **incense** was composed of very specific items that were not to be changed, nor could it be employed for one's own personal use. Exo.30:35-37
  - B. This is designed to teach the reality that prayer must be offered in line with the revealed will of **God** and that prayer is not designed for your own personal lusts. Jam.4:3
  - C. The offering of strange **incense** is analogous to prayer that comes from wrong content, wrong motives, or offered apart from proper protocol. Exo.30:9; Lev.10:1; Jam.4:1ff
36. The fact that the coals originated from the **altar** of burnt offering (which foreshadows the cross) is designed to typify the reality that one cannot approach **God** in prayer apart from orientation to the cross, i.e. faith in the work of Christ with respect to sins.
37. That that **altar** is not now pictured in the heavenly temple denotes that Christ sacrifice is complete with eternal ramifications concerning judgment. Rom.6:10; Heb.9:28; 1Pet.3:18
38. Those that reject the sacrifice of Jesus not only cannot effectively pray to **God**, they will inevitably face the wrath of **God** as portended by the events of vs.5.
39. The element of priestly function in the actions of this **angel** further demonstrates that our **prayers** are made effective before God based on the ministry of our Great High Priest, Who is the basis for our confidence in prayer. Heb.4:14-16
40. We do not have to speculate about the nature or identification of the **incense**, since it was previously equated with the **prayers of the saints**. Rev.5:8
41. It definitely appears that when **God** cannot answer a particular prayer at the time it is offered otherwise considered correct and proper, He retains those **prayers** so they can be presented before Him at the appropriate time.
42. The idea of **prayers** being represented as **incense** is nothing new in the scripture and was recognized by adjusted believers via their doctrinal understanding of the Tabernacle and the **altar of incense**. Psa.141:2; Luk.1:10
43. The imagery here reflects upon the Tabernacle (later the Temple) and specifically from the **altar of incense** that was located in the Holy Place (HP) just before the veil that separated it from the Most Holy Place (MHP).
44. The identification of the various **prayers** thus far mentioned in this book (their content) and which group presents them include:
  - A. **Prayers** in general mentioned in 5:8 as represented by the 24 elders.
  - B. The active calls for justice and vengeance from the martyrs in 6:9-10.
  - C. We have the **prayers of all saints** that are mentioned here. Rev. 8:3
45. There can be little doubt from our immediate context that the subject of these **prayers** relates to God's intervention in judgment on behalf of His people.
46. Therefore it is consistent to understand that the **prayers** are similar in nature and relate to various calls for vengeance (Rev.6:10) and for the establishment of the Messianic kingdom.

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47. In that regard, these **prayers** are imprecatory (invoking evil on someone by virtue of prayer), and not in the spirit of what C/A believers practiced or are commanded. Mat.5:44; Luk.23:34; Act.7:60; Rom.12:20
48. This points to the fact that the term **saints** are again limited to believers living and dying during Daniel's 70<sup>th</sup> week.
49. This is the first specific mention that the **altar** is the **golden altar of incense** that was directly **before the throne** reflecting the reality behind the Tabernacle.
50. The HP symbolized the believer operating in time and was separated from the MHP by means of the veil that symbolized the body of Christ being broken to provide access to the presence of **God**. Heb.10:19-20
51. As stated previously, the **incense** ascending **before God** represents the **prayers** of believers that are composed of correct content and are pleasing to Him, as typified by the sweet smell of the **incense**.
52. The concept of the **prayers** and **incense** ascending directly into the presence of **God** is analogous to His hearing and answering these imprecatory **prayers**. 1Joh.5:14-15
53. The positive response to these **prayers** is then seen in vs.5, "**And the angel took the censer; and he filled it with the fire of the altar and threw it to the earth**".
54. The **fire** represents the wrath of **God** against sin, and in this context His specific wrath against those that are aligned against Him and His children.
55. That the **fire** originates from the **altar** of sacrifice as applied to prayer represents the necessity of the cross as to God's response.
56. The bronze **altar** speaks of the fact that Christ was our sacrifice that faced the wrath of **God** on our behalf and was judged in our place.
57. Anyone that rejects His sacrifice will face the righteous judgment of **God** as symbolized by the **fire from the altar** being cast **to the earth**.
58. The best source for this image comes from Eze.10:2-7, in which a man clothed in linen was told to take coals of **fire** in his hands from the **throne** and scatter it on the city.
59. This was designed to demonstrate the reality that a fiery judgment was coming on the city; here, it is designed to teach that the judgment of **God** is coming on the entire planet.
60. While the NAS may seem to indicate that the **angel** cast both the **fire** and the **censer** to the earth, the Greek does not have any object to complete the thought of the verb **cast**.
61. This denotes that the physical symbols of prayer are spiritual realities and it is the intent for judgment called for behind the **prayers** viewed as being executed.
62. This action by the **angel** immediately has a corresponding effect on **the earth**, "**and there followed peals of thunder and sounds and flashes of lightning and an earthquake**".
63. This harks back to the storm that was portended in 4:5 of God's **throne** room preparing for battle now seen as breaking out on planet **earth**.
64. The same three elements in 4:5 are mentioned here but in different order; here it is **thunder, sounds and lightning**, there it was **lightning, sounds, and thunder**.
65. The reversing of **thunder and lightning** is a matter of perception.

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66. Here, it implies that God's wrath is perceived by the world as a menacing darkness of judgment revealing the light of righteousness, just as it would be perceived reversed from the perspective of heaven.
67. This storm is designed to indicate a manifestation of God's presence (Exo.19:16), and is a sign that **God** Himself is moving onto the earthly stage to manifest His wrath.
68. The noted added aspect of judgment now in our verse is **an earthquake**.
69. The degree and magnitude of this **earthquake** is not mentioned and can be assumed as localized under natural conditions for earthquakes to occur.
70. It emphasizes one final wake up call to planet **earth** that God's wrath is now imminent.
71. While we are not told exactly where this occurs on the planet, it is clearly a preliminary local judgment that precedes the blowing of the first trumpet as a form of grace before judgment.
72. This storm and **earth** shaking experience personifies the **prayers** as having the very power of **God** associated with them.

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### EXEGESIS VERSES 6 – 7:

<sup>GNT</sup> Revelation 8:6 Kai. oi` epta. aggeloi oi` econtej taj epta. salpiggaj htoimasan autouj iha salpiswsinA

<sup>NAS</sup> Revelation 8:6 **And the seven angels who had the seven trumpets prepared themselves to sound them.** *Kai, (cc) oi` o` epta, aggeloi aggeloj (d.a. + card.adj./nm-p + n-nm-p) oi` o` econtej ecw (adj. ptc./p/a/nm-p; "having") taj h` epta, salpiggaj salpigx (d.a. + card. adj./af-p + n-af-p; "the seven trumpets") htoimasan etoimazw (viaa--3p; "prepared/made ready") autouj autoj (npam3p; "themselves") iha (cs; purpose + ) salpiswsinA salpizw (vsaa--3p; "to sound them/to trumpet"; here subjunctive with purpose conj. translated like an infinitive)*

<sup>GNT</sup> Revelation 8:7 Kai. o` prwtoj esalpisen\ kai. egeneto calaza kai. pur memigmena en aihmati kai. eblhgh eij thn ghh( kai. to. triiton thj ghj katekah kai. to. triiton twh dendrwn katekah kai. paj cortoj clwroj katekahA

<sup>NAS</sup> Revelation 8:7 **And the first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and all the green grass was burned up.** *Kai, (cc) o` prwtoj (d.a. + ord.adj./nm-s; "the first" in sequence) esalpisen\ salpizw (viaa--3s; "sounded") kai, (ch) egeneto ginomai (viad--3s; "there came") calaza (n-nf-s; "hail/hailstones"; used 4x only in Ref.) kai, (cc) pur (n-nn-s; "fire") memigmena mignumi (adj.ptc./PF/p/nn-p; "having been mixed/mingled/joined together") en (pI) aihmati aima (n-In-s; "blood") kai, (cc) eblhgh ballw (viap--3s; "they have been cast/were thrown") eij (pa) thn h` ghh( gh/ (d.a. + n-af-s) **and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.** *kai, (ch) to, triiton tri,toj (d.a. + ord. adj./nn-s; "a third") thj h` ghj gh/ (d.a. + n-gf-s) katekah katakaiw (viap--3s; "was burned up/consumed with fire"; used 12x) kai, (cc) to, triiton tri,toj (d.a. + ord.adj./nn-s; "a third") twh to, dendrwn dendron (d.a. + n-gn-p; "the trees") katekah katakaiw (viap--3s; "were burned up") kai, (cc) paj (a--nm-s) clwroj (a--nm-s; "pale green"; same as 6:8) cortoj (n-nm-s; "fodder/feeding place for grazing/grass/hay/herbage"; used 15x) katekahA katakaiw (viap--3s; "was burned up")**

### ANALYSIS VERSES 6 – 7:

1. With God having armed Himself with the prayers of the saints (vss.3-5), the way is now ready to have the battle charge sounded, **“And the seven angels who had the seven trumpets prepared themselves to sound them”**.

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2. The natural reading of vs.6 indicates that all 7 **angels** in unison lifted their **trumpets** to their mouths to herald God's wrath, though they will each **sound them** in sequential order.
3. This at least implies that the 7 trumpet judgments are to be viewed in the same vein as the 7 seal judgments in that their sounding is immediate recognizing the beginning of this remaining period of Daniel's 70<sup>th</sup> week chronologically.
4. Further, the preparation in unison looks to these particular 7 **angels** as distinct from the 7 **angels** executing the 7 bowls of wrath of chapter 16 finishing God's wrath. Cp. Rev.15:1
5. Chronologically this further divides into two parts this remaining 3 ½ + years.
6. Maintaining a military analogy, this pictures God executing a full frontal attack via the 7 **trumpets** with a final "sweep" to ensure victory culminating with the close of the 7 bowl judgments and Christ's return (Rev.16:17-21 cp.19:11-21).
7. The 7 trumpet judgments can be divided accordingly:
  - A. **Trumpets** 1 – 4 are environmental judgments. Rev.8:7-13
  - B. **Trumpets** 5 – 6 are judgments against humanity itself. Rev.9
  - C. Trumpet 7 introduces the final period of Daniel's 70<sup>th</sup> week (Rev.11:15-19) via the 7 bowl judgments (Rev.15:1; 16).
8. Again, we see a similar grouping of these **trumpets** as with the seals of 4, 2 and 1.
9. In the seal judgments their grouping had chronological implications with:
  - A. The first 4 as an overview of the 1<sup>st</sup> half in general.
  - B. The next 2 (4&5) advancing the reader forward with emphasis on the end of the 1<sup>st</sup> half with seal 6 providing the *terminus ad quem* of the judgments being the destruction of B<sub>p</sub> prior to the Day of the Lord.
  - C. The final seal reviewing the picture as to its chronological significance as to "about half an hour" and then introducing the next septet of judgments.
10. Following the precedence of the seal judgments, the reader can expect the same grouping chronological scenario with an established *terminus ad quem* to this septet of judgments.
11. Understanding this, a preliminary chronological model of the 7 **trumpets** can be constructed:
  - A. The 1<sup>st</sup> 4 trumpet judgments coincide with the destruction of B<sub>PR/P</sub>. Rev.6:12,14
  - B. The 5<sup>th</sup> with the expulsion of Satan and his demons from heaven. Rev.6:12-17
  - C. There is a distinct change of emphasis and scale of judgment between judgments 4 & and the remainder. Rev.8:13
  - D. Each of the final 3 judgments is distinct, yet still regarded as a unit, as seen in the 3 "woes".
  - E. Trumpet 5 is a judgment designated as a period of 5 months. Rev.9:5
  - F. It is seen to coincide with the expulsion of Satan and his demons from heaven (the PF participle of "had fallen") in 9:1. Cp.Rev.6:13
  - G. There is a further distinction made between trumpet 5 and the remaining 2. Rev.9:12
  - H. There is a correlation between trumpet 6 and the 6<sup>th</sup> bowl judgment. Rev.9:14-16 cp.16:12
  - I. Trumpet 6 judgment points the reader chronologically forward to the final 3 ½ years to a specific hour, day, month and year in which the kings of the East are

## THE REVELATION TO JOHN

- mobilized advancing towards Israel for the final battle of Armageddon. Rev.16:12-16
- J. By all appearances, trumpet 6 and the release of the 4 **angels** at Euphrates commences the mobilization from the East (*terminus ad quo*) with their advance to Israel viewed as all but complete with the drying up of the river of the 6<sup>th</sup> bowl judgment (*terminus ad quem*).
  - K. Yet at the same time trumpet 6 provides the *terminus ad quem* of the trumpet judgments.
  - L. It is the river Euphrates that will constitute the Eastern border of Christ's new earthly kingdom not realized by OT Israel. Deu.1:7-8
  - M. The 6<sup>th</sup> bowl judgment then looks immediately prior to the *terminus ad quem* of Daniel's 70<sup>th</sup> week with the 7<sup>th</sup> bowl marking its completion.
  - N. This chronological model indicates that trumpet judgments point to the remaining period of time between the destruction of Babylon/Satan's expulsion and the midpoint of Daniel's 70<sup>th</sup> week.
  - O. That period of gap can be calculated to be approximately 5 months.
  - P. This is deduced from the fact that Babylon is destroyed in the 3<sup>rd</sup> year of the trib, based on the far fulfillment of the prophecy of Jer.51:46 that could be as early as the 1<sup>st</sup> month of the 3<sup>rd</sup> year leaving the 5 remaining months pictured in trumpet 5.
  - Q. This adds weight to the "3 woes" between **trumpets** 4 & 5 denoting the expediency of the Day of the Lord's advancement with the completion of the 5<sup>th</sup> trumpet.
  - R. The next division between the "1<sup>st</sup> woe"/5<sup>th</sup> trumpet and the final "2 woes" is designed to bring the reader to the midpoint. Rev.9:12
  - S. It is the 6<sup>th</sup> trumpet that is then viewed as chronologically designating the *terminus ad quem* for this period and *terminus ad quo* of the Day of the Lord.
  - T. This answers why the 7<sup>th</sup> trumpet heralds the reign of Christ as its judgment (Rev.11:15) marking the most exact and specific time found in Revelation as the very day, hour, month and year of trumpet 6 announcing the Day of the Lord.
  - U. Further, this answers the purpose of noting an exact chronological division of Daniel's 70<sup>th</sup> week in the parenthesis of Rev.11:2-3 between **trumpets** 6 & 7.
  - V. The even split of 3 ½ years first indicates 42 months (3 ½ years) of Rev.11:2 pointing to the final half in which the nations will tread under foot the temple in desecration under the Abomination of Desolation.
  - W. This is compared to 1260 days (3 ½ years of 360 day years) in Rev.2:3 pointing back to the 1<sup>st</sup> half which was the grace period before the judgment of the Day of the Lord as seen in the two witnesses.
  - X. Based on this model the final 7 bowl judgments occur in the final 3 ½ years of Daniel's 70<sup>th</sup> week.
12. We now officially begin the section that forms the middle of the 3 septets (groups of 7) tying the seal judgments with the bowl judgments with emphasis of further advancement towards the bowl judgments.
  13. Most interpreters have noticed a correlation between the 7 trumpet judgments and the Egyptian plagues that are recorded in Exo.7-10.
  14. Mic.7:15-17 prophesies that God fully plans to do similar things again as seen in these trumpet judgments.

## THE REVELATION TO JOHN

15. Just as the disasters surrounding Egypt are called “plagues” (Exo.11:1 cp.Jos.24:5), so are the judgments of both the **trumpets** (Rev.9:18) and bowls (15:1) so considered.
16. One of the primary purposes of the Egyptian plagues, as with these judgments, is to demonstrate to all involved that God is who He says He is. Exo.6:7; 7:5 cp. Joe.3:15-17
17. Another purpose was to demonstrate the powerlessness of the Egyptian gods, just as these trumpet judgments will demonstrate the futility of the gods the world currently worships. Exo.12:12 cp.Rev.9:20
18. Like his ancient negative counterpart, modern man still worships the gods of wood, stone, silver and gold manifesting a real propensity to trust in many things certainly inferior to the God of the armies.
19. The modern world is very guilty of trusting in technology, medicine, money, the military, the government at various levels, the UN, human ability and a host of other things that cannot and will not deliver them when the wrath of God is unleashed.
20. Our country has, as many had in the past, the foolish notion that the way to peace and prosperity is through negotiation and treaties with those that oppose you. Isa.47:8-15
21. The current worldwide mentality that stresses environmental activism, human rights, animal rights, the rights of the unborn, etc., demonstrates that mankind’s emphasis is severely flawed from a biblical perspective, completely omitting any references to God’s rights.
22. Ironically enough, many of those in the activist circles bemoan the use of nuclear power, which will ultimately be the source of their destruction and devastation.
23. The worship and pursuit of celebrity, fame, success, athletic prowess, money, ease, and other things clearly detracts from the worship of God, the pursuit of Divine good production, and the importance of SG3, if not outright destroying it. Mar.4:19
24. God will not tolerate this indefinitely and will force mankind to confront the issue of Who He is and what He desires for the human race. Isa.42:8
25. A third purpose behind the showdown with the pharaoh of the Exodus was to explicitly demonstrate to him and the world at large that he could not win in a cosmic struggle with YHWH.
26. Similarly, the victory of YHWH over the powers behind Egypt is designed to show those that dwell on the earth that Antichrist and the satanic powers behind him cannot win.
27. Again, these **trumpets** follow a similar pattern to the seals in that they take the form of a four, two, one sequence, with an extensive pause between the 6<sup>th</sup> and 7<sup>th</sup> **trumpets**. Rev. 10:1-11:13
28. Further, it is evident that the judgments are going to intensify as we move further into Daniel's 70th week noting that the fourth seal only covered one-fourth of the earth, while the **trumpets** extend to one-third of the earth, and the bowls conclude with global judgment.
29. This series of sevens is also very much in line with what God told the Jews about multiplying their calamities **seven** times if they did not change their minds with respect to their rejection of His plan. Lev.26:14-18,21,24,28
30. This is important since we are now rapidly approaching the period of history that is referred to as the *time of Jacob’s distress*. Jer.30:7

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31. However, this awesome and destructive portion of human history is merely God's way of freeing the +V remnant of Israel under reversion recovery and punishing those that have historically abused them. Jer.30:8-24
32. Again, while each trumpet is individually introduced, it is important to note that they are intimately connected with 6 of the 7 being damaging to a **third** of the items being judged.
33. The first 4 **trumpets** are associated with one specific event, or more accurately, the consequences of the thermonuclear destruction of the U.S.
34. Vs.7 then picks up chronologically where seal 6 left off, "**And the first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth**".
35. The consequences of a nuclear war can be further summarized as follows: *"Compared with the immediate colossal destruction suffered in target areas, the more subtle, longer term effects of the remaining 10 percent of the energy released by nuclear weapons might seem a matter of secondary concern. Nevertheless, the dimensions of the initial catastrophe should not overshadow the after-effects of a nuclear war. They would be global, affecting nations remote from the fighting for many years after the holocaust, because of the way nuclear explosions behave in the atmosphere and the radioactive products released by nuclear bursts. The altitude reached by the cloud depends on the force of the explosion. When yields are in the low-kiloton range, the cloud will remain in the lower atmosphere and its effects will be entirely local. However, as yields exceed 30 kilotons, part of the cloud will punch into the stratosphere, which begins about 7 miles up (upward to 20 miles). With yields of 2-5 megatons or more, virtually all of the cloud of radioactive debris and fine dust will climb into the stratosphere. The heavier materials reaching the lower edge of the stratosphere will soon settle out, but the lighter particles will penetrate high into the stratosphere, to altitudes of 12 miles and more, and remain there for months and even years. Stratospheric circulation and diffusion will spread this material around the world."*
36. This judgment of **hail and fire** is very reminiscent of the 7<sup>th</sup> plague on Egypt (Exo.9:24), but with the added ingredient of **blood thrown** into the mix.
37. There can be little doubt that the plague in Egypt was comprised of a severe hailstorm compounded by probably the most severe lightning storm they had ever seen.
38. There is no reason to take the contents of vs.7 as being anything but literal in nature since there is no figure of speech, simile, or analogy used in the language.
39. Therefore, one must recognize that the **hail and fire, mixed with the blood**, all refer to literal **hail**, literal **fire**, and literal **blood**.
40. In our case, the atmospheric conditions that will exist in the following months after the destruction of the U.S. will be quite conducive to various extremes in the weather patterns.
41. Massive shifts in pressure and temperature, coupled with the massive winds will serve to move the contents of the mushroom clouds many thousands of miles around the globe as mentioned above.
42. Further, the dramatic earthquakes that are triggered by the nuclear explosions will certainly affect the Western Hemisphere releasing flammable gases into the atmosphere with the rising mushroom clouds.

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43. It has been documented that massive sudden eruptions of gases have occurred in many locations, bursting up through the ground both from ocean floors and dry land, during earthquakes.
44. They often occur repetitively in the same area, and on land create what is known as "mud volcanoes", with the amounts of expelled material accumulated in some mud volcanoes being as large as 10 or 20 billion tons, and the estimates of the amounts of gas present are several times larger than that.
45. The erupting gases are usually dominated by methane, which is lighter than air racing upwards at high speed under normal eruption conditions.
46. Coupled with the massive amounts of methane that will be released into the atmosphere via earthquakes, the mushroom effect will serve to move even greater amounts into the stratosphere, which will then be dispersed as the cloud slowly dissipates.
47. Further, when one contemplates the destruction of our natural gas supply, which will release massive amounts of this into the atmosphere, he should recognize that this is a highly explosive situation.
48. In the event of severe thunderstorms, which our passage clearly indicates will happen on a massive scale (the **hail**), the lightning involved can and will readily ignite the highly flammable gases we have just mentioned.
49. As noted in seal 6 we know that even under the best of circumstances the rainfall will consist of massive amounts of burning sulfuric acid as well that would certainly be quite destructive to the flora that remains.
50. The fact that the **hail** and **fire** are **mixed with blood** is designed to graphically portray the vaporized remains of millions of people falling back **to the earth** during these tremendous storms.
51. The force of the passive verb "**they were thrown**/bal l w – ballo" indicates that there is a distinct agent that is responsible for returning the contents of the huge mushroom clouds **to the earth**.
52. This implicitly harks to God's overruling will now in affect indicating that He will cast right back on mankind what they have instigated with these destructive thermonuclear attacks.
53. The results of this thermonuclear caused storm are fairly predictable regarding the environment as vs.7b denotes, "**and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up**".
54. The question now to be addressed is whether or not the thirds that follow constitute one-**third of the earth** as it was before the attack or following the nuclear strike.
55. That a chronological advance is seen in the septet judgments it only makes sense that it is one-**third** of the planet that remains following the strike.
56. Further, the U.S. is viewed as already having been destroyed and now a *great mountain burning with fire*. Rev.8:8
57. A close estimate of the world land mass indicates approximately 51.8 million square miles, with the U.S. occupying approximately 3.8 million. *Ref. Encarta Encyclopedia*
58. One-**third** of the remaining 48 million square miles = approx. 16M sq. mles.
59. That the U.S. has massive oceans on both the East and West sides and that land is now emphasized indicates that the primary damage would be North and South encompassing the remaining Western Hemisphere.

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60. The judgment of the sea is in the 2<sup>nd</sup> trumpet judgment of vs.8-9.
61. Of countries nearest affected Canada (3.8M sq. mles) is an obvious, add in Mexico and Central America (.9M), South America (7.8M) and with trade winds South, Australia (3M) we are looking at a total of approx. 15.5M sq. mles.
62. Adding this to the U.S. loss, approximately 37-38% of the land environment of the world will be directly and permanently scarred.
63. The first effect is on the land mass and the **trees**, of which one-**third** are **burned up** as a result of the flammable, toxic residue that is rained on the planet.
64. Interestingly enough, there is evidence that **trees** are the first to die following exposure to radioactive substances since large plants are more vulnerable to radiation than small ones.
65. As noted in Rev.7:3, **the trees** emphasizes the necessity of this natural resource, as they provide shelter, warmth as fuel, cooling from shade, health through medicines derived from their barks, leaves and flowers, beauty, and the very oxygen we breathe.
66. The winds of judgment that had been restrained in chapter 7 are now viewed as being unleashed to wreak havoc on man's natural environment. Rev.7:1
67. There can be little doubt that with the destruction of plant life coupled with the reduction in sunlight, the entire process of photosynthesis will be devastated, causing a sharp increase in carbon dioxide and a reduction in oxygen.
68. There have already been specific cases of fatalities caused by an excess of carbon dioxide, but nothing like what will happen under this universal scenario.
  - A. Further, the gas is heavier than air and may accumulate in lower regions or spaces causing deficiency of oxygen.
  - B. Build up of static electricity can occur at fast flow rates and may ignite any explosive mixtures present.
  - C. Various metal dusts such as magnesium, zirconium, titanium, aluminum, chromium and manganese are ignitable and explosive when suspended and heated in carbon dioxide.
  - D. These facts would tend to intensify the already dangerous mixes of gases in the atmosphere and explain why all the grasses are burned, since they are generally at the lowest points on the planet.
69. The excess of carbon dioxide will only be one part of the equation for those that survive, since it is a well-known fact that oxygen is necessary for life and is one of the essential elements in health.
70. That South America is a prime candidate for this catastrophe, with the Amazon rain forest gone (1.4M sq.mles. and approx. ½ of the worlds rain forest cover), a huge dent in the earths oxygen production will be felt.
71. As Dr. John Muntz, a nutritional scientist observes, *"When starved of oxygen the body will become ill, and if this persists it will die. I doubt if there is any argument about that."*
72. He goes on to say, *"Clinical studies show that a human being can live for days without water, and weeks without food but without oxygen biological death begins to occur within three minutes. Oxygen is the miraculous element that permits life to exist and flourish on earth!"*

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73. Therefore, while this verse may sound somewhat benign on the surface, when one investigates the actual results of these events it becomes clear that they are catastrophic.
74. As one would expect, this does not occur in a momentary fashion, but receives the immediate brunt of the nuclear storm spread over a few months as the figures we are given here represent the total number of **trees** leading up to the midpoint of the trib some 5 months away.
75. It has been calculated by some that it would take about 5 months under normal wind conditions for the entire planet to feel the affect of the nuclear fallout.
76. This is further confirmed by the fact that **all the green grass was burned up**, which would not happen instantaneously but would occur gradually over a period of months.
77. That **all the green grass is burned up** looks to the total global effect of the atmospheric conditions.
78. It denotes the exposed fields over the world that will experience a burn off once the winds have circulated the fallout around the globe.
79. One need not limit this to simply **grass** since the Greek term κορτοῖς – chortos refers literally to the grazing place for animals; by metonymy (the use of one term for something it suggests) it refers to what grows in the pasture.
80. The word is a general one for what grows in the field and can refer to wheat, barley, hay, rice, and other forms of herbage on which animals graze.
81. The corresponding result on the domesticated food animals is seen in various prophetic passages that indicate these types of judgments come as a result of negative volition to God's plan. Jer.12:4; Hos.4:1-3; Joe.1:15-20

## THE REVELATION TO JOHN

### EXEGESIS VERSES 8 – 9:

<sup>GNT</sup> Revelation 8:8 Kai. o' deuterroj aggeloj esalpisen\ kai. wj oroj mega puri. kaiomenon eblhgh ejj thn qalassan( kai. egeneto to. triton thj qalasshj aima

<sup>NAS</sup> Revelation 8:8 **And the second angel sounded, and something like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood;** Kai, (cc) o' deuterroj (d.a. + ord.adj./nm-s) aggeloj (n-nm-s) esalpisen salpizw (viaa--3s; "sounded") kai, (ch) wj (cs; "something like/in like manner") mega megaj (a--nn-s; "a great") oroj (n-nn-s; "a mountain") kaiomenon kaiw (adj.ptc./p/p/nn-s; "burning") puri. pur (n-In-s; "with fire") eblhgh ballw (viap--3s; "having been cast/was thrown") ejj (pa) thn h' qalassan( qalassa (d.a. + n-af-s; "the sea") kai(ch) to, triton tri,toj (d.a. + ord.adj./nn-s; "a third") thj h' qalasshj qalassa (d.a. + n-gf-s) egeneto ginomai (viad--3s) aima (n-nn-s; "blood")

<sup>GNT</sup> Revelation 8:9 kai. apeqanen to. triton twh ktisma,twn twh en th| qalassh| ta. econta yucaj kai. to. triton twh ploiw n diefqarhsan

<sup>NAS</sup> Revelation 8:9 **and a third of the creatures, which were in the sea (corrected) having soul life, died; and a third of the ships were destroyed.** kai, (ch) to, triton tri,toj (d.a. + ord.adj./nn-s; "a third") twh to, ktisma,twn ktisma (d.a. + n-gn-p; "anything created/creatures"; same as 5:13) twh to, (dgnp; "the ones/which were") en (pL) th| h' qalassh| qalassa (d.a. + n-Lf-s) ta. to, econta ecw (adj.ptc./p/a/nn-p; "having) yucaj yuch, (n-af-p; "soul life") apeqanen apoqnhskw (viaa--3s; "died/ceased to live") kai, (cc) to, triton tri,toj (d.a. + ord.adj./nn-s) twh to, ploiw n ploibn (d.a. + n-gn-p; "ships/sailing vessels/maritime vessels") diefqarhsan diafqeirw (viap--3p; "had been destroyed/ruined"; used 6x)

### ANALYSIS VERSES 8 – 9:

1. Vs.8 introduces the 2<sup>nd</sup> trumpet judgment, “**And the second angel sounded, and something like a great mountain burning with fire was thrown into the sea**”.
2. The question before the interpreter is the issue of the “**great mountain burning**” being literal or figurative.
3. Those who make it figurative then have a tendency to make the remainder of the verse also figurative.
4. However, as we saw in the 6<sup>th</sup> seal, a figurative or symbolic reference can be enmeshed in judgments that occur literally.
5. Those that view the **mountain** literally suggest the following:
  - A. It is a very large object from space that strikes one of the oceans.

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- B. In this vein, some equate it as a heavenly body from space as noted in Jewish apocalyptic literature such as the text of 1 Enoch 18:13; *“And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.”*
- C. A closer parallel in this vein is found in the Sibylline Oracles that is a collection of supposed prophetic writing with Greek, Jewish and semi-Christian origins. Sib. Or. 5.213-214; *“then a great star shall come from heaven into the dreadful sea and burn the vast deep, and Babylon itself.”*
- D. It is reference to a 1<sup>st</sup> century volcanic eruption, particularly Mount Vesuvius that erupted in 79 AD burying Pompeii.
6. However, the conjunction ‘**something like**/wj – hos’ mitigates against a literal use pointing directly towards something appearing in likeness, yet not exact.
  7. Speculation is not necessary when the context of these judgments is kept intact as the after affects of the nuclear holocaust upon Babylon.
  8. The interpretation can be taken from the Bible itself that understands the **great mountain burning with fire** is with reference to prophetic Babylon. Jer.51:25
  9. There is clear Biblical precedent for referring to greater nations as mountains and lesser nations as hills in prophecy. Isa.13:4; Jer.50:6; Eze.34:6; Dan.2:35
  10. Further, John does not say this **mountain** came from the heavens; only that it was **thrown into the sea**.
  11. That prophetic Babylon is in view is further confirmed by the verb “**was thrown**/cast/ bal l w – ballo” that is applied directly to the U.S. in Rev.18:21.
  12. The fact that the **mountain** is already **burning with fire** indicates that the attack has already come and the U.S. is a smoldering nuclear wasteland, no doubt with fires raging across the continent.
  13. That it is pictured being **thrown into the sea** is designed to portray the complete and absolute disappearance of the U.S. from the stage of history. Jer.51:63-64
  14. Further, it harks to the reality of large sections of real estate being literally blown off the map finding its home in the immediate ocean waters surrounding America.
  15. That there is a literal explanation attached to this figurative **mountain** is clear as there is no conjunction of comparison in the latter part of vs.8 into vs.9, **‘and a third of the sea became blood; and a third of the creatures, which were in the sea having soul life, died; and a third of the ships were destroyed’**.
  16. John now makes 3 declarative statements as to the affects of the nuked America has upon the surrounding salt water environment.
  17. The term “**sea**” is best taken as viewing the oceans as a whole, just as the term “earth” in vs.7 was used to indicate the world land mass.
  18. That 1/3 of it becomes **blood** looks to the contamination and appearance these oceans waters will assume from the nuclear fallout.
  19. Further, it indicates the reality of human remains and **blood** in the fallout as saturating the deeps, just as it does the land mass.
  20. The process would indicate that the immediate areas surrounding the coastlines (obviously in terms of miles) of the U.S. will receive the greatest amount of fallout immediately after the hour of nuclear holocaust. Rev.18:10
  21. And just as an oil spill that begins to spread over the waters contaminating more and more water, so the immense amount of bloody nuclear contamination will spread through the Gulf, Atlantic and Pacific streams.

## THE REVELATION TO JOHN

22. Eventually **one third** of the oceans will assume the declared affect.
23. In vs.9, some interpreters equate **the creatures** in view as amphibian sea **life** that is killed further turning the oceans bloody.
24. However, these **creatures** that die are said to specifically have “souls/yuch – psuche”, a term and entity never equated with the animal world in the Bible (used 103x in the NT).
25. However, men that have souls are referred to as “**creatures**” of God. Jam.1:18
26. The 1/3 of mankind that will die on the oceans looks to the maritime merchants, anglers, boat travelers and others on the oceans during the nuclear attack and immediately following it.
27. Obviously the magnitude of the nuclear explosions will create tidal waves, immense winds, hurricane conditions and other oceanic phenomenon such as tsunamis that will have a devastating affect upon those in their path.
28. That human beings are indeed in view is clear in the final declaration of **a third of the ships** being **destroyed**.
29. This looks to a devastating blow to the maritime merchants in all fields affiliated with ocean going vessels as they too are directly affected by this oceanic wrath.
30. The term “**destroyed**/diafqei,rw – diaphtheiro” has the nuances of total destruction to simply disabled or crippled. Cp.2Cor.4:16; 1Tim.6:5; Rev.11:18
31. It does not demand that all ocean going vessels are **destroyed** or sunk, only that they are taken out of commission and unable to perform their designed functions.
32. This magnitude of this maritime scenario is made more real for us in Rev.18 that emphasizes the merchants of the **sea** in their desperation and mourning of the catastrophic consequences the destruction of Babylon has on their persons and livelihood. Rev.18:17-19

## THE REVELATION TO JOHN

### EXEGESIS VERSES 10 – 11:

<sup>GNT</sup> Revelation 8:10 Kai. ō tri:toj aggeloj esal:psen\ kai. epesen ek tou/ ouranou/ a:sthr megaj kaiomenoj wj lampaj kai. epesen epi. to. tri:ton twh potamwh kai. epi. taj phgaj twh udatwn(

<sup>NAS</sup> Revelation 8:10 **And the third angel sounded, and a great star fell from heaven, burning like a torch,** Kai, (cc) ō tri:toj (d.a. + ord.adj./nm-s; "the third") aggeloj (n-nm-s) esal:psen\ sal:pizw (viaa--3s; "sounded the trumpet") kai, (ch) megaj (a--nm-s; "a great") a:sthr (n-nm-s; "star") epesen piptw (viaa--3s; "fell down") ek (pAbl) tou/ ō ouranou/ ouranoj (d.a. + n-Ablm-s) kaiomenoj kai:w (adj.ptc./p/p/nm-s; "having been ignited/burning") wj (comp.conj.; "like/as") lampaj (n-nf-s; "a lamp/torch") **and it fell on a third of the rivers and on the springs of waters;** kai, (cc) epesen piptw (viaa--3s; "it fell") epi, (pa) to, tri:ton tri:toj (d.a. + ord.adj./an-s; "the third") twh ō potamwh potamoj (d.a. + n-gm-p; "the rivers/streams") kai, (cc) epi, (pa) taj h' phgaj phgh, (d.a. + n-af-p; "the springs/fountains/cisterns/flowing liquid"; emphasis is drinking water; same as 7:17) twh to, udatwn( u:dw (d.a. + n-gn-p; "water")

<sup>GNT</sup> Revelation 8:11 kai. to. onoma tou/ a:steroj legetai ō :Ayingoj( kai. egeneto to. tri:ton twh udatwn eij ayingon kai. polloi. twh anqrwpwn apeganon ek twh udatwn o:ti epikranqhsan

<sup>NAS</sup> Revelation 8:11 **and the name of the star is called Wormwood; and a third of the waters became wormwood;** kai, (cs) to, onoma (d.a. + n-nn-s; "the name/reputation") ō a:steroj a:sthr (d.a. + n-gm-s) legetai legw (vipp--3s; "being called") ō :Ayingoj( (d.a. + n-nm-s; "the Absinthos/Wormwood/Poison"; where we get the term absinthe; used 2x, both in this verse; the term wormwood is used 8x in the OT; Deu.29:18; Pro.5:4; Jer.9:15; 23:15; Lam.3:15,19; Amo.5:7; 6:12) kai, (cc) to, tri:ton tri:toj (d.a. + ord.adj./nn-s) twh to, udatwn u:dw (d.a. + n-gn-p; "the waters") egeneto ginomai (viad--3s; "became/converted/turned into") eij (pa) ayingon ayingoj (n-af-s; "wormwood/poison") **and many men died from the waters, because they were made bitter.** kai, (ch) polloi. poluj (ap-nm-p; "many") twh ō anqrwpwn anqrwpoj (d.a. + n-gm-p) apeganon apoqnh:skw (viaa--3p; "died/were killed") ek (pAbl; "from the source of") twh to, udatwn u:dw (d.a. + n-gn-p) o:ti (causal conj.) epikranqhsan pikrainw (viap--3p; "they had been made bitter/undrinkable"; used 4x)

## THE REVELATION TO JOHN

### ANALYSIS VERSES 10 – 11:

1. Vs.10 now introduces the 3<sup>rd</sup> of the trumpet judgments, “**And the third angel sounded, and a great star fell from heaven, burning like a torch**”.
2. The obvious question first to be addressed is the **great star** in view.
3. The term **star** has already been used in Revelation figuratively referencing P-T’s (Rev.1:16,20; 2:1; 3:1), Christ (2:28) and angels (Rev.6:13).
4. The only clear literal uses in Revelation are found in 8:12 and 12:1, with the remaining 3 uses figurative. Rev.9:1; 12:4; 22:16
5. Obviously it is not a literal **star** in view as that would decimate the entire planet into oblivion.
6. Further, it logically is not a meteorite or other physical heavenly body.
7. This would demand an object large enough to destroy a 1/3 of the fresh water supply of this planet and upon impact would shatter the earth, or worse. (A size equivalent to the Western Hemisphere)
8. The one thing that sets this **star** apart from any other figurative use is that it is qualified by the adjective ‘**great**/megaj – megas”, a term not elsewhere associated with stars (angels) in the Bible.
9. Therefore, it is figurative as to a symbolic entity not of heavenly origin.
10. The **great star** in view again contextually relates to the destruction of Babylon and is metaphorical with reference to the Soviet nuclear arsenal, here with the singular being viewed collectively as a whole.
11. This is not a new expression in the Bible that often uses a singular, such as “sword” to reference an entire army. Isa.2:4; Mic.4:3; Rev.6:4,8
12. And just as the NATO forces are collectively referred to as a “**great sword**” in 6:4 to illustrate its vast network of collective forces, so the **great star** refers to the vast network of ICBM’s that will be launched by Russia in a fairly simultaneous moment.
13. John is describing for us his vision of modern technological marvels by means of the concepts he understood.
14. While he would not have a frame of reference for an ICBM, he could readily describe it as to how it would appear as it reentered the atmosphere **burning like a torch**.
15. In this case, we are talking of Russia expending the majority of their nuclear missiles (Jer.50:14) numbered in the hundreds (if not thousand). *See statistics in notes of Rev.6:12-14*
16. The perspective from any distance of all of these missiles in transit corporately would give an overall appearance of a vast **star** like object emitting flaming trails of fire plummeting towards earth.
17. It is interesting to note the use of the passive tense in the verb “**burning**/kaiw – kaio” denoting an outside agent responsible for the ignition of this **great star**.
18. The focus now in this 3<sup>rd</sup> judgment is the devastation the nuclear holocaust causes upon the fresh water supply, “**and it fell on a third of the rivers and on the springs of waters**”.
19. That it notes they “**fell on the rivers and springs**” does not mean that the missiles ipso facto have to literally land on the fresh water tributaries and supplies.
20. While the missiles will explode their payload, it is the fallout that will eventually settle ultimately creating this catastrophe.
21. Again, this affect will occur over some period of time.

## THE REVELATION TO JOHN

22. That **a third of the rivers and springs** are affected again indicates an area of the size of the Western Hemisphere.
23. It is primarily the surface fresh water supply in view and openly exposed to the radiation and fallout debris.
24. As we know, water is an essential life necessity and man cannot survive long without it.
25. That reality is referenced as vs.11 now names this **star** indicating its deathly reputation, **“and the name of the star is called Wormwood; and a third of the waters became wormwood; and many men died from the waters, because they were made bitter”**.
26. The contamination of the fresh water is directly related to its **name of Wormwood**.
27. Some have suggested that chemical or biological warheads are also employed noting 7 known storage sites of same in Russia with many agents as either weaponized or currently being researched for that purpose.
28. While this is a distinct possibility, we would not conclude it as necessary for the contamination in view.
29. The Greek term **“Wormwood”: Ayinqoj – apsinthos**” corresponds to our modern term **“Absinthe”** that is of the Artemisia Absinthium family of herbs.
30. It grows predominately in Europe (though found elsewhere around the world) and does best in waste land type climates with poor soil.
31. It has a range of medicinal purposes and as the name suggests, one is to expel worms from people and animals.
32. While it has medicinal advantage, its use has to be tightly formulated as it is lethal in large quantities containing the poison thujone.
33. Even in small quantities it is known to cause severe neurological disorders, seizures, etc.
34. It possesses a **bitter** taste and in recent history was used to make a popular hallucinatory drink/beer in the 18<sup>th</sup> and 19<sup>th</sup> centuries and during prohibition in the U.S.
35. Its poisonous affect had its toll as the Absinthe drink was outlawed here and throughout the world due to the increasing number of deaths.
36. It is an apt **name** for this nuclear **star** as it is equated with being a poison.
37. The term **wormwood** is also used 8x in the OT that also equates it with its poisonous and **bitter** properties. Deu.29:18; Jer.9:15; 23:15
38. Further it is noted for its properties to make one drunk. Lam.3:15
39. This harks to the imagery of the earth and its inhabitants reeling like a drunk under Divine wrath. Isa.24:20; 51:17 cp.22
40. Figuratively, its repulsive bitterness denotes injustice, calamity or bitterness. Pro.5:4; Lam.3:19; Amo.5:7; 6:12
41. As some of these verses indicate, it symbolically looks to Divine judgment for sin and rebellion.
42. Upon the spread of nuclear radiation and fallout, 1/3 of **the waters** literally absorb the poisonous and **bitter** properties our **wormwood** possesses.
43. The bitterness looks to the heavy metal properties contained in radioactive fallout that will make these **waters** with a **“tang”** undrinkable under the consequence of death.

## THE REVELATION TO JOHN

44. Much of the death occurring from drinking this water will be from a long-term absorption producing a slow and agonizing death from radiation poisoning.
45. That **many men** die literally “**from the source of**” these contaminated **waters** further implies its distended poisonous affects as water is used for a variety of other purposes such as cooking, supporting what little plant life remains, etc.
46. It will contaminate any life form around it that utilizes it (animals, fish) and anyone that consumes these things will further consume their poison.
47. The final cause tied to men’s death, “**because they were made bitter**” further insinuates that all death in this vein is not necessarily from drinking the water, but can be attributed also to the vast impact it has on all life form associated with it.

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### EXEGESIS VERSE 12:

<sup>GNT</sup> Revelation 8:12 Kai. o tetartoj aggeloj esalpisen\ kai. eplhgh to. triiton tou/ hlipu kai. to. triiton thj selhnhj kai. to. triiton twh asterwn( iha skotisqh\ to. triiton autwh kai. h hmera mh. fanh\ to. triiton authj kai. h nux omoi\wj\

<sup>NAS</sup> Revelation 8:12 **And the fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were smitten,** *Kai, (cc) o tetartoj (d.a. + ord.adj./nm-s; "the fourth") aggeloj (n-nm-s) esalpisen\ salpizw (viaa--3s; "sounded a trumpet") kai, (ch) to, triiton tri,toj (d.a. + ord.adj./nn-s; "a third"; note the neuter gender for each used of "the third" with reference to the natural gender of these entities as "things"; the singular number recognizes their separate entities yet views them as a whole contextually) tou/ o hlipu h\ioj (d.a. + n-gm-s; "the sun") kai, (cc) to, triiton tri,toj (d.a. + ord.adj./nn-s) thj h selhnhj selhnh (d.a. + n-gf-s; "the moon"; same as 6:12) kai, (cc) to, triiton tri,toj (d.a. + ord.adj./nn-s) twh o asterwn( asthr (d.a. + n-gm-p; "stars") eplhgh plhssw (viap--3s; "had been smitten/struck/ruined/afflicted"; hapax; used 26x in LXX) **so that a third of them might be darkened and the day might not shine for a third of it, and the night in the same way.** *iha (cs; purp.) skotisqh\ skotizw (vsap--3s; "might have been made dark/unable to give light") to, triiton tri,toj (d.a. + ord.adj./nn-s) autwh autoj (npgm3p; "of them") kai, (cc) h hmera (d.a. + n-nf-s; "the day") mh, (neg. +) fanh\ fainw (vsaa--3s; "might not shine/give light") to, triiton tri,toj (d.a. + ord.adj./nn-s) authj autoj (npgf3s; ref. day) kai, (cc) h nux (d.a. + n-nf-s; "the night") omoi\wj\ (ab; "likewise/in the same way")**

### ANALYSIS VERSE 12:

1. As with all of the trumpets declaring their judgment **and** in next sequence, **‘the fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were smitten’**.
2. While the 1<sup>st</sup> three trumpets were clearly judgments upon the earthly environment, the 4<sup>th</sup> now focuses on stellar space and their sources of light upon the planet.
3. It is obvious that these objects are literal with no indication of anything symbolic or figurative.
4. On the surface, it may appear in a natural reading that **one third of the sun, moon and stars** are somehow damaged as to their light production.
5. It has be suggested that this is due to some phenomenon such as a meteor storm, eclipse or other atmospheric conditions that would partially block out these luminaries from earths perspective.
6. Based on the catastrophic nuclear cloud coverage, this too could be construed as making this affect. Rev.6:12

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7. Another suggestion is that this judgment is supernaturally caused by the hand of God equating it with the 9<sup>th</sup> Egyptian plague when YHWY sent darkness over Egypt for 3 days. Exo.10:21-23
8. Part of the confusion is how one translates the verb “**were smitten**/pl hssw – plesso” that has a connotation of something being struck, beaten, even killed or put down.
9. This hapax of the NT is used some 26 times in the LXX, and it is obvious it has a diversity of nuances.
10. The common denominator behind its meaning is found in the LXX in its uses in 2Sam.4:4; 9:3 where it is translated “crippled” indicating an affliction producing a handicap to the object/person that obviously can produce pain or even death.
11. The basic sense as it is used in our verse is that the **sun, moon and stars** became handicapped as to **a third** of their designed function as whole entities (singular person of “**a third**/to, tri|toj – tritos” qualifying each noun).
12. It is the nominative singular of “**a third**” that is the subject of the verb “**were smitten**” denoting that the genitive objects of the **sun, moon and stars** are not themselves handicapped.
13. The purpose or reason behind why they are so afflicted pointing to the handicap itself is then articulated in the remainder of vs.12, “**so that a third of them might be darkened and the day might not shine for a third of it, and the night in the same way**”.
14. That they are to be viewed in a composite way as the primary luminaries for earth is seen in the plural person of the pronoun “**of them**/autoj – autos” that is again qualified by the singular of “**a third**”.
15. This indicates that exactly one **third** of each object’s illumination is **darkened** in a simultaneous way.
16. The next key to their handicapped status is seen in relation to the concept of a literal 24 hour cycle as it affects both **the day and the night** “**in the same way**/o|moi|w|j – homoios”.
17. This key relates the one **third** being **smitten** by darkness to time itself.
18. That all of these luminaries are **darkened** simultaneously indicates the omission of a shining **sun** during **a third of the day**, while exactly paralleling the absence of **moon** and star light at **night**.
19. The Greek text is telling us that 1/3 of the designed function for these luminaries are now gone that has directly impacted a 1/3 of the time it takes the earth to complete one revolution in an ordinary **day and night**.
20. It indicates that the normal 24 hour cycle of **day and night**, light and darkness, is somehow accelerated so that what we refer to as a **day** will take only 16 hours to complete.
21. Hence the omission of illumination handicapping the luminaries normally designed function to reveal a time of 24 hours on a daily cycle.
22. While our verse does not directly address the mechanism that causes this result, the term “**smitten**” at least now alludes to a major impact or blow affecting this phenomenon in some way.
23. Astronomy points out that our planet and **moon** revolves around the **sun** that remains stationary as does the **stars**.

## THE REVELATION TO JOHN

24. For any impact upon the **sun** or **stars** of any consequence moving them from their location would have a much more detrimental impact upon our planet and the universe beyond simply a loss of illumination.
25. However, our planet and/or **moon** feasibly could be jarred into a distorted orbit that would definitely affect earth's rotation.
26. Under the principle of gravity, any deviation of distance between two objects operating in a gravity field manipulates the speed of the object and in that sense gravity is acceleration, as well as deceleration.
27. This catastrophic affect can again be related to the consequences of the nuclear holocaust upon the U.S.
28. Ironically, some scientists have addressed the mechanisms that are involved in changing the rotation speed of the earth, and they involve several specific things.
29. The first method involves the process of mass being expelled from the earth, or some force being applied from outside the earth in order to change the earth's rotation.
30. This obviously could implicate the **moon** and its gravitational affect on earth.
31. Another process that can change the rotation of a planet is tidal braking that causes the earth to slow down minutely; however, if the rotation were dramatically altered, it is clear that the tidal pattern would also be dramatically affected.
32. Tides are manipulated by the moon's orbit and gravitational pull.
33. Thirdly, there is a known relationship between the rotation speed of the earth and the geomagnetic fields that some scientists suggest may be on the verge of reversing.
34. Already, geophysicists have begun to notice a decline in the strength of the Earth's magnetic field, suggesting that the next field reversal epoch may be about to start.
35. However, their conclusions are inconclusive and they indicate that *"we don't really know if the decline is just a natural, ripple, or the portend of something far more sinister."*
36. Fourthly, there is a recognized relationship between atmospheric conditions and the rotation speed of the earth as seen in the following NASA document. *"Isaac Newton's laws of motion explain how those quantities are related to the Earth's rotation rate (leading to a change in the length of day) as well as the exact position in which the North Pole points in the heavens (known also as polar motion, or Earth wobble). To understand the concept of angular momentum, visualize the Earth spinning in space. Given Earth's overall mass and its rotation, it contains a certain amount of angular momentum. When an additional force acting at a distance from the Earth's rotational axis occurs, referred to as a torque, such as changes in surface winds, or the distribution of high and low pressure patterns, especially near mountains, it can act to change the rate of the Earth's rotation or even the direction of the rotational axis. Because of the law of "conservation of angular momentum," small but detectable changes in the Earth's rotation and those in the rotation of the atmosphere are linked. The conservation of angular momentum is a law of physics that states the total angular momentum of a rotating object with no outside force remains constant regardless of changes within the system. An example of this principle occurs when a skater pulls his or her arms inward during a spin (changing the mass distribution to one nearer the rotation axis, reducing the "moment of inertia," and speeds up (increasing the skater's spin); because the moment of inertia*

## THE REVELATION TO JOHN

*goes down, the spin rate must increase to keep the total angular momentum of the system unchanged.*

37. While we have to acknowledge that the mechanisms involved in changing the earth's rotation would have to be gigantic, the fact remains is that no one can actually duplicate the results of the Western Hemisphere being devastated in a nuclear war.
38. It is not unfeasible due to the explosive power of exorbitant megatons of nuclear blast that the **moon** could be directly impacted shifting its course.
39. This would give further consequences to the effects of the sky being rolled back like a scroll in 6:14.
40. Further, the massive amount of earthquakes, volcanic activity, expulsion of mass from the earth, atmospheric effects, geomagnetic, and tidal waves and changes would have to be factored into this scenario as well.
41. This shortening of the **day and night** cycle by a third is what Christ was referring to when he made the statement, "...*unless those days had been cut short...*" indicating *this* phenomenon that is essential to the survival of the elect. Mat.24:22
42. The parallel passage in Mar.13:20 gives indication that the Lord is also a direct agent that shortens the days making Him the remote subject of the verb **smitten** with the catastrophic nuclear strike being the near cause.
43. These events also fulfill a number of OT passages that predict that the earth will dramatically be shaken from its normal function as a result of God's judgment. Isa.13:13; 24:1-3,19-20
44. While some have suggested that the earth could speed its rotation in a **day and night** cycle, yet maintain its annual rotation around the **sun**, the most natural concept of a **day** (literally and metaphorically) indicates time itself, whereas the former suggestion would not actually affect time, only light and darkness itself.
45. That actual time is affected as such; it provides a clearer and more definite solution to Jesus' words.
46. This would mean that from the future perspective of this judgment, there still remains ~47 months of the 70<sup>th</sup> week to be fulfilled, yet from our present perspective of time, it would translate to only ~31.3 months.
47. This is significant in perspective with respect to the revised chronology of Daniel's 70<sup>th</sup> week as the ~5 months of the trumpet judgments occur in ~3.3 months/~100 days and the 7 bowl judgments occur in 28 months or 2 years, 4 months.
48. With the destruction that has come as a result of the first three trumpets, coupled with the dramatic alteration of the normal cycles of light and darkness, one would expect that the inhabitants of the earth would immediately turn to God, but such is not the case.

## THE REVELATION TO JOHN

### EXEGESIS VERSE 13:

<sup>GNT</sup> Revelation 8:13 Kai. eidon( kai. hkousa enoj aetou/ petomenou en mesouranhmati legontoj fwnh/ megalh( Ouai. ouai. ouai. touj katoikouhtaj epi. thj ghj ek twh loipwh fwnwh thj salpiggoj twh triwh aggelwn twh mellontwn salpizein

<sup>NAS</sup> Revelation 8:13 **And I looked, and I heard an eagle flying in midheaven, saying with a loud voice,** *Kai, (cc) eidon( oraw (viaa--Is) kai, (cc) hkousa akouw (viaa--Is) enoj eij (card. adj./gm-s; "one/an") aetou/ aetoj (n-gm-s; "eagle"; same as 4:7) petomenou petomai (adj.ptc./p/d/gm-s; "flying"; used 5x) en (pL) mesouranhmati mesouranhma (n-Ln-s; lit. the mid position of the sun at noon; "directly overhead/midheaven/ within the atmospheric or 1st heaven"; used 3x; Rev.14:6; 19:17) legontoj legw (adj.ptc./p/a/gm-s) megalh( megaj (a--If-s; "with a loud") fwnh, (n-If-s; "voice")* **"Woe, woe, woe, to those who dwell on the earth,** *Ouai, (part. interj.; "Woe/Alas"; denotes extreme grief of displeasure; used to call retribution upon someone; repeated as here for emphasis) ouai, (part.) ouai, (part.) touj o' katoikouhtaj katoikew (d.a. + subs.ptc./p/a/am-p; "to those who dwell"; the accusative denotes the objects of the woes) epi, (pg) thj h' ghj gh/ (d.a. + n-gf-s) **because of the remaining blasts of the trumpet of the three angels who are about to sound!"** *ek (pAbl.; lit. from the source of, hence "because of") twh o' (d.a./Ablfp +) loipwh loipoj (a--Ablf-p; "the remaining ones/the rest of") fwnwh fwnh, (n-Ablf-p; "sounds/blasts") thj h' salpiggoj salpigx (d.a. + n-gf-s; "the trumpet/each trumpet"; the singular indicates equal importance attached for all 3 woes) twh o' triwh treij (d.a. + card.adj/gm-p; "of the three") aggelwn aggeloj (n-gm-p) twh o' mellontwn melIw (adj.ptc./p/a/gm-p; "who are about to/the ones with certainty are going to" +) salpizein salpizw (compl. inf./pa; "to sound/blow a trumpet" )**

### ANALYSIS VERSE 13:

1. The very existence of vs.13 interrupts the contextual flow of the **trumpet** judgments.
2. The significance of its insertion is at least 3 fold:
  - A. It symbolically indicates a scenario designed to govern the **trumpet** judgments as to their implementation.
  - B. It adds to the 4,2,1 grouping pattern of the trumpets, a 4,3 pattern designed to change the meter of prose noting a break before the 3 **remaining blasts**.
  - C. It highlights the final 3 trumpets as the most significant of all 7 judgments in the **trumpet** series.
3. In addition to the 4,3 pattern change, the 3 woes are further broken down to a 1, 2 meter with another obvious short pause after the 1st. Rev.9:12

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4. This further changes the meter of the 4,3 count to a rapid count of the final 2 trumpets within the 3 woes (within the 3 count).
5. It is the very sense of meter within the tempo of musical scores equated with these musical instruments that by application points the reader in the direction of “timing” or the chronology of these trumpets.
6. The common denominator of notes for the separate meter rhythms is 7.
7. As the musical score begins, we see the meters of 4 (quarter), 2 (half) and 1 (whole) notes (as an example) equated with the 4,2,1 of the seal judgments denoting a chronological tie.
8. This example follows a 4/4 time signature with 3 measures (frames) imaging the 3 part division of 4,2,1.
9. The tie is seen in the continuation of the **trumpet** judgments as an extension of the seal judgments and this portion of the musical score illustrates a mood for the entirety of the 1<sup>st</sup> 3 ½ years.
10. The change to the 4,3 meter count institutes a separate beat chronologically for the trumpets themselves.
11. The final meter change to a 1, pause, 1,2 count, within the 3 count, indicates a rapid ending for this chronological musical score.
12. The 4,3 meter could be illustrated with a 4/4 time signature denoting the first 4 beats as 8<sup>th</sup> notes, followed by a quarter note, 1/8 rest ending with 2 1/16<sup>th</sup> notes giving the mood of the rapidity of the 7 trumpets within a short chronological period.
13. This example places the meters in one measure imaging the single septet it represents.
14. The overall score fits perfectly with the revised chronology presented:
  - A. The 4,2,1 meter gives the overall mood (a sense of a marching, ominous and foreboding score metered in an order of extended time).
  - B. The 4,3 count provides a acceleration of mood as it pertains to the 7 trumpets (a rapid meter).
  - C. The final 3 count produces a short and distinct mood of chronological occurrence (ending the score with finality).
  - D. Further, the meters of the 3 woes views the meter of the 1<sup>st</sup> note (5<sup>th</sup> trumpet) equaling the 1<sup>st</sup> 4 (same length of time), a slight rest (9:12) and a final two quick notes of judgments presented in the 6 and 7<sup>th</sup> trumpets denoting their correlation chronologically ending the time frame for the 1<sup>st</sup> 3 ½ years.
15. While this application is not in and of itself that which determines the chronology, it further validates or confirms the intentions behind the grouping patterns of a longer period compared to a short period with a definite ending.
16. The use of meters as an addition to the prose of Scripture is not a foreign concept as seen in poetic writings of the Hebrew and the Masoretic would include punctuation marks to denote the metrical arrangement by distinctive accents. *Fausset's Bible Dictionary*
17. Further, musical instruments were used to accompany prophesying by OT prophets as well as formatting BD in song, with David as a premier example. Amo.6:5 cp. the Book of Psalms 4,5,6,8 etc.
18. John now introduces us to the symbolic entity designed to mark the control of the trumpets chronologically, “**And I looked, and I heard an eagle flying in midheaven**”.

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19. That there is only “one/eiḡ – heis” indicates the solidarity of the **eagle** in view symbolically as it governs these judgments.
20. He once again emphasizes that he was an eyewitness to the event he chronicles stating he had both a visual and audio confirmation.
21. Some have noted that there are a small number of texts that have changed the word **eagle** to angel in the Greek.
22. However, the vast majority of texts support “αἰτῶν – aetos/**eagle**” and any change otherwise is simply an attempt to interpret by the translator.
23. The term itself is translated a couple different ways depending on context and the gospels suggest a vulture or carrion bird in view. Mat.24:28; Luk.17:37
24. In Revelation it is used 3x and only appears to be used in the sense of an **eagle**. Rev.4:7; 8:13; 12:14
25. Further, eagles are known to eat even carrion.
18. As one might expect, there is considerable debate as to whether this **eagle** is to be taken as a literal bird, or whether it is symbolic for an angelic messenger.
19. Those that take the **eagle** as being literal point to the incident of Balaam and his donkey, when the animal spoke audibly to restrain the insanity of the prophet. Num.22:21ff
20. Those that take the **eagle** as a symbol for an angel point out that God uses powerful angels as messengers and that otherwise, eagles cannot talk.
21. The participial phrase that follows (**flying in midheaven**) is no help with the interpretation as both angels and birds fly around, and both are seen in the **midheaven** in this book. Rev.14:6, 19:17
22. That a concrete determination cannot be made in this vein informs us that the real issue is the actual symbolism of the **eagle**.
23. In the remainder of the verse, we are told what John hears from the **eagle**, “**saying with a loud voice, ‘Woe, woe, woe, to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!’**”
24. If this is a literal **eagle** screaming out in a **loud voice**, this would certainly constitute a miraculous occurrence by anyone’s standards, rendering those that reject it all the more culpable.
25. As one expects, the reason for the **loud voice** is to attract the attention of those that **dwell on the earth** and notify them of their impending doom.
26. In either case whether literal or angelic, the **eagle** is the international symbol for the U.S. that has been decimated by the recent nuclear strike making it even more quite fitting that a lone **eagle** as a symbolic remnant would make this announcement about the severity of the coming judgments.
27. While the world at large may feel relief at the fact that they were not destroyed by means of nuclear warfare, this message is designed to stress the fact that things far worse than that are about to take place.
28. It is the appearance of this **eagle** that symbolically denotes the chronological *terminus ad quo* that is to be attached to the 7 trumpets.
29. The 1<sup>st</sup> 4 trumpets contain the natural residue of catastrophe from the nuclear explosion advancing us into this period of judgment, and the next 3 will chronologically define that period for us.

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30. That the **eagle** cries out with 3 woes is logically understood by the fact that there are 3 **trumpet** judgments that remain that are expressly called woes. Rev.9:12; 11:14
31. The term “**woe**/ουαί. – ουαί” is an interjection that is used in a couple of ways in the NT:
  - A. It is used to express extreme displeasure and as a call for retribution or judgment on someone or something. Mat.11:21; 18:7, et al
  - B. It is used to express the **woe**, disaster, or calamity that befalls someone and the horrible nature of it in general.
  - C. It can be doubled or tripled for emphasis.
32. The only place in the NT it is found tripled is our verse and doubled only in the passages about the destruction of the U.S. Rev.18:10,16,19
33. It is these 3 woes that established the boundaries chronologically of both *terminus ad quo and quem* as the final **woe** of **trumpet** 7 highlights the Day of the Lord proper. Rev.11:11:15
34. If the destruction and the global consequences of the U.S. as it were, a double **woe**, the triple nature of the woes now to follow, ironically announced by an **eagle**, must indicate all the more devastation coming upon the human race in the full impact of judgment i.e., the formal announcement of Christ’s right to rule beginning the Day of the Lord.
35. These woes are expressly declared to be coming against **those who dwell on the earth** that is technical for negative unbelievers.
36. This is the third of eleven times that this phrase is used in this book, and denotes those that willingly follow the beast, oppose and kill the saints, will not come to a change of mind, and will be judged during Daniel's 70th week.
37. Maintaining the continuity of the 4,2,1 grouping, while it is clear that the first four trumpets were directed at the **earth** itself, it is equally clear that the next two trumpets are directed toward mankind specifically.