

THE SEVEN-FOLD VISIONS

(6:1 – 16:21)

FIRST VISION

SCENE 1-5 – Seals 1-5 (6:1-11)

SCENE 6 – Sixth Seal (6:12-17)
(End of this World) (**NO Battle Scene**)

The Interlude: Comfort and
and Protection of the Church (7:1-17)

SCENE 7 – Seventh Seal (8:1-5)
(Introduces the Second Vision)

SECOND VISION

SCENE 1-5 – Trumpets 1-5 (8:6 – 9:12)

SCENE 6 – Sixth Trumpet (9:13-21)
(The Great Battle)

The Interlude: The Church in Mission and
God's Protection (10:1-11:14)

SCENE 7 – Seventh Trumpet (11:15-19)
(End of this World)

The Interregnum
(Chapters 12-14)

THIRD VISION

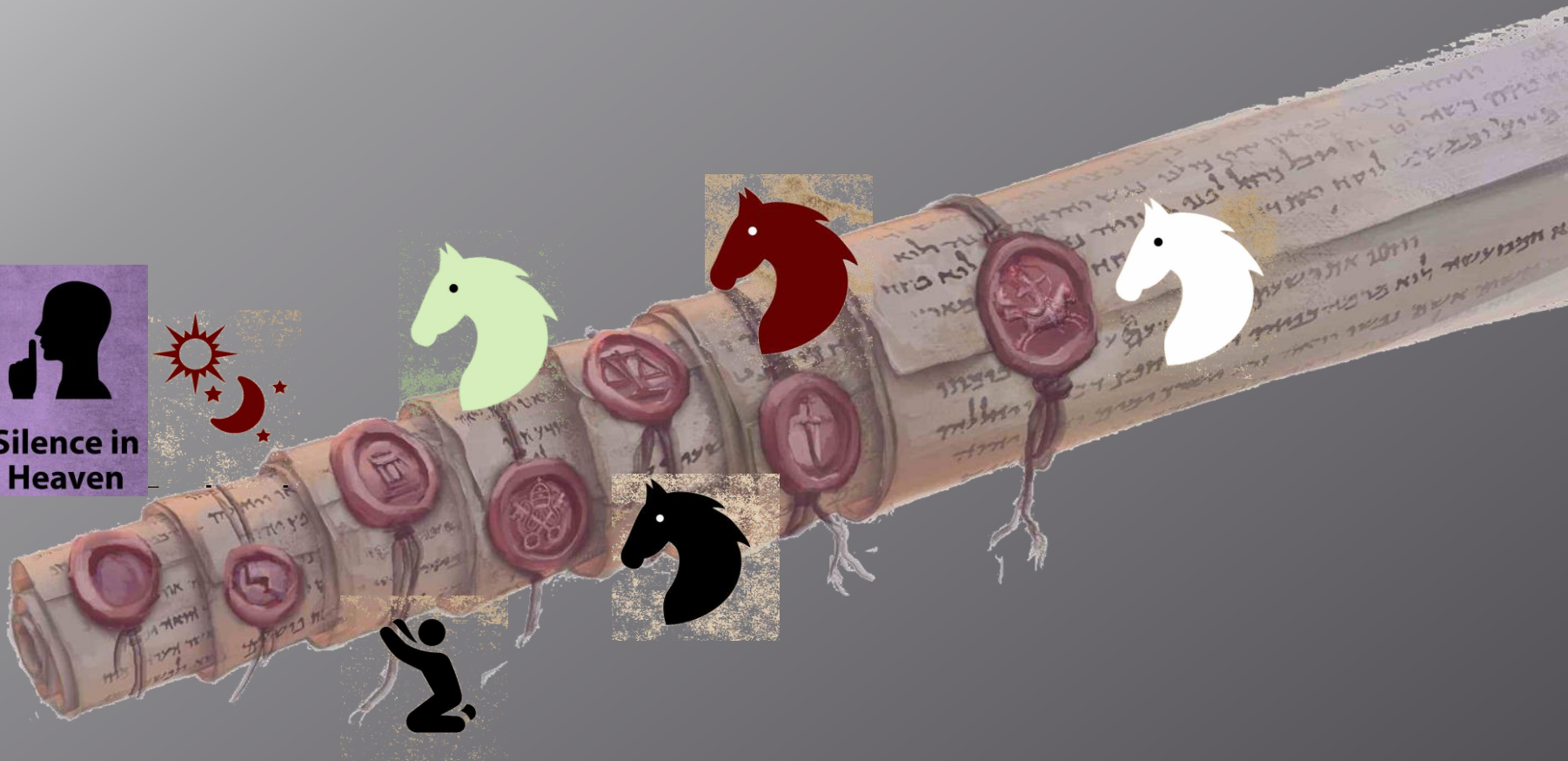
SCENE 1-5 – Bowls 1-5 (15:1 – 16:11)

SCENE 6 – Sixth Bowl (16:12-16)
(The Battle of Armageddon)

SCENE 7 – Seventh Bowl (16:17-21)
(End of this World)



THE SEVENTH SEAL (8:1-5)



THE SEVENTH SEAL (8:1-5)



“... silence in heaven for about half an hour” -- the final calm before the storm. It was a silence of awe and mystery as the Exalted Son of God, The Lamb, made ready to unfold the remainder of the message of His Apocalypse, which would be revealed by the seven trumpet-angels. All these acts are for the glory of God the Father and the Exalted Lord Christ and for the assistance of His Holy Bride, His Church Militant.

THE SEVENTH SEAL

(8:1-5)

The silence lasted for “... *about half an hour*” that is a very short time. In this short period, the Lord’s Bride is to be in awe and silence as they witness the judgment that He is about to pour out upon the unbelieving world. In moments of reverent silence, we, His Bride, are to meditate upon His grace and mercy shown to us, as we also see and understand that His judgments are just and serve the Christian’s eternal hope.

THE SEVENTH SEAL

(8:1-5)



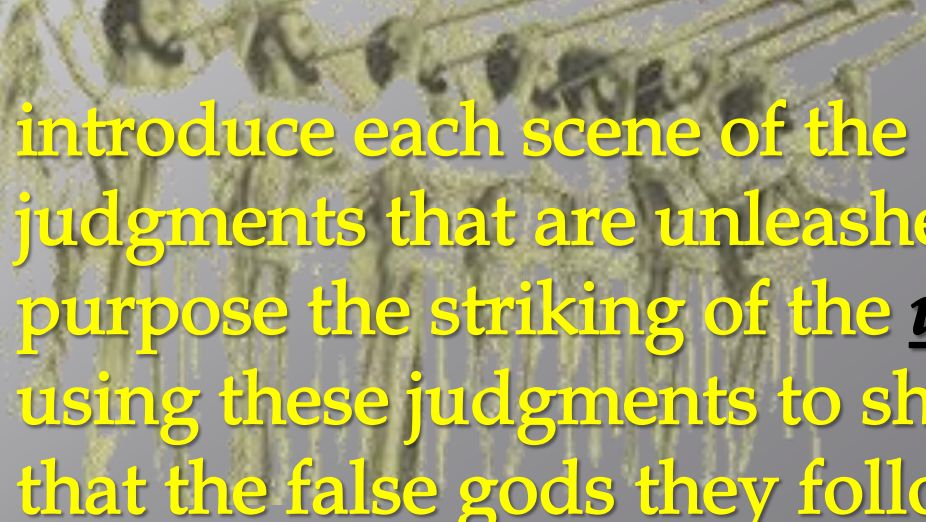
8:2 -- *Seven angels -
- Seven trumpets*

Each angel and each
trumpet heralds a separate

event. In OT times trumpets were used to herald important events. Rev. 8:2 through 11:19 is concerned with explaining what happens when these trumpets sound. Remembering that the Exalted Lord Jesus speaks with a trumpet-like voice (1:10; 4:1), the trumpets given to the angels demonstrate that the angels are acting within and under the authority of Jesus.

THE SEVENTH SEAL

(8:1-5)

A group of trumpet-angels in white robes playing trumpets. The angels are shown in profile, facing right, and are holding long, golden trumpets. They are arranged in a line, with the first angel in the foreground and others receding into the background. The background is a light, hazy blue.

As the trumpet-angels introduce each scene of the second vision, the judgments that are unleashed have as their particular purpose the striking of the unbelieving world. Christ is using these judgments to show the unbelieving world that the false gods they follow aren't salvific (cf. 9:20), therefore, the judgments are intended to lead them to repentance. These judgments should always be seen as aiding the Bride of Christ in her mission: the proclamation of the Good News of Jesus Christ, the Holy Gospel. The first four judgments are recorded in Chapter 8.

THE SEVENTH SEAL

(8:1-5)

8:3-5 -- This angel is in addition to the seven. He was given incense to add a sweet smelling savor to the prayers of the saints. He is standing before the Altar of Incense. The incense was given to him by Christ to mingle with the prayers of the saints. The incense is, therefore, linked with our Lord's Atoning Sacrifice, which makes us and our prayers acceptable to the Father.



THE SEVENTH SEAL (8:1-5)

Note the following about the incense:

- It is not a symbol of the prayers of the saints but accompanies their prayers.
- The angel does not bring the prayers to God. Prayer flows directly from the saints to God; the angel is only mingling the incense with the prayers.
- This passage gives us no reason whatsoever to pray to angels or saints.
- These prayers are not the prayers of some of the saints, but of all the saints.



THE SEVENTH SEAL (8:1-5)

“Filled it [the censer] with fire from the altar and hurled it on the earth.”

-- Again, as we saw in 4:5, the lightings and thundering echo God's presence as at Sinai, and further, in the Book of Revelation, they always indicates an important event is taking place in the heavenly Temple.

TRUMPET-ANGELS 1 THROUGH 4 (8:6-13)

8:6 – *“And the seven angels who have the seven trumpets prepared themselves so that they might blow the trumpets.”* Now that the judgment of God is being poured out onto the earth, the angels now prepare to blow their trumpets, which will introduce individual plagues upon the earth. These plagues are reminiscent of some to the features of the plagues upon ancient Egypt.

TRUMPET-ANGELS 1 THROUGH 4

(8:6-13)

8:7 -- The First Trumpet-Angel

"...hail and fire, having been mixed in blood."

It's interesting to find these three items listed together. God often returns punishment in kind for sin. Saints have been stoned to death for their witness. Destructive hail of stones (ice/rock) is returned. Saints have been burned at the stake. Fire is returned to the persecutors. Many had their blood shed...Blood is shed, in return, by the fire and hail.



TRUMPET-ANGELS 1 THROUGH 4

(8:6-13)

8:7 -- *“A third of the trees”* one should not imply a mathematical formula, but that a large part, but *only a part*, of the earth is affected. Therefore, at any given moment in history, some parts of the earth’s vegetation will be affected by fire, hail, with the result of human life being taken.



TRUMPET-ANGELS 1 THROUGH 4

(8:6-13)



“and something like a great mountain burning with fire was cast into the sea...” With this plague, a third of the seas’ creatures and ships are destroyed. That is, a third of man’s commercial activity upon the seas, as well as human life, is affected. With the seas turning blood red (first plague upon Egypt), this symbolizes that this maritime plague will bring death and destruction on an epic scale.

**THE SECOND
TRUMPET-ANGEL**

TRUMPET-ANGELS 1 THROUGH 4 (8:6-13)



8:10, 11 -- Remember that these are judgments upon the unbelieving world; so the star which is from heaven is from God. What exactly this star is, possibly a meteor, John doesn't explain only to say that it's name is:

Wormiwood

**THE THIRD
TRUMPET-ANGEL**

TRUMPET-ANGELS 1 THROUGH 4

(8:6-13)

Wormiwood occurs in the OT eight times and in Revelation twice (v.11: in the Greek text as "Αψινθος and Mas. singular noun (a proper name), and ἄψινθον a Fem. singular noun to agree with the Genitive Neuter noun, *water*). It is a plant that was known in the ancient world as *Artemisia Absinthium*. It has a very strong, bitter taste. It is not poisonous, but its bitterness suggests that it is. It is always used as representing bitterness caused by unbelief and even punishment for sin. The theme of Revelation identifies its use here as punishment -- Judgment.

TRUMPET-ANGELS 1 THROUGH 4 (8:6-13)

V.12 -- The Fourth Trumpet-Angel -- *Darkness, when a third of the sun, moon, and stars are blotted out.* Whatever this plague of the heavenly bodies implies and entails, it is a part of the total picture of what the first four trumpet-angels introduce. All through the time period covered by the message of Revelation, nature and its components are being physically struck, and, as a result, humanity is made to suffer, even death. This is to display God's anger and judgment against the unbeliever, for the purpose of moving them to repentance before it's too late (cf. 9:20, 21). It's a visual sign before the coming of total darkness, when repentance will no longer be possible (cf. 10:5-7, 11; John 9:4).

TRUMPET-ANGELS 1 THROUGH 4


(8:6-13)

It should be noted that there are remarkable parallels between the plagues used by God to deliver His people from Egypt and these trumpets. Those plagues were specific messages to the Egyptians of the superiority of YAHWEH over their false, imaginary gods, as each plague challenged the realm over which one of Egypt's ten greatest gods ruled (see the handout). In the symbolic language of Revelation, the first trumpet brought hail, fire and blood. In Egypt, the plague of hail was accompanied by violent lightening. The plague that turned water into blood made it undrinkable. With the Second Trumpet, the sea turned into blood. The Third Trumpet, too, made the waters undrinkable. The darkness of the Fourth Trumpet reminds us of the ninth plague on Egypt, the plague of darkness.

TRUMPET-ANGELS 1 THROUGH 4

Woe, (8:6-13)

V.13 – *“One eagle flying in mid-heaven”* – This eagle is the only earthly creature used by God to pronounce judgment. And, in symbolic use, God is using an actual earth creature to announce the transition from human/earthly plagues to demonic judgment. Thus, the eagle pronounces that the remaining three plagues/judgments are going to be far, far worse than the first four. Notice that the eagle shouts three Woes, one for each of the coming judgments.

A bald eagle is shown in flight, its wings spread wide, against a light blue and white cloudy sky. The eagle's head is turned to the right, and its talons are visible. The background is a textured, slightly grainy sky.