

The 7 Trumpets of Revelation

Revelation 8, 9 and 11:1-14

*This book is the **Bible** (KJV) with commentary. Won't you take a moment and ask for the original author and Creator of Heaven and Earth to guide you in understanding?*

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The 7th Seal and 7 Trumpets

1 AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

We can only offer conjecture on the silence and its length of time. When Jesus returns to earth we are not told how long the round trip *from* heaven, to the earth and *back to heaven* will take. But we can be sure that all of heaven will accompany Him and heaven will be empty, and silent, for the duration of the journey. Now, this assumes that the time, about a half hour, is taken to mean prophetic time. A half-hour in prophetic time is exactly seven and half days and the time stated by John is "about" a half hour.

It is consistent with William Millers Rules of Interpretation to consider the silence as literal time, about a half-hour. It does "no violence to the simple laws of nature" and there is no specific indication in the verse that the half-hour is either prophetic or symbolic. The silence begins when the seal is actually removed and the message revealed, a message announcing the end of the great controversy is now in sight. The judgment is finished; the fate of all those who ever lived or are living on earth is not eternally fixed.

The time has come for Saints and sinners to receive their "reward", some to everlasting life and some to eternal death. The final preparations for Christ's return begin. It is a solemn time, worthy of deep consideration and even silence.

Under the sixth seal, the one hundred and forty-four thousand have received the seal of God and are now waiting for the appearance of Christ in the clouds of heaven. The seventh chapter added details to the sixth seal that bring us to the very edge of Christ's return but stops just short of that glorious event. Hence, the seventh chapter of Revelation stands between the sixth and seventh seals.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel

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came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

John now directs our attention to an entirely different scene, verse's 3-5. Another angel, not one of the seven given trumpets, takes fire from the Altar of Incense in the Holy Place of the sanctuary above and casts it into the earth. The "angel" who casts the censer filled with fire into earth must be Christ Himself as only the High Priest stood at the Altar, and Christ is our literal Heavenly High Priest. This "angel" (Christ) received much incense from those assisting Him in His work, see Revelation 5:8. The casting out of the fire is when Michael (another name for Christ) "stands up", Daniel 12:1. Stands up is another way of saying, His work as a High Priest is then done.

Upon this Altar, the prayers of the saints have been offered to God as sweet incense. This incense represents the sacrifice, the blood of Christ which atones for sin. Thus we are carried from the time of Adam to the climactic closing of the ministration of Christ on behalf of mankind. No more prayers are now to be offered, Christ's work as a High Priest has closed. The time has come for the Son of Man and the Son of God, to reign as King.

But why are these verses, Revelation 8:3-5, thus thrown in here? Answer: As a message of hope and comfort for the church. The seven angels with their warlike trumpets had been introduced. Terrible scenes, beginning with the early church, are to transpire under their sounding. Before they commence, the church is pointed to the work of mediation on their behalf above. This is their source of help and strength during the terrible times to come. Though they should be tossed like feathers upon the tumultuous waves of strife and war, they were to know that their great High Priest still ministered for them in the sanctuary in Heaven and that here they could direct their prayers and have them offered with incense (Christ's sacrifice) to their Father in Heaven. Thus could they gain strength and support in all the calamities that will follow each of the trumpets throughout the history of the Church.

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The 7 Trumpets

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

The subject of the seven trumpets now resumes from verse 2. These trumpets occupy the rest of this chapter and all of Revelation 9. The blowing of the trumpets by the seven angels enhances the prophecies of Daniel 2, 7, 8 and 11. The first trumpet begins with the breaking up of the old Roman Empire into its ten divisions, the ten toes of the statue in Daniel 2. In the first four trumpets, we have a description of four remarkable events which will lead to Rome's fall. These seven trumpets, like the seven seals and seven churches, cover certain periods of time within the Christian era. It should be noted; the various times here spoken of as applying to the trumpets may overlap to some degree the times spoken of the seven seals. As well as the times covered by the seven churches, but the three accounts do not share the exact same time frames.

The 1st Trumpet: 5th Century

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

The Roman Empire, after Constantine, was divided into three parts; and hence the frequent remark, "the third part of men," etc., is an allusion to the third part of the Roman Empire which is under the scourge. **1** The western part, Africa and Rome, Italy (sacked in 410 A.D. by the Goths). **2** The eastern or Greek part was the area of Constantinople, Turkey. **3** Britain, Gaul, and Spain were a third division.

The first sore and heavy judgment to fall on Western Rome was accomplished by the desolating invasions of the Visigoths; in the closing years of the fourth century and onward. "Hail" came from the northern origin of the invaders, "fire" from the destruction by flame of both city and country and "blood" from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors. Note the words of the prophecy, "The third part of the trees was burned up". The union of the Western Roman Empire was dissolved when the Emperor was eventually forced to flee in 476 AD (under the 4th Trumpet). These armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign.

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The 2nd Trumpet

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

This verse, detailing the 2nd trumpet is mirrored in Daniel 11:30 as the ships of Chittim. The sounding of the second trumpet relates to the invasion and conquest of Africa and afterward of Italy, by the Vandals. These conquests were for the most part naval; they came "as it were a great mountain burning with fire, cast into the sea". This fierce maritime warfare fulfills the prediction. It wreaked havoc in the commercial world and caused great agitation and commotion. It is noteworthy that the Vandal's who conquered North Africa cut off the supply of grain to Rome, Italy. This lack of food was a major event strengthening the hand of the barbarians; which would in due time lead to the fall of Western Rome in 476 AD.

The 3rd Trumpet

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

There are three heavens: earth's atmosphere, outer space and the third heaven, where Gods throne is located. The star that fell in verse 10 is associated with what John is beholding in vision, which are events transpiring on earth. He is beholding the effects of seven trumpets of war, chaos, conquest, and destruction on earth.

This trumpet alludes to the desolating wars and furious invasions against the Roman power by Attila the Hun. He rose suddenly, as a star falls from the heavens with no warning. His principal operations were in the regions of the Alps and on the portions of the empire whence the rivers flow down into Italy. The effect it produced was as if those streams and fountains were made bitter; that is, many persons perished and wide desolations were caused in the vicinity of those rivers and streams. "Wormwood", denotes bitter consequences and total annihilation and erasure, these are terms which best describe the calamities he inflicted.

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The 4th Trumpet

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

The third part of Rome, as we saw in verse 7 is worth repeating here; **1.** The western part was Africa and Rome, Italy. **2.** The eastern or Greek part was the area of Constantinople, Turkey. **3.** Was Britain, Gaul, and Spain.

The symbols sun, moon and stars are undoubtedly here used as symbols denoting the leadership of the Roman government: Emperor, Senators, and Consuls. One-third of the empire was to fall. The sun, a symbol of the Emperor, was extinguished in 476 AD. This was possible due to the weakening of the Western Roman Empire by the almost continual assaults of the Visigoths, Vandals, and Huns during the 1st through 3rd trumpets.

The subordinate luminaries shone faintly in the continuation of the Senate and Consuls in Italy, though as little more than a “dukedom”. The faint glimmer of the moon and stars (the Senate and Consul) was fully extinguished in 493 AD. Thus, a “third part of the sun” of western Rome, was smitten till it emitted not the faintest rays. Here, the apocalyptic fraction, “one-third,” is literally accurate. Fearful as were the calamities brought upon the empire by the first incursions of the barbarians, they were light compared with the calamities which would follow. The three remaining trumpets are overshadowed with a cloud of woe.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

This angel is not one of the seven trumpet angels, but simply another heavenly messenger, who announces that the three remaining trumpets are “woe” trumpets; because of the more terrible events to take place under their sounding. Thus, the next, or fifth trumpet, is the first woe; the sixth trumpet, the second woe; and the seventh, the last one in the series is the third woe.

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The fifth and sixth trumpets are also the first and second woe. These describe the Saracens and Turks, a generic term for Muslims, the forerunners of Islam as we know it today. The ninth chapter of the Revelation concerns itself with their description. Chapter 9 is presented for the most part in symbols. Understanding what these symbols literally represent is the key to understanding what is revealed. In this chapter, real kings, kingdoms, peoples, armies, and conflicts are presented using a symbolic method.

The 5th Trumpet and 1st 150 year period; 7th to 9th Century

1 AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

The beginning of the 5th trumpet is located in the early 600's AD. Here we find the Saracens (pre-Muslims) warring against the Eastern Roman Byzantine Empire, Constantinople. The Saracens established the seat of their government in Bagdad in 762 AD. This date marks the end of the first, of two, 150 year periods.

The second 150 year period began on July 27, 1299, at which time "they had a king over them", see verse 11. The 5th trumpet then ends on July 27, 1449, when the 6th begins. The 6th trumpet marks the beginning of the 391 years and 15-day prophecy ("**an hour, and a day, and a month, and a year**", verse 15) ending precisely, just as predicted on August 11, 1840. On this date a decree handing over governmental control of the Ottoman Empire to European powers took effect. This date marks three important events: The fall of the Ottoman Empire and the ending of the 6th trumpet and 2nd woe. More will be revealed on this important prophecy as our study continues.

"A star fell from heaven"

Stars, when used symbolically, generally represent leaders, as we learned from Daniel 8:10. In verse 1 a star fell upon the earth from heaven; from the first of three heavens. The first heaven is where we find the fowls of the air, this world. The second is the realm of the sun, moon, and stars, what we often call "space". The third is where the throne of God, the heavenly sanctuary and the tree of life are located. Paul speaks of being in the third heaven while in vision.

In this case "the earth" designates a particular location, as opposed to "all" the earth. This place, as we shall see, was the Arabian Desert, here symbolized as a bottomless pit. The star (leader in this case), that fell was the Persian (Iranian) King, Chosroes. The "key event" when this king fell was that it opened the way for the

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Saracens to emerge from the desert and begin their rise to power. The “third part” of the Roman Empire included what we call today Saudi Arabia, Iraq, Iran, and Turkey. Thus, Chosroes is here presented as the “key”, that is the “key event” that opened this “bottomless pit”.

Persia had been waging war against a third part of the Roman Empire, Constantinople, Turkey, but was never able to fully conquer it. The Muslims looked on with satisfaction as the war between Persia and Rome led to their mutual destruction. The Romans eventually overthrew Chosroes in 628 AD. In the process of conquering Persia, Rome exhausted its resources and now posed little threat. While the removal of the Persian obstacle was the key event, equally compelling was the weakness of Rome to oppose the rise of the Crescent.

One may also see this verse as the “key” being given to Mohamed, who then opens the bottomless pit. Others say it is Satan who is from the bottomless pit. Regardless of how one may wish to see it, the events that soon followed the fall of the Persian Empire remain unchanged: Obstacles to the rise of the Crescent were removed. These apostles of Mohamed are, without a doubt, inspired by the author of evil himself, in this, it could be said it was the evil-doer that rose from a bottomless pit, in the person of Mohamed.

The meaning of the term “bottomless pit”, from the Greek is abyssos. In verse 11 we will see another reference to one who rose from a bottomless pit, a “King”. This “angel” (a messenger, good or bad) is Othman, a Caliph leading a Caliphate. A definition for bottomless pit may also refer to any waste, desolate and uncultivated place. It is applied to the earth in its original state of chaos, Genesis 1:2. It is also used to describe the condition of the earth following the seven last plagues and the return of Christ; at which time it is a vastly destroyed wasteland.

In this instance, it appropriately refers to that then unknown, unmapped region of barren wastes known as the Arabian Desert. From the borders of which issued the hordes of Saracens, like swarms of locusts. From this obscure country, they went forth to propagate their delusive doctrines with fire and sword until they had spread their darkness over all the earth, the western and eastern empires of Rome.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

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The Muslim forces arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. It was not like a light from heaven, but of smoke and darkness from a bottomless pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

The Saracens set up their false religion, the foundation of Islam. To those whom it deemed infidels it was a severe scourge. This false religion filled the world with its darkness and delusion. The swarms of Saracens, like locusts, overspread the earth and speedily extended their ravages over the Roman Empire from east to west.

The hail, in Revelation 8:7, had descended from the frozen shores of the Baltic, these were the Goths. The burning mountain, in Revelation 8:8, fell upon the sea from Africa, these were the Vandals. Wormwood was Attila the Hun. The Arabs symbolized locusts, now issued forth from Arabia, their native region. They came as destroyers and their power were like unto scorpions in that their attacks, most often on horseback, were speedy and vigorous.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Shortly after the death of Mohammed in 632 AD, the pre-Islamic Arabian tribes were organized for conquest. When the army was assembled, they were issued instructions by the newly appointed Caliph Abubeker on how to pursue the war:

“When you fight the battles of the lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries: and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.” Decline and fall of the Roman Empire, Vol. V, chap. 51, pg 189-190.

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Revelation 7:1-3, reveals the seal of God as the Sabbath of the fourth commandment. History records the fact that there have been observers of the true seventh-day Sabbath all through the gospel age. The desolating power of the apostles of Mohamed was not directed against this class, but against another. The Saracens were to cleave the skulls of a class of religionists with shaven crowns who belonged to the synagogue of Satan. These were monks, or some other order, of the Roman Catholic Church.

"Hurt not the grass, trees, nor any green thing," hurt only a certain class of men. In fulfillment, we have the strange spectacle of an army of invaders sparing those things which armies usually destroy, the face and productions of nature.

The 2nd 150 Year period and 1st Woe

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

This period, the times of the 1st woe, begins on July 27, 1299, and ends July 27, 1449. Constant incursions into the Roman territory and frequent assaults on Constantinople itself were an unceasing torment throughout the empire, but like the Persians before them, the apostles of Mohamed were not able to fully conquer Constantinople. They grievously afflicted an idolatrous church, of which the pope was the head. Their charge was to torment and to hurt, but not to kill (*utterly destroy or conquer*). These incursions would last for five prophetic months, 150 years, from the time when they had a king over them ("*And they had a king over them*", see verse 11).

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Men weary of life, when life is spared only for a renewal of woe and when all that they accounted sacred was violated and all that they held dear was constantly endangered. The savage Saracen Muslims domineered over them or left them only to a momentary repose, ever liable to be suddenly or violently interrupted again, as if by the sting of a scorpion.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Skill in horsemanship is the art and science of the Arabians. Swift as locusts and armed like scorpions, ready to hurt or worse and then dart away in a moment, they were ever prepared unto battle.

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“And on their heads were as it were crowns like gold”. The turbans of the Muslims were their ornament and their pride. Arabs were anciently distinguished by the turbans which they wore. “And their faces were as the faces of men”, the gravity and firmness of the mind and the honor of the Arab is his beard.

8 And they had hair as the hair of women, and their teeth were as *the teeth of lions*.

The Arabs, unlike other men, had their hair as the hair of women, uncut, as their practice is recorded by history. But there was nothing effeminate in their character; for as denoting their ferocity and strength to devour, their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

The breastplate was in use among the Arabs in the days of Mohammed. The Arab military force was chiefly formed of cavalry and archers. With a touch of the hand, the Arab horses dart away with the swiftness of the wind. “The sound of their wings was as the sound of many horses running to battle.” Their conquests were marvelous both in rapid execution and extent; their attacks were instantaneous.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, *which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*

This “third part of men”, one-third of the Roman Empire; the Greek division based in Turkey. A remnant of what had been the much larger Byzantine Empire was now concentrated in Constantinople. They were to begin this next 150 year period of torment when “they had a king over them”; as we recognize it today, a Caliph leading a Caliphate. Othman was that “king”. These apostles of Mohamed began their assaults on July 27, 1299. The now organized Islamic power grew until it extended over all the principal Mohammedan tribes, Turkish and Arab, consolidating them into one grand monarchy, the Ottoman Empire.

Their Caliph (king) is called “the angel of the bottomless pit”. An angel signifies a messenger, a minister, either good or bad and not always a spiritual being. The angel of the bottomless pit would be the chief minister of the religion. That religion is Mohammedanism

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and the Sultan, its chief minister, a Caliph. His name in the Hebrew tongue is “Abaddon”, the destroyer; in Greek, “Apollyon”, one that exterminates, or destroys. From 1299 to 1449 the Caliphate engaged in an almost perpetual war with the Byzantine Empire without conquering it. As the prophecy specified, they were to “hurt”, not utterly destroy or conquer. But in 1449 a change would be introduced, which we will find under the next trumpet.

The 6th Trumpet and 2nd Woe

12 One woe is past; and, behold, there come two woes more hereafter. 13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

The first woe came to its end on July 27, 1449, and now a second begins. A command came from the four horns of the golden altar to remove the restraints. The four angels spoken of in verse 14 are the four principal sultans of which the Ottoman Empire was composed. They were located in the country watered by the Euphrates; the sultans were situated at Aleppo, Iconium, Damascus, and Baghdad.

Previously these sultans, or “four angels”, had been restrained; but God commanded that they are loosed. Their commission was now extended to slay the third part of men, a third part of the Roman Empire. The eastern “city of the Caesars”, Constantinople, was soon to be conquered and would become the seat of the Ottoman Empire.

The four angels were loosed for a prophetic hour, a day, a month, and a year. This period of Ottoman supremacy then was to last three hundred ninety-one years and fifteen days. This time prophecy concerns itself primarily with the length of time the Islamic power would continue. We believe it also marks the end of the 6th trumpet and the 2nd woe. Concerning the termination and fulfillment of this time prophecy, E. G. White states, in the book “***The Great Controversy***” pages 334-335: “In the year 1840, another remarkable fulfillment of prophecy excited wide-spread interest. Two years before, Josiah Litch one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this

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power was to be overthrown in 1840 AD, sometime in the month of August; and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.' **Josiah Litch, in 'Signs of the Times, and Expositor of Prophecy', Aug. 1, 1840.**"

And so it was the case. European powers had offered to protect Turkey and its territories from invasion and ruin but only at the cost of relinquishing the Turkish government to their control. Having Christian nations in control of an Islamic Turkey was a bitter pill for them to swallow, but having little choice in the matter, they accepted the terms of help. To Josiah Litch it was purely a matter of calculation based on the prophetic periods given in Scripture (verse 15) as confirmed by his study of history and *interpreted as a literal application*. The arms and mode of warfare which was used in the siege and fall of Constantinople was, as we shall see, distinctly noticed by the prophet. This decree, though penned a few days earlier, took effect on the very day Josiah Litch had forecast.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Here we see an innumerable horde of horses, and them that sat on them. The invasion of the Roman territories by the Turkish horses' overspread a frontier of six hundred miles. Whether the number, "two hundred thousand thousand" is designed to convey the idea of any definite number, the reader must judge. Nothing can be affirmed on this point and it is not at all essential. Suffice it to say, it was a very large army.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

The first part of this description makes reference to the appearance of the horsemen. The Turkish uniforms were predominately red, blue and yellow, thus, the scriptural description is accurate. The heads of the horses were in appearance as the heads of lions, denoting their strength, courage, and fierceness; while the last part of the verse undoubtedly makes reference to the use of

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gunpowder and firearms for purposes of war. As the Turks discharged their firearms on horseback, it would appear to the distant beholder that is as John must have seen it in vision, the fire, smoke and brimstone issued from the horses' mouths.

John the Revelator had no concept of "firearms" as they did not exist in his time. He did the best he could to write down what he saw or heard using words and examples familiar with his time. "Inspiration" is not word for word from the mouth of God to His penmen unless they are specifically quoting God or an angel with whom the prophet has spoken or heard speak. God reveals to His servants, through dreams, visions, through an angel face to face or (rarely) God Himself may speak with a prophet. It is then left to the penman or the prophet, to accurately record what he was shown or heard. When such records are allowed to remain in the biblical record, they are then sanctified and blessed, imperfect though they may be.

There are many examples in the Bible where the penmen struggle to put into human language the wonders he has seen in the vision. This is especially difficult concerning visions of the glories of heaven, which can only be fully described in the language of angels. While man does the best he can, God is in control of the finished product, the written word. The Bible contains enough information for every man, the common man, to find the path to salvation.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

These verses express the deadly effect of the new mode of warfare introduced, agents of gunpowder, firearms, and cannon. It is said that their power was also in their tails. The horses' tails were the symbol, or emblem, of their authority, a well-known Turkish standard, a symbol of office, authority and leadership. Anyone looking on a body of cavalry with such banners, or ensigns, would be struck with this unusual or remarkable appearance and would speak of their banners as that which concentrates and directs their power.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear,

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nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The events that occurred under the sixth trumpet constitute the second woe. These judgments of God, called plagues in verse 20, were redemptive, that is, designed to bring men to repentance. But they led to no improvement in the manners and morals of men. Those who escaped them learned nothing by their manifestation in the earth. The hordes of Saracens and Turks were let loose as a scourge and punishment upon apostate Christendom led by the pope. Men suffered the punishment but learned no lesson from it.

The Seventh Trumpet and Third Woe

We are now living in the times of the seventh trumpet and the third woe. This last woe, like the first two, will bring great calamity upon the earth and usher in the final events that will lead to the close of probation for all mankind and the return of Christ. This woe trumpet will first be followed by seven last plagues of wrath. Chapter 10 is an interlude of events leading up to the seventh trumpet. The details of which will begin in Revelation 11:14.

REVELATION 10:

In this chapter, we have another instance in which the consecutive lines of thought are interrupted. Revelation 9 closed with the events of the sixth trumpet. The sounding of the seventh trumpet is not introduced until we reach Revelation 11:15. All of chapter 10 and chapter 11:1-13, therefore, come in between the sixth and seventh trumpets. That which is particularly connected with the sounding of the sixth trumpet is recorded in chapter 9. But now the prophet has other events to introduce before opening the last trumpet. He does so in these verses leading up to Revelation 11:13. The prophecy of chapter Revelation 10 and 11:1-13 detail a series of events which would take place in the times of the first, second and third angels' messages of Revelation 14. One such significant event was the times of the French Revolution, which is paralleled in Daniel 11:36-39.

REVELATION 11:

1 AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

This chapter is a continuation of the instruction which the angel began giving to John in chapter 10; hence these verses, Revelation 11:1-14, should not be separated by the present division into chapter 11. In the last verse of Revelation 10, we have a prophecy of the third angel's message. This message, connected with the temple of God in heaven, is designed to fit a certain class of people as worshipers.

The temple here cannot be the church; it is the literal temple in heaven. The worshipers are to be measured in character by the standard of a law, the Ten Commandments. This is the standard God has by which to measure "the whole duty of man". It is a part of the measuring rod given to John.

To measure any object requires that special attention is given to that object. The call to rise and measure the temple of God is a prophetic command to the church to give the subject of the temple, or sanctuary, a special examination. The Ten Commandments alone are not enough to carry out the measurement. When we take the entire message it leads to an examination of the sanctuary on high. Here, along with the commandments, we have the ministration of Christ. Hence we conclude that the measuring rod, taken as a whole, is the special message to investigate the law and the sanctuary.

John is instructed, "The court which is without the temple leave out". The attention of the church is directed to the inner temple and the service there. Matters pertaining to the outer court are of less consequence now, since it is given to the Gentiles. Spiritually speaking, in this instance, gentiles are those who are in apostasy or fighting against Gods law. The "court" refers to this earth; it is the place where the victims were slain whose blood was to be ministered inside the sanctuary, the blood of lambs, goats and such. These sacrifices were always meant to point to Jesus, the Lamb of God who would be sacrificed for the sins of the world on Calvary, in Judea. The Gentiles introduced here represent the great apostasy of treading down of the holy city, Gods Church, forty and two months; the 1,260 years of papal persecution. Thus we are carried back into the past by

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an easy and natural transition; now our attention is called to a new series of events.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

The period of "a thousand two hundred and threescore days" is variously referred to in the Scriptures. It appears in numerous ways besides verse 3 above: 1260 days in Rev. 12:6, as 42 months in Rev. 11:2 and 13:5, as 3 1/2 times (time, times and the dividing of time) in Daniel 7:25, 12:7 and again in Rev.12:14.

These all refer to the same period and can be easily calculated. A time is a year, as is evident from Daniel 11:13. A year has twelve months, and a *Biblical* month contains thirty days. Thus we have 1,260 years. That a biblical month has 30 days is demonstrated in the record of the flood, Genesis 7 and 8. Here we will find definite measures of time that allow for calculating the prophetic periods, bearing in mind that in prophecy a day is equal to a year of ordinary time. For brevity's sake, we now need to move on.

During this time of 1,260 years the two witnesses are in a state of sackcloth, that is, obscurity, and God gives them the power to endure and maintain their testimony through that dark and dismal period. But who are these 'witness'? These are the two olive trees, and the two candlesticks standing before the God of the earth.

Zechariah 4:11-14, implies that the two olive trees are taken to represent the word of God. Jesus declared of the Old Testament Scriptures, "They are they which testify of Me", John 5:39. The "Two Witnesses" then are the Old and New Testaments. The essential purpose of the Scriptures is to give witness to the mercy and character of God. Our Lord commands, "Search the Scriptures . . . they are they which testify (bear witness) of Me". This was addressed to the Jews and described the character and office of the Old Testament. The New Testament is similarly pronounced the giver of testimony: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations", Matthew 24:14. These declarations and considerations are sufficient to sustain the conclusion that the Old and New Testaments are Christ's two witnesses.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

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To hurt the word of God is to oppose, corrupt or pervert its testimony, and turn people away from it. Against those who do this work, fire proceedeth out of their mouth (the mouth of the witness') to devour them, that is, judgment of fire is pronounced in the word against such. It declares that those who hurt them will have their punishment in the lake that burns with fire and brimstone; Malachi 4:1, Revelation 20:15 and 22:18-19.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

In what sense have these witnesses power to shut heaven, turn waters to blood, and bring plagues on the earth? Elijah shut heaven so that it did not rain for three years and a half, but he did so by the word of the Lord. Moses by the word of the Lord turned the waters of Egypt to blood. "As often as they will" means just as these judgments, recorded in their testimony, have been fulfilled, so every threatening and judgment pronounced by them against any people will surely come to pass. The world has yet to be smitten with the seven last plagues, but it will be, on this, we have the sure word of prophecy!

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Revelation 11:8-13 mirrors Daniel 11:36-39

"When they shall have finished their testimony" is when the sackcloth state has ended. Matthew 24:22 expresses it as the days of persecution being shortened, that is just prior to the period of the 1,260 years termination. A 'beast' in prophecy, denotes a kingdom or power, see Daniel 7:17, 23. This kingdom/power is likened spiritually to Sodom and Egypt; which was also atheistic. In Exodus 5:2 Pharaoh said, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go". Here is atheism!

The two witnesses testified in sackcloth beginning in 538 AD, with the rise of the Roman Catholic power that would persecute Gods people until its power was taken away, 1,260 years later. In 1798 France denied the being of God in her national capacity and made

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war on the Monarchy of heaven, this then marks the rise of that atheistic power, likened to Sodom and Egypt.

Just prior to 1798, in the year 1793, the gospel was abolished by a solemn act of the French Legislature. Some five years later, the Roman Catholic power received its deadly wound. So the time of the two witnesses was cut short just before the prophecy terminated. The indignities offered to the actual copies of the Bible were unimportant after this; their life lay in their doctrines. With the extinction of the doctrines, the Bible itself was extinguished.

By the decree of the French Government, declaring that the nation acknowledged no God, the Old, and New Testaments were slain throughout the limits of Republican France. The Sacred Books were destroyed in the general plunder of every place of worship. In Lyons, they were dragged at the tail of an ass in a procession through the streets. Among other events of 1793 a "Grand Festival" dedicated to "Reason and Truth" was celebrated in the Cathedral of Notre Dame, desecrated and renamed "The Temple of Reason". A pyramid was erected in the center of the Church and inscribed "To philosophy". The torch of "Truth" was on the altar of "Reason" spreading light, etc. The National Convention and all the authorities attended this burlesque and insulting ceremony.

Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all institutions of the Bible abolished; the Sabbath was blotted out, and every tenth day substituted for mirth and profanity. Baptism and the communion were abolished. It was said there was no God, and death was pronounced to be an eternal sleep. The "Goddess of Reason" was set up, in the person of a vile woman, and publicly worshiped. Surely here is the power that exactly answers the prophecy. This point will be further developed in the comments on the next verse.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

This verse denotes the feelings of other nations watching the outrage against the two witnesses. They would see what war infidel France had made on the Bible, but these other nations would not be led to engage in this wicked work themselves. Nor would they allow the murdered witnesses to be buried, or put out of sight among their own nations. The witnesses lay dead three days and a half; that is three years and a half, in France only. But France attempted to

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arouse Christians everywhere to put forth a war against the Bible; as we will see in the next verse.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

This denotes the joy of those who hated the Bible, for they were tormented by it. Great was the joy of infidels everywhere, for awhile. But “the triumphing of the wicked is short”; so it was in France. Their war on the Bible and Christianity had well-nigh swallowed them all up. They set out to destroy Christ’s “two witnesses” but they filled France with blood and terror. So much so, that they were horror-struck at the result of their wicked deeds, and were glad to remove the Bible from their wicked hands.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

In 1793, a decree passed the French Assembly suppressing the Bible, but just three years after, a resolution was introduced into the Assembly returning respect to the Scriptures. That resolution lay on the table six months when it was taken up and passed without a dissenting vote.

Thus, in just three years and a half, the witnesses “stood upon their feet” and great fear fell upon them which saw them. The appalling results of the rejection of the Bible had driven France to take her hands off these witnesses. The Church and the Bible had been slain in France from November 1793 until June 1797. The three years and a half expired and the Bible, so long and so sternly repressed before, was once again placed in honor, and was the book of free Protestantism!

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

The two witnesses “ascended up to heaven” is an expression signifying their great exaltation. The Scriptures attained such a state of exaltation, as here indicated, after the time France had made war upon them. Shortly after that time, the British Bible Society was organized in 1804 and there followed the American Bible Society in 1816. These, with their almost innumerable auxiliaries, were scattering the Bible everywhere.

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Before 1804 the Bible had been printed and circulated in only fifty languages, by the mid-1800's it was being printed in thousands of languages. No other book approaches the Bible in the number of copies circulated. It is exalted as above all price, as, next to His Son, the most invaluable blessing of God to man. It bears the glorious testimony concerning His Son. Yes; the Scriptures may truly be said to be exalted "to heaven in a cloud", a cloud being an emblem of heavenly elevation.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

See Revelation 17:18: "The woman which thou sawest is that great city which reigneth over the kings (kingdoms) of the earth". That city is the papal Roman power. France is one of the "ten horns" that gave "their power and strength unto the (papal) beast"; it is one of the ten kingdoms that arose out of the Western Empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image. It is also Daniel's ten-horned beast of Daniel 7:24. It is John's ten-horned dragon of Revelation 12:3. France, then, was "a tenth part of the city" and was one of the strongest ministers of papal vengeance.

But in the French Revolution it "fell" and with it fell the last civil messenger of papal fury. "And in the earthquake were slain of men seven thousand". France made war, in her revolution of 1789 and onward, on all titles, nobility, priests and pope alike. "And the remnant were affrighted and gave glory to the God of heaven".

"And in the earthquake were slain of men [margin, names of men, or TITLES of men] seven thousand." France made war, in her revolution of 1789-98 and onward, on all titles of nobility. Nobility and hereditary titles were abolished by the Revolutions of 1789 and 1848. It is said by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution.

"And the remnant were affrighted, and gave glory to the God of heaven." France, in dishonoring God and defying Heaven had filled that nation with such scenes of blood, carnage, and horror, as made even the infidels themselves to tremble and stand aghast. The "remnant" that escaped the horrors of that time "gave glory to God". Not willingly, but because God caused this "wrath of man to praise Him" by showing the world that those who make war on heaven, make graves for themselves! Thus glory rebounded to God by the very means that wicked men had employed to tarnish His glory.

REVELATION 11***The 7th Trumpet and 3rd Woe***

14 The second woe is past; and, behold, the third woe cometh quickly.

The Islamic power ended August 11, 1840, and the 3rd woe occurs under the next trumpet, the 7th. Then where are we in point of time? "Behold!" that is to say, mark it well, "the third woe cometh quickly". The fearful scenes of the second woe are passed and we are now or soon will be under the sounding of the trumpet that brings the 3rd and last woe. There will be no "peace and safety"; we have a prophetic rendezvous with a 3rd "woe" still to come. More terrible and destructive than any the world has ever witnessed. Some believe the 7th trumpet began to sound at the close of the Bible's longest time prophecy of 2,300 years, which terminated in 1844. On this point we can only offer conjecture.

END

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