

This is the only reference to censens in the Book of Revelation, though golden bowls full of incense, which probably were not censens, are mentioned in Revelation 5:8. Like the golden bowls of 5:8, however, the golden censer offering incense here is symbolic of **the prayers of all the saints**.

This offering in heaven corresponds to the custom of offering incense on the altar of incense in both the tabernacle and the temple. The censer would hold the coals, and a separate vessel would carry the incense which was to be poured on the coals once the altar was reached. The resulting smoke was typical of prayer ascending **before God**.

In verse 5 **the angel** offered the incense on the coals before God, and then, taking **the censer** with the **fire** still in it, he threw it **on the earth**. As a result there were **thunder, rumblings, flashes of lightning, and an earthquake**. The picture is one of ominous anticipation.

#### 4. THE FIRST TRUMPET (8:6-7).

**8:6-7.** As the first angel sounded his trumpet . . . hail and fire mixed with blood . . . was hurled down upon the earth, resulting in a third of the earth being burned up, including the trees and all the green grass. This devastating judgment, like that announced by most of the trumpets, primarily affected a third of the earth.

#### 5. THE SECOND TRUMPET (8:8-9).

**8:8-9.** As the second . . . trumpet sounded, something like a huge mountain, all ablaze, was thrown into the sea. The result was that a third of the sea turned into blood, and this caused a third of the living creatures in the sea to die, and also a third of the ships were destroyed. It is best to interpret these events literally though the description of the sea being turned into blood may be the language of appearance as in the mention of blood after the first trumpet blast. Reference to blood as a divine judgment is found in the plagues of Egypt (cf. Ex. 7:14-22).

Obviously the results of these judgments are literal. The sea turned to blood results in the death of a third of the sea creatures, and the blazing mountain cast into the sea results in destruction of a third of the ships. The mountain is probably best understood as being a literal large body that fell from heaven. Since the results are literal, it is reasonable to take the judgments as literal also.

#### 6. THE THIRD TRUMPET (8:10-11).

**8:10-11.** The judgment following the third . . . trumpet was similar to that of the second. But here the mass falling from heaven to earth was a great star, blazing like a torch. This fell on a third of the rivers and on the springs of water; in other words, waters other than the oceans.

The star was named **Wormwood**. Wormwood is a bitter desert plant mentioned only here in the New Testament. It is mentioned seven times in the Old Testament where it represents sorrow and bitter judgment (Deut. 29:18; Prov. 5:4; Jer. 9:15; 23:15; Lam. 3:15, 19; Amos 5:7).

Though many have attempted to interpret the third trumpet symbolically, it seems best to consider it as a large meteor or star falling on the earth from heaven and turning the water, as indicated, into bitterness so that people who drank it died. The contrast found in the Cross of Christ is symbolized in the sweetening of the waters of Marah (Ex. 15:23-25) and the turning of bitter judgment into sweet mercy, bringing life and hope. The third trumpet is another awesome judgment resulting in great loss of life.

#### 7. THE FOURTH TRUMPET (8:12).

**8:12.** At the sound of the fourth . . . trumpet the light of the sky was reduced by one third. Without a third of the sun a third of the day was lacking normal light, and a third of the night was without light from the moon and the stars. Again the best interpretation is literal. Just as the first three trumpets dealt with a third of the earth, so the fourth trumpet dealt with a third of the heavens.

#### 8. ANNOUNCEMENT OF THE FINAL THREE TRUMPETS (8:13).

**8:13.** Warning was given that the next three trumpets would be more severe and devastating than those which preceded them. The triple woe announced by an eagle warned of coming judgment. Eagles are also mentioned in 4:7 and 12:14.

August 22, 2010

Pastor David King

## Part 4—The 144,000: The Sealed for Life and Righteousness Revelation 7



Chapter 7 is considered an interlude where we return to heaven where God is sealing for himself 144,000 from the nation of Israel and where a multitude of martyred believers are worshipping God. It is significant to note that the connection between the activities in heaven and the activities upon earth. On earth believers are being martyred, yet in heaven they are immediately brought before the throne to worship and be comforted. In heaven God is sealing 144,000 Jews and upon the earth these sealed ones are experiencing fruitful and protected ministry. Make no mistake; the activities of heaven orchestrate the realities upon this earth. As Isaiah said, "Thus says the Lord: 'Heaven is my throne, and the earth is My footstool.'"

### ✚ The Protected \_\_\_\_\_—The 144,000

- ✚ Their Identity: Who are they?  
*Romans 11:25-27, Zech. 12:10; Dan. 9:24-27; Rev. 14:1-14*
- ✚ Their Protection: What is the extent of their protection?
- ✚ Their Purpose: For what purpose are they sealed?

### ✚ The Persecuted \_\_\_\_\_—from every nation, tribe, people and language

- ✚ Their Identity: Who are they?
- ✚ Their Protection: To what extent are they protected?  
*Rev. 6:9-11*
- ✚ Their Purpose: For what purpose are they chosen?

### ✚ The Present \_\_\_\_\_—one body both Jews and Gentiles

- ✚ Our Identity: Who are we?  
*1 Corinthians 12:12-14; 2 Corinthians 5:17, 20, 21*
- ✚ Our Protection: To what extent are we protected?  
*Matthew 16:18; Revelation 2:8-11; 1 Thess. 5:9-10*
- ✚ Our Purpose: For what purpose are we chosen  
*Matthew 28:19-20*

"After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, 'Salvation belongs to our God who sits on the throne, and to the Lamb!'"

Revelation 7:9-10

Preparation for Next Sunday's Message  
 Part 5- The Trumpet Judgments: The earth and heavens judged  
 Revelation 8

**Monday**

Read Revelation 8 and write down the effects of the Four Trumpet Judgments

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**Tuesday**

Read Revelation 8:7-13

These verses describe the catastrophic effects of the first four trumpets. The first trumpet strikes 1/3 of the trees and all the grass. The second strikes 1/3 of the seas and with it 1/3 of the ships and sea creatures are destroyed. The third strikes 1/3 of the fresh water supplies. The fourth strikes 1/3 of the light sources.

Choose one of these judgments and describe what would be the net effect upon humanity after such a calamity. Do some research and then some creative contemplation as you prepare your description. E-mail me your discoveries so I can use them in next Sunday's message! dking@fellowshipjasper.com

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**Wednesday**

Read Revelation 8:1-6

It has been once joked that verse 1 is a proof text that there will be no woman in heaven because "there was silence in heaven for one half hour." This author does not agree with this egregious error of judgment! On a serious note, however, we now see the prayers of the saints being offered up to God once again (Rev. 5:9) as a sacrifice. King David writes in Psa. 141:2, "Let my prayers be set before You as incense, the lifting of my hands as the evening sacrifice." The prayer of His saints is to God a sweet smelling aroma. Take 15 minutes today to just spend time talking to God in prayer recognizing that your prayers are to God a sweet smelling aroma!

**Thursday**

Read Revelation 9 to begin getting the bigger picture of what God will be doing upon the face of the earth. Write out your thoughts about and write out the

observations you find about God in these verses? Take time to praise God for His sovereignty over the affairs of mankind.

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**Friday**

Read Matthew 24:4-26

These verses known as the Olivet Discourse of Jesus describe the last days. I believe Jesus is describing the tribulation period in these verses with the seal judgments depicted in verses 4-8. Read these verses and compare the events described in Matthew 24 with those described in Revelation 6 and 8-9.

Commentary on Revelation 8  
 Bible Knowledge Commentary by Walvoord and Zuck

THE OPENING OF THE SEVENTH SEAL (8:1).

**8:1.** The opening of the seventh seal is a most important event, confirmed by the fact that **there was silence in heaven for about half an hour** after it was opened. The contents of the seven trumpets indicate that they differ from the seven seals. W. Graham Scroggie states, "The trumpets, therefore, do not double back over all or some of the seals, but lie under the sixth seal, and proceed from it" (*The Great Unveiling*, p. 111). He also holds that the bowls of the wrath of God (chap. 16) "do not double back over the seal and trumpet judgments" (p. 112).

C.A. Blanchard holds the same position: "The series of three sevens are really included in one series of seven, that is, the seven trumpets are included under the seventh seal and the seven bowls are included under the seventh trumpet, so that we have in fact a single series in three movements" (*Light on the Last Days*, p. 58). The seventh seal accordingly is important because it actually includes all the events from 8:1 through 19:10.

2. THE SEVEN ANGELS AND THE SEVEN TRUMPETS (8:2).

**8:2.** As John observed the heavenly scene, he wrote that he **saw the seven angels** to whom **were given seven trumpets**. The fact that these are angels' trumpets distinguishes them from the trumpet of God (1 Cor. 15:52; 1 Thes. 4:16) and from other New Testament trumpets (Heb. 12:19; Rev. 1:10; 4:1).

3. THE GOLDEN CENSER (8:3-5).

**8:3-5.** Before the trumpets sounded, however, a dramatic introduction was given them by **another angel**, one in addition to the seven, who **stood before the golden altar with a golden censer**. In the Old Testament tabernacle a censer made of copper, probably heavy to handle, was used to carry coals from the brazen altar outside the tabernacle to the altar of incense inside. Later, in the temple, Solomon used censers made of gold (1 Kings 7:50; 2 Chron. 4:22).

