

## ***The Church of the Servant King***

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### **PROPHECY SERIES**

(Proph21M\_Revelation\_chp11B\_The Seventh Trumpet Sounds)

#### **REVIEW OF THE JUDGMENTS IN REVELATION**

##### **THE FOCUS OF JOHN'S VISIONS IN CHAPTERS 4—20**

###### **In Heaven**

The throne room of heaven (ch. 4) –

- 24 elders
- 7 lamps of fire
- 4 living creatures

The Lamb on the throne (ch. 5) –

- Takes the scroll sealed with 7 seals

The fifth seal “opening” (6:9-11) –

- The “martyrs” in heaven

The great multitude of saved Gentiles in heaven (7:9-17) –

- Probably “martyrs”

The seventh seal – preparations for the trumpet judgments (8:1-5)

- 7 angels with 7 trumpets
- Another angel – altar of incense

###### **On Earth**

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- Seal 3 – Black horse – famine
- Seal 4 – Pale horse – pestilence & death (1/4 of earth)

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- Cosmic signs of the Advent of Christ

The sealing of the 144,000 Jewish witnesses from the tribes of Israel (7:1-8)

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- Trumpet 5 – Demons, like locusts, plague unbelievers
- Trumpet 6 – 4 demons from the river Euphrates release 200 million horsemen to kill unbelievers

The little book (ch. 10) –

- Contains yet undisclosed, prophetic material
- John commanded to eat the book

## THE FOCUS OF JOHN'S VISIONS IN CHAPTERS 4—20

### In Heaven

The announcement of the seventh trumpet judgment (11:15-19) –

- The Kingdom is proclaimed

The expulsion of Satan from heaven (12:1-12) –

- Mid-point of 7 year Tribulation period

The announcement of the seven last judgments (ch. 15)

Victory Praise in Anticipation of 2<sup>nd</sup> Advent (19:1-10)

### On Earth

The ministry of the two witnesses (11:1-14)

- Moses and Elijah like figures

The activity of Satan (12:13-17)

- Persecution of Israel and Jews

The activity of the two beasts (ch. 13)

- Beast from the Sea – Gentile false Christ
- Beast from the Earth – False prophet of Israel

Judgment at the end of the Great Tribulation (ch. 14)

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- Unbelievers on earth who are assembled for battle against the Lord are eliminated

The seven bowl judgments (ch. 16) –

- Bowl 1 – sores on unbelievers
- Bowl 2 – Seas are poisoned
- Bowl 3 – Fresh water poisoned
- Bowl 4 – Skin of men afflicted
- Bowl 5 – Darkness over the kingdom of the Anti-Christ & Satan
- Bowl 6 – Euphrates dried up
- Bowl 7 – Earth is shaken & great hail storm

Religion in the Tribulation (ch. 17)

Commerce in the Tribulation (ch. 18)

The second coming of Christ (19:11-21)

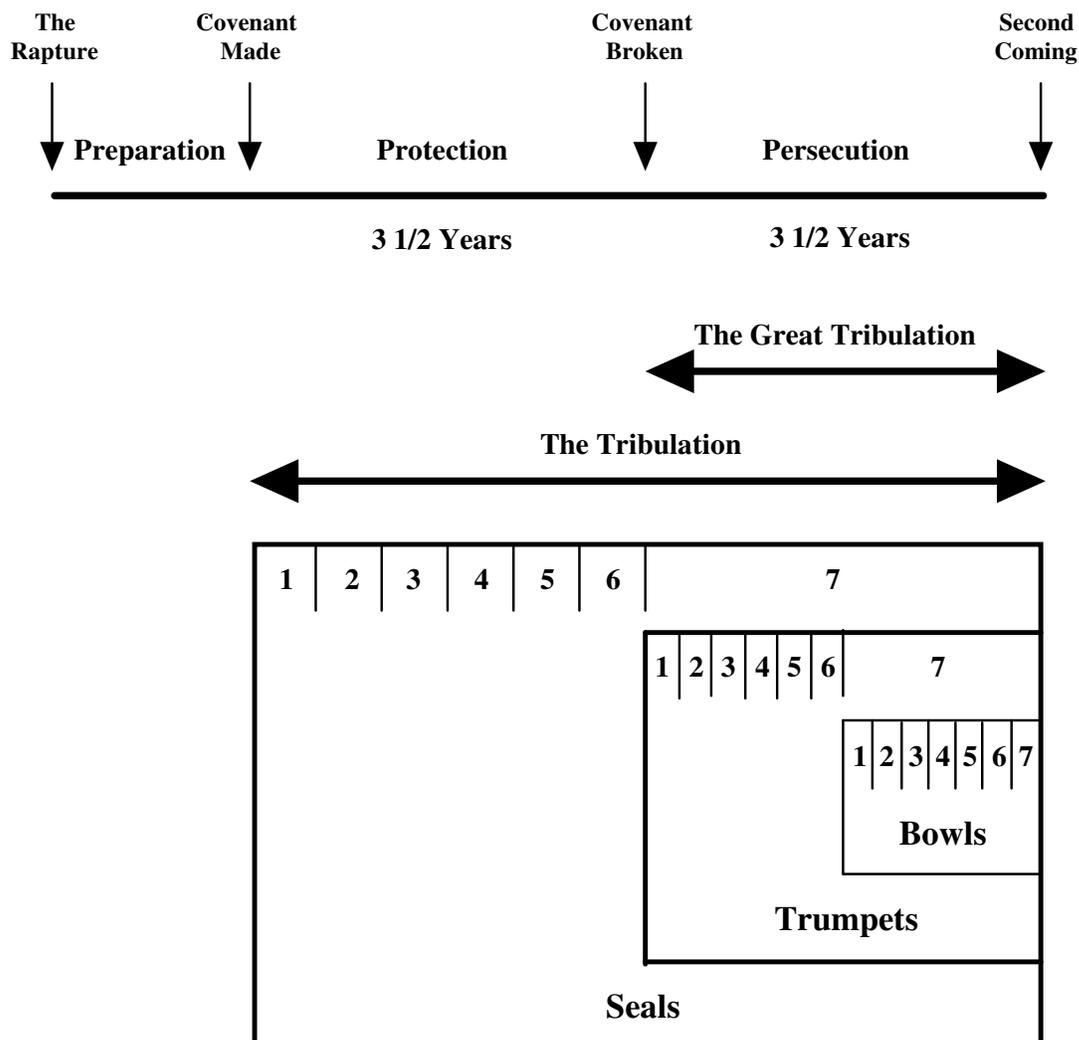
The millennial reign of Christ (ch. 20)

## INTRODUCTION TO THE SOUNDING OF THE SEVENTH TRUMPET

All of the events from Revelation 9:13 to 11:14 are related to the Sixth Trumpet – the second “Woe.” In 11:15, John begins to describe the Seventh Trumpet – a judgment that is also described as the Third Woe and which embraces the seven bowl or vial judgments. The Seventh Trumpet reaches from 11:15 to the end of chapter 18 even though chapters 12—15 seems to be another insertion of information about this time, the Great Tribulation, and does not advance the chronological sequence of events on earth.

Revelation 11:15 to 18:24 consists of the remaining five pairs of Visions “in heaven” and “on earth,” and occupies about one half of the entire Revelation.

## The Tribulation Judgments



As the Seventh Trumpet sounds, voices are heard in heaven to proclaim that the kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever. The fact that the judgments associated with the Seventh Trumpet are concluded at the Lord's Second Coming is evidence that the period covered by the Seventh Trumpet Judgment extends to the end of the Tribulation period.

The Seventh Trumpet introduces and includes the seven bowl judgments which are described in chapter 16. Trumpets One thru Six were attended by a single voice. The Seventh Trumpet is attended by a chorus in heaven.

The sounding of this Trumpet produces great activity and stir in Heaven, where it is sounded. It is nothing less than the proclamation of the coming Coronation of earth's rightful king (compare 2 Sam. xv. 10, 1 Kings i. 39). It is the signal that, at length, the hour has come to herald the glorious news of the setting up and establishing of God's kingdom on earth. It is the announcement that the prayer

of the ages – “Thy kingdom come” – is about to receive its wondrous answer. For this is the subject of the loud voices in heaven.<sup>1</sup>

In the judgments associated with the Seventh Trumpet, repentance is not sought by God as earlier (Rev 9:20-21). The Seventh Trumpet (a.k.a. the Third Woe), which corresponds to the Seven Bowl Judgments, culminates very quickly in the 2<sup>nd</sup> Advent of Christ and the destruction of unbelievers associated with that event. The time has come for the appeal of Psalm 68:1-3 to be answered. The last two great witnesses of Christ and of God have finished their testimony (Rev 11:1-14) and God’s sovereign plan will now be finalized. There is no time for further testimony.

### THE SEVENTH TRUMPET SOUNDS (11:15-19)

15 And the seventh angel sounded; and there arose loud voices in heaven, saying, “The kingdom of the world, has become *the kingdom* of our Lord, and of His Christ; and He will reign forever and ever.” 16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshipped God, 17 saying, “We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign. 18 “And the nations were enraged, and Thy wrath came, and the time came for the dead to be judged, and the time to give their reward to Thy bond-servants the prophets and to the saints and to those who fear Thy name, the small and the great, and to destroy those who destroy the earth.” 19 And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.

Verse	Phrase	Notes
15	“The kingdom of the world, has become <i>the kingdom</i> of our Lord, and of His Christ...”	<p>The Greek word translated “has become” is <i>egeneto</i> from <i>ginomai</i> (Gr. ἐγένετο, γίνομαι) and is used in a proleptic sense, i.e. this will happen after the events associated with the seventh trumpet have run their course. It is anticipatory in nature.</p> <p>The second “<i>the kingdom</i>” is inserted by the translators in an attempt to aide in the interpretation of the passage.</p> <p>What is the “<u>kingdom of the world</u>?” The “kingdom of the world” is the Satanically energized cosmos over which Satan has dominion until Jesus returns as the Christ, the Messiah, and overthrows Satan’s dominion.</p> <p>Why do the voices in heaven use the phrase “...the kingdom of <u>our Lord</u>, and of <u>His Christ</u>?” The “Lord” is the heavenly Father, so this verse references both the heavenly Father and the Son. Everything that Jesus, the Son, does is subject to the will of the heavenly Father (see Rev 1:1 cf. Matt 24:36; Jn 14:24, 31; 15:15; 17:11).</p> <p>The references to the period of the Lord’s reign are too numerous to cite, but a sample of the full population of passages include Psalm 2:2; Isaiah 9:6-7; Ezekiel 21:26-27; Daniel 2:35, 44; 4:3; 6:26; 7:14, 26-27; Zechariah 14:9.</p>

<sup>1</sup> E.W. Bullinger, *Commentary on Revelation* (Grand Rapids, Michigan: Kregel Publications, 1984), 372.

<p><b>15 &amp; 17</b></p>	<p>“...He will reign forever and ever...”</p> <p>“...Thou hast taken Thy great power and hast begun to reign...”</p>	<p>How do we reconcile the “forever and ever” statement with the fact that Revelation 20:4 specifically mentions a reign of 1000 years?</p> <p>There are many references in Scripture to the reign of God or the kingdom of God enduring forever (e.g. 1 Chron 17:11, 14; 2 Chron 7:18; Psa 37:29; 48:8; 145:13; Ezek 37:25; 43:7, 9; Dan 2:44, 7:18; Heb 1:8; Rev 22:5).</p> <p>The millennial reign of Christ on earth is only a part of the eternal reign of the heavenly Father – a reign in which Christ is co-regent and subject to the heavenly Father’s timing and sovereign will. The earthly throne of Jesus Christ in Jerusalem and the prominence of Jerusalem and Israel in God’s kingdom on earth through Christ will be replaced with the “new heavens and new earth” of the eternal state (Rev 21:1). At the end of the Millennial reign of Christ, Jesus will present His completely restored dominion over the earth to God the Father (1 Cor 15:24-28).</p>
<p><b>16</b></p>	<p>“And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshipped God”</p>	<p>See explanation of v. 19 below.</p> <p>The 24 heavenly, angelic elders anticipate the beginning of the Messiah’s rule on earth as they observe the raging response of the unbelievers on earth who have by this point in the Tribulation completely aligned themselves against Christ and His people (cf. Psa 2).</p> <p>In their praise, the elders make no attempt to separate the different phases of judgment as they are later separated in the closing chapters of Revelation. They simply sing of future judgment as though it were one event.</p>
<p><b>18</b></p>	<p>“And the nations were enraged, and Thy wrath came, and the time came for the dead to be judged, and the time to give their reward to Thy bond-servants the prophets and to the saints and to those who fear Thy name, the small and the great, and to destroy those who destroy the earth.”</p>	<p>The time for the dead to be judged – a reference to the Great White Throne Judgment of Revelation 20:11-15.</p> <p>The time to give their reward to Thy bond-servants – Jesus will share His rule over the earth during the Messianic Kingdom with His resurrected, believing saints (Rev 20:4 cf. Dan 7:18, 22, 27; Matt 24:31), particularly the prophets within the Age of Israel (cf. 2 Ki 9:7; 17:13, 23; 21:10; 24:2; Dan 9:6; Lu 13:28; Matt 5:10-12). The reward of these saints is referenced in the Gospels in such passages as Matt 10:41, 42; 16:27; 25:34 cf. Rev 2:23; 22:12).</p> <p>The time to destroy those who destroy the earth – at the 2<sup>nd</sup> Advent, Jesus will destroy all of those who have aligned themselves with Satan via the Anti-Christ and who, by so doing, have brought so many judgments upon the earth.</p>
<p><b>19</b></p>	<p>“And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple...”</p>	<p>Here again, as previously (see chapter 4), John describes a portion of the throne room of heaven. As we have seen previously, the earthly tabernacle and temple and all of the articles, ordinances, and priesthood are called “patterns” or “reflections” of the things in the heavens by the writer of Hebrews (Heb 8:5; 9:23). The temple worship on earth was modeled after that which takes place in heaven.<sup>2</sup></p>

<sup>2</sup> The number 24 (the number of the heavenly elders) recalls the priesthood, which in David’s day was arranged into 24 orders or courses (1 Chron 24:3-5) after this heavenly order.

		<p>The opening of the temple of God in heaven is a picture of the fellowship that will exist between God and resurrected believers in heaven.</p> <p>In the temple, John viewed the ark of God's covenant, the emblem of His faithfulness, presence, and atonement to the Israelites. The last chronological reference to the ark in the Old Testament is in 2 Chronicles 35:3. What happened to it after that is unknown. Many scholars believe it perished in Shishak's invasion, during Manasseh's apostasy, when Nebuchadnezzar burned the temple in 586 B.C., or during the Babylonian captivity (cf. 1 Kings 14:26; 2 Kings 25:9; 2 Chron. 33:7; Jer. 3:16.383 There was no ark in the second temple.<sup>3</sup></p> <p>What John saw, however, was not the earthly ark but its heavenly counterpart (cf. Heb. 9:24). Its appearance in the vision suggests that God would resume dealing with Israel and would soon fulfill His covenant promises to that nation.</p>
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David would say that "all this...the Lord made me understand in writing, by His hand upon me, all the works of these plans" in reference to all of the courts, ordinances and the division of the priests (1 Chron 28:11-19). The 24 elders in heaven are the angelic equivalent of princely leaders, rulers, and governors of Heaven's worship – kings and priests of heaven. They are not representative of the church of God, the Body of Christ. Their "white garments" represent their purity as priests while their "golden crowns" represent their status as kings/rulers. The tendency to see the Church Age, the Body of Christ, in passages that are so contextually related to the Age of Israel (e.g. the Gospels and the book of Revelation) is so commonplace among dispensationalists and non-dispensationalists that it is a view that has almost become canonical.

<sup>3</sup> Thomas Constable, "Notes on Revelation," [www.soniclight.com](http://www.soniclight.com)