

## Six Trumpet Judgements Part 2

By Charles Feinberg

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Now the seal, the trumpet, and the bowl judgments are not contemporaneous. They do not all happen at one and the same time. How could they when these trumpet judgments come out of the seventh seal? They are not contemporaneous but successive. They follow one another. With the seal judgments the mass of humanity on Earth had viewed them as providential acts only such as have occurred in history before only not with such severity and intensity. With the blasts of the trumpets though, oh the judgment takes on a more judicial aspect, more grave more solemn. In the bowl judgments at the end the wrath of God is poured forth unmixed with mercy or lovingkindness upon a Christ rejecting, unbelieving world, ripe for judgment.

The trumpet judgments go from the 8th chapter and the 2nd verse to the 11th chapter and the 18th verse. This chapter divides very easily into the first two verses speaking of the preparation for the trumpets. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets". With the seventh seal, the Book of the purpose of God concerning the earth as we said, lies open to us. What is the meaning of the silence of Verse 1? It's indicative of the solemnity of the events which will take place. In brief it is the calm before the storm and the half hour indicates a very brief period. Not that they count time in heaven by chronometer or by watches but a very brief time is indicated so that you and I can understand it because that's the way we keep time on Earth.

In verse two we are immediately brought to the seven angels. We read of the seven angels standing before God who had seven trumpets. These are specifically chosen for this special task. The seven trumpets speak of that which commands attention. These trumpet judgments remind us of the trumpets blown at the destruction of Jericho which is an illustration, a picture, of the world. These trumpets of the Revelation are blown before the destruction of the world system. Immediately, in verses three to five, we read of the angel priest. "And another angel 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. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 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." The Angel is the Lord Jesus Christ. He is here not as our advocate with the father. There's no need for this ministry during the tribulation time, the church is in heaven. But he is here as invoking the judgment of God on the oppressors of the remnant of Israel. The altar is the golden altar. In Chapter 6 it was the bronze altar. He adds efficacy to the prayers of the saints. That is the work of no mere human being nor any other angel. I know that in the Apocrypha these wonderful prerogatives are given to a certain mediating angels but that is not biblical According to our books of the canonical Bible. Christ is spoken of as an angel in the 10th chapter in the 1st verse and the 18th chapter and the 1st verse. The title implies distance just as a lamb implies nearness to him. Under these judgments he seems morally retiring from the earth. And may we stop long enough to ask why Christ appears as an angel here. He appeared in the Old Testament, in the pre-incarnate state as the Angel of the Lord. Now why does he appear here as an angel? Haven't we the manifested Christ in bodily form? You see "The word became

flesh and dwelt among us", John 1:14 "We beheld his glory as the only begotten of the father full of grace and truth", John 1:18. "No man hath any time seen God, the only gotten son who is in the bosom of the father. He hath declared him". Well then it seems retrogression in doctrine instead of progress of doctrine. Why does Christ appear as an angel after he has appeared in incarnation? Ah, my friends, here is another incidental proof that in the revelation in these portions you're dealing on Israel's ground and as far as Israel is concerned morally and spiritually they're still waiting for Messiah the first time. So he appears to them as it did in Old Testament times.

Now notice there was no intercession in Chapter 6 but there is here because Grace needs by the living and not the dead. Their prayers must be for judgement but not in our day of grace. It's judgment on their oppressors because this is the nature of the answer. In verse 5 we read he "filled it with a fire of the altar, and cast it into the earth: and there were voices, and thunderings", yes, "and lightnings and an earthquake", a formula for catastrophe which shows the universal nature of these acts. Don't ever forget it my friend's, judgment is coming. The Japanese have a very vivid proverb, "soon ripe, soon rotten "the earth at this time is ripe for judgment.

In the next two verses, verses 6 and 7 of Chapter 8, we have the mention of the blowing of the first trumpet. Verse six is introductory to the trumpet judgments. And the seven angels who have the seven trumpets prepared themselves to sound. "The first angel sounded", verse 7, "And there followed hail and fire mixed 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". Verse 6 we said, introduces the trumpet judgment. All commentators express difficulty in interpreting the trumpet judgments. These trumpet judgments do remind us of the plagues in Egypt. But these are much, much more severe. One writer has said that the interpretation of the seals is a simple matter compared with

that of the interpretation of the trumpets. In the trumpets there is more of an element of mystery. The trumpet judgments, like the seal, are divided into two groups of four and three. The number of the world and the number of God. The last trumpet judgments have the added designation because of their severity. They are called woe judgments. The first woe judgment, second woe judgment, and the third woe judgment. That means the fifth, sixth, and seventh trumpet judgments have this added designations. Some interpret these judgments literally. While the large majority of interpreters take them symbolically which methods would seem to be the more probable because of the symbolic character of the book. For every symbol though, there must be some basic scripture. In verse seven we read that there were "hail and fire mingled with blood cast upon the earth and the third part of the earth was burned up. The third part of the trees is burned up, all green grass was burnt up." If that's symbolical, the hail speaks of sudden judgment from God. Fire speaks of God's wrath, blood speaks of death. The casting of it shows omnipotent power behind it. The third part which occurs several times in this chapter refers to a large portion of the Earth being afflicted with the judgment of God. Trees come in for burning and the grass as well. There's no reason why these cannot speak of judgment on physical creation as it is God who will pour out his wrath in this fashion. And when you have a scorched earth policy, friends, you can be sure that man is also suffering in the midst of it.

The second trumpet is found in verses 8 and 9, "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; 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", verses 8 and 9 of Chapter 8. There you notice the mountain burning with fire is cast into the sea and the third part of the sea became blood and there died the third part of the creatures which were in the sea and had life. The third part of

ships was destroyed. The mountain can speak of a great kingdom power as in Isaiah the second chapter and other portions of the Bible used for judgement by God. They are cast into the sea, their upheaval is in the realm of people in general and the state of anarchy and the revived Empire of the end times. There will be great social, political changes. Death here is both physical and spiritual. Read that the third part of the ships was destroyed, the creatures of the sea. Even they that had life died, even the third part of them. With the third part of the ships destroyed, you can well imagine friends, that commerce will be crippled and destroyed.

The third trumpet is found in verses 10 and 11, "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; 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." The third angel sounded and there fell a great star from heaven burning as a torch. Notice where it falls on the third part of the rivers and upon the third part of the water. The name of that star, wormwood, and the third part of the water becomes just that, poison, wormwood, bitter. Many men died from the water because it was made bitter. The star, many think, is an apostate ruler or dignitary, perhaps even a church leader. It may well be a star from heaven in the literal sense. If it is a leader, it would mean that he's fallen from his place of authority, his source of authority is from on high. Burning as a torch, it would be under God's immediate judgment. When it falls upon the water we have the picture of peoples as in the 17th of the book of Revelation and verse 15. Wormwood indicates then, poisoning, embittering, corrupting feature of this particular great star. Why star mean something symbolically? Well because we talk about a baseball star, a football star, one who is eminent. And we know that star can mean a personality as in the book of Numbers, the star that comes out of Jacob, the Lord Jesus Christ. Now notice

the fourth trumpet. This, however, in verses 10 and 11 is a dignitary who could well be one who falls from his place because of apostasy.

Now the fourth trumpet that is the last one of the eight chapter, "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. 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!" The fourth trumpet in the 12th verse brings us to the smiting of the third part of the sun, the third part of the moon, the third part of the stars, a third part of them being darkened. The day has no light for the third part of it and the night in like manner. The sun speaks of the heavenly body representative of the highest authority. The moon delegated, authority the stars are subordinate authority. All of these come under God's judgment. Of course we know from some of the minor prophets and from the major prophets of the Old Testament that there will be signs of God's judgment in the heavenly bodies. And friends we should not consider that as something unusual or something untoward or something unexpected that God would use the heavenly bodies. And notice how much attention is being given to that in research today. We're not to think it unusual that God uses these heavenly bodies in a way to show his wrath in a coming time because as early as the first chapter of the Bible, Genesis 1:14, we read God said, "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be", notice, "for signs". God put them there originally for signs as well as seasons, days, and years. He said Let them be for signs, don't miss that. Genesis chapter 1 verse 14. So we have all of them coming under God's judgment and being used as signs. Then the announcement of the three widows comes in verse 13. We find there's an

eagle that speaks of the swiftness of the coming judgment. The eagle cries against those who rejected the heavenly calling. The Eagle is the forerunner of coming judgment. The last three trumpet judgments, as we've said, are so dreadful that they are called the Three Woes. Now's the time, friend, to accept the heavenly calling. Escape the woes that are sure to come again. Christ is the only way of escape from the judgement.

In the ninth chapter, we have wonderfully portrayed for us the fifth and sixth trumpets judgments. Chapter 9, Fifth and Sixth trumpet judgments. You remember they are the first and second woe judgments and they are given at greater length. Actually the fifth trumpet takes Chapter 9 verses 1 to 12. The sixth trumpet judgment will be verses 13 to 21 of Chapter 9. The last three trumpet judgments are as difficult of interpretation as the first four. The trumpets present many difficulties for minute exposition more so than the seals of the bowls.

Now the two trumpets of this chapter. The fifth and sixth trumpet judgments are woe trumpet judgments number one and two. The last trumpet, we will find, at the end of Chapter 11 after we have a parenthesis. There is a parenthesis between Sixth and Seventh Seal, as we've said, and Sixth and Seventh Trumpet judgment and also the sixth and seventh bowl judgment. Chapter 9 then, verses 1 to 12,

"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. 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. 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. 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. 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. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 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. And they had hair as the hair of women, and their teeth

were as the teeth of lions. 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. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 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. One woe is past; and, behold, there come two woes more hereafter."

This chapter deals, in the first 12 verses then, we've said with the fifth trumpet. The first of the woe judgments is directed from Satan upon unbelieving Jews. The second, we'll see, is from the east upon the corrupting, idolatrous, Western Roman Empire. The believing Jews are sufferers under this fifth trumpet. The star fallen from heaven is not just an ordinary star but represents a personality, or individual because there was given to him a key and specifically the key of the bottomless pit. This star has fallen from the seat of authority. He's the great apostate leader of the third trumpet. Many feel, and some think, it's the antichrist himself. He was given the key of the pit of the Abyss. That means that he has delegated authority. We believe that he's delegated by Satan himself who is the king of the abyss as we shall read in the eleventh verse of this chapter. What does the key speak? Well the key speaks of competent authority just as the keys to the kingdom of heaven were given to the Apostle Peter. And the Lord Jesus Christ as the key to death and to Hades as we read in the first chapter of the Revelation, the eighteenth verse. The pit of the abyss is the detention place of Satan and the demons. It's not the lake of fire, that's hell. Do you notice that the pit is open? There goes up a smoke out of the pit which is as a smoke of a great furnace so that the air is darkened by reason of the smoke of the pit. There is a moral blinding, a strong delusion we believe, just as we've been saying concerning 2 Thessalonians 2. The whole spiritual horizon is going to be darkened by the false system let loose by the devil, obscuring the true light, the very light of God. All the apostates and heathens systems of our day are leading up to this very thing, moral blinding and they are proliferating. They are increasing.



They are multiplying tremendously in these days these systems of darkness, of satanic blinding, of obscuring.

Now the locusts are not literal locusts but they are symbolic because they don't feed on the natural food of locusts but they rather injure man. Their object is not to harm nature but to torture men. These locusts are Satan's delusive agencies bringing judgment upon the unbelieving in the land of Palestine. In that day it's given to them, we read, that they should not kill them but that they should be tormented five months. And their torment was as the torment of the Scorpion when it strikes a man. Now five months is a limited time. That is the natural life of a literal locust but it is a brief and determined period. The pain from the sting of a scorpion, while not generally fatal, is perhaps the most intense that any animal can inflict upon the human body. These forces with malign intent overrun the holy land and they prey upon the ungodly, the unsealed portion of Israel.

Notice that there are those that are designated as not having the seal of God on their foreheads. That part of the unbelieving ones who are not sealed of the Lord have never made the decision for the Lord. They of verse 6 shall have great torment, that of a sin-laden, polluted, guilty conscience. There'll be no rest of heart, no peace of mind. They'll want to commit suicide. They'll want to die but the prerogative of suicide will be taken from them. We read, "they shall desire to die", and remember, death shall flee from them. That prerogative will be taken from them. The shapes of the locusts were like horses for war. Their heads were crowned with crowns like gold. Their faces were like men's faces. Horses speak of the swiftness of power. Crowns indicate victory will be theirs. Faces of men show the intelligence behind them. The hair of women speaks of their attractiveness. The teeth of lions are rapacious, fierce in their destruction. They have armed breastplates stubborn resistance to all troops and their wings speak of the speed

of their conquest. This friends is a full description and is sufficient in itself to show us that the locusts are not literal but symbolical. But they are nonetheless real for their symbolic character.

Notice in verse ten, it's in their tail. They have the power to hurt men five months in their tails is the moral poison. They have the Angel of the abyss over them as King and his name is given in Hebrew as Abaddon and the Greek term we have the equivalence of the name Apollyon. Both words, Abaddon in Hebrew, and Apollyon in Greek mean destruction. The King of the locusts and the angel of the abyss are the same one, namely Satan himself, that sinister enemy, arch enemy, of the Lord Jesus Christ. He is the leader of those who rejected Christ, he's the destroyer. His name is first given in Hebrew, then in Greek. Abaddon was first because his influence lights on Israel first as in the first woe trumpet. Apollyon shows his judgment is next on the gentile world. The first title would connect him with Judaism, the second we believe with apostate Christendom. Friend, How terrible will be the awful deluding, deadening, and death dealing force of Satan in that day. The first woe is passed but behold, there come two woes hereafter.

Now we have the sixth trumpet from verse 13 to verse 21, that's the end of the chapter.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

“Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 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. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. 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. 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. 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. 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, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Verse 13 relates that the six angels sounded. This is the answer to the prayer in Chapter 8 verse 3. The Voice is that of God to one of his delegated messengers. The four horns speak of the whole strength and power of the altar of intercession put forth, operative in answer to the prayers of the persecuted, oppressed saints. In verse 14, you notice that these four angels that are loosed are not those of Chapter 7, One to three. Those of Chapter 7 are at the ends of the earth. These are limited to the specific region of the Euphrates. Those of Chapter 7 restrained these of Chapter 9 to the opposite, they let loose. This river is called the great river Euphrates throughout the Bible, it's so mentioned. It is 1780 miles long. It is mentioned once more in the book of the Revelation in connection with a war of Armageddon. Chapter 16 verse 12. It is the longest most important river in western Asia. The Nile and the Euphrates are the bounds of the Promised Land according to Genesis 15 verse 18. This river is the old boundary of the eastern powers and of the old Roman Empire. These angels were loosed and have been prepared for the hour and month day and year so that they could kill a third part of men. The specific time has now arrived in the Council of God. Everything goes on proper schedule with God. The third part of this Roman Empire is going to have this angelic visitation that they should kill the third part of men.

Notice the number of the armies of the Horsemen. Twice 10000 times 10000. John did not take the time to count them. He heard the angelic creature indicate the number. Two hundred millions is the number of the chariots of God in Psalm 68:17. It's an immense, gigantic army, beyond calculation. The armies indicate that more than one invasion will come into the territory of the revived Roman Empire. Russia in the north east will be one, the kingdoms east and north of Palestine will be the others. In verse 17 we have what is indicated as that defensive armor of

hell. Every one of the colors speaks in combination with the fire and brimstone of what? Of the judgment of God. By these three plagues was the third of man killed by the fire and the smoke of the brimstone which proceeded out of their mouths. Smoke represents the moral allusion to the pit. Demonic, satanic worship Go on in Judea and Christendom through the power of Satan and his followers on Earth. This speaks of an antichrist in Revelation the thirteenth chapter.

In verse 19 we have a further word of description of the horses. The teachings, elusive lies of Satan will be manifold. The horse's tails like serpents speak of deceits, falsehood, lies. The tails have heads, they are intelligently guided. Verses 20 and 21 give us a vivid picture of human perversities. Those who have been spared thus far, Think of it, don't repent at all. They do not see the judgment of God. They don't take the warning. Verse 20 speaks of their worship. Verse 21 speaks of their miserable works, worship and works. Boasted Western civilization in present, so-called Christian lands will revert to the basest idolatry, hear it.

Now the second woe is far worse than the first but notice that there is no repentance. Punishment does not soften their stubborn hearts. They are in no sense penitent. Satan-deluded men are not going to repent but continue in spite of the punishment. Punishment does not bring about penitence. Only the love of God on the cross can draw and win and rule the hearts of men. In hell itself, there's going to be weeping because of the pain and suffering. There's going to be gnashing of teeth because of a continuous, angry defiance to God. No doubt there are thousands upon thousands on earth today who will deny all the truths of this portion of God's word. Oh yes, they make it their aim to ridicule and to deny and to downgrade and to lampoon the truths of this portion of God's word. But that does not alter the truth one iota. It does not change the facts. The procedure is not to find fault. My dear friends, the best procedure, beloved the best procedure is

not to find fault with God's plans and God's purposes but to be sure one is at peace with him through faith in the Lord Jesus Christ.

So in this study we have come, friends, to the consideration of a number of important areas. We have seen before us, the tremendous seal judgments. We've seen the parenthesis of the 144,000 and their witness and the marvelous fruitage God gives them. And finally we have these trumpet judgments up through the sixth trumpet judgment as we conclude Chapter 9 of the book of the revelation. What a revelation. What a marvelous unfolding of the plan of God. But that which strikes our hearts with great force and with great heaviness is that the last book of the Bible, the capstone of God's revealed truth, has to be occupied so much with judgment. Why? my dear friend, because this world is going to be no more ready to receive the Lord Jesus Christ when He comes a second time than it was ready to receive him The first time. How sad. The creator? Yes. The redeemer? Yes. The savior of all men? He made the way at Calvary but will they receive him? No. they will not have him. Israel said, "We will not have this man to reign over us". And some today, too many today are saying, "We will not have this savior".

God grant that that may not be true of you but that you may be resting in Christ as the all sufficient savior of your soul. God grant, our father, that we may be so stirred by the study of thy truth that if we have not received Christ, we shall make sure that we are in him, believing in him alone. And if we do know him, we may go out with renewed vigor and zeal and quickened adoration and praise on our lips for him to win many others to him, we pray in his blessed name, with thanksgiving. Amen.

[End Part 2]