



Revelation With Daniel

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Christ, the Son of God, opens the seventh seal. There is **silence** for about 1/2 an hour. Time in prophecy can be understood symbolically (1260, 42 months, etc.). See **Numbers 14:34, Ezekiel 4:1-6**. This half hour time segment can be understood symbolically as well.

While the prophetic day is understood as a literal year in prophecy, it can be divided by the number of hours in a day, then divided again to find a half hour. Notice: in prophecy, 1 day is equal to 1 year (with 360 days—understood by the time, times, and dividing of time, and the 42 months both equalling 1260). Dividing both the prophetic day and the literal year by 24 (to reflect the hours in a day), we have 1 hour and also 15 days. Now, cut the 1 hour from the day and the 15 days from the year in half to find the 'half hour.' Half of 1 is the half, half of 15 is 7.5. So, half hour in prophetic time is equal to 7.5 literal days. See also **Matthew 17:1-2, Mark 9:2-3, and Luke 9:28-29**—all three times refer to about 7.5 days.

Regarding the '**silence**' in **8:1**, this word is used twice in the NT—the other time being **Acts 21:40**. There was a great silence so a large crowd of people could hear Paul speaking. It seems the Father, along with all the angels, will be with Christ Jesus as He comes again to make up His jewels (**Matthew 16:27, Mark 8:38, Luke 9:26, Revelation 6:16**). Jesus will come in the glory of His angels, but that doesn't mean the angels won't be with Him, therefore, coming in the glory of the Father doesn't have to mean that God the Father will not be with Him either.

As it was in the days of Noah... He too had 7 days of waiting, or silence. **Genesis 7**. Also, another thought to consider, "We all entered the cloud together, and were seven days ascending to the sea of glass..." Early Writings, 16. Or, "While the cloud was passing from the Holiest to the East, which took a number of days, the synagogue of Satan worshipped at the saints' feet." Maranatha, 287.

Trumpets (the first of which is recorded in **Exodus 19** before the 10 Commandments were given)

Celebration - **2 Samuel 6:15**

Commandments - **Exodus 19-20**

Coronation - **2 Samuel 15:10, 1 Kings 1:34, 2 Kings 9:13**

Gatherings - **Leviticus 23:24, Numbers 10:1-10**

Retreat - **2 Samuel 18:16**

Second Coming - **Matthew 24:31, 1 Corinthians 15:52, 1 Thessalonians 4:16**

Voice of God - **Revelation 1:10, 4:1**

War - **Joshua 6:4-5, Jeremiah 4:19, 42:14, Ezekiel 7:14, 33:3-4, 1 Corinthians 14:8**

(There are many more trumpet references)

1st

2nd

3rd

4th

Before the trumpets were blown, there is pictured “another angel” which “came and stood at the altar” in verse 3. While standing there with a golden censer, “there was given unto Him much incense,” which He obviously hadn’t had before this time. (5:8 showed prayers symbolized as odors in golden vials, which the 24 elders didn’t offer, they simply held.) In chapter 8, He offered the incense with the prayers of God’s people. This is a picture of mediation, or intercessory work—this is a picture of Jesus. (The high priest was to offer the incense upon the golden altar; see **Exodus 30:7-8**. Jesus is our High Priest as shown in **Hebrews 3:1**.) This shows that people will continue praying—God will have His people. (Christ is pictured here before the altar of incense. He is at the table of shewbread in chapter 5, shown by the table of shewbread having two crowns in **Exodus 25:24-25**. He is in the midst of the candlesticks in 1:13 during His heavenly ministry in the sanctuary.)

The angel took the censer and filled it with fire. This is similar language to **Leviticus 16:12-13**, which is Day of Atonement terminology. Casting it unto, or upon the earth must mean His intercessory work in Heaven is completed (as illustrated in 15:8), because He no longer holds the censer to mediate. Notice from Early Writings, “I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side [**Ezekiel 9**] returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed [**Revelation 7**]. Then I saw Jesus, who had been ministering before the ark containing the Ten Commandments, throw down the censer [**Revelation 8**]. He raised His hands, and with a loud voice said, “It is done.” [**Revelation 16**] And all the angelic host laid off their crowns as Jesus made the solemn declaration, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” [**Revelation 22**] 279, 280 [brackets mine].

Verse 6 mentions the seven angels preparing themselves to sound as if verses 2-5 had already finished, though it makes better sense to take the picture of Christ interceding as a microcosm. It illustrates what He has been doing since receiving the incense till the end of time when He is finished and therefore throws down the incense (this would represent Christ’s ministry from the time of ascension and inauguration during Pentecost, till the close of the Day of Atonement, or the second coming).

The images on page one start small and grow in size through the first four trumpets:

8:7 - **first** angel sounded... **hail**

8:8 - And the **second** angel sounded... **mountain**

8:10 - And the **third** angel sounded... **star**

8:12 - And the **fourth** angel sounded... **sun**

The imagery started as an unwelcome symbol and got worse as time progressed.

The literary structure of Revelation 1-11 can be something like this:

- Christ, **Churches** 1-7 (“People in **judgment**”, the meaning of the name Laodicea)
- Christ, **Seals** 1-6, **interlude**, 7th seal (5th seal specifically mentions **judgment**)
- Christ, **Trumpets** 1-6, **interlude**, 7th trumpet (6th trumpet refers to the golden altar which is directly connected to the Day of Atonement, which is a time of **judgment**).

The word “**third**” occurs often—22 times in Revelation. “**Third part**” occurs 14 times in the Revelation, all of which are in the seven trumpets other than what leads to the explanation in **12:4**. The enemy of souls used his tail to deceive the angels of Heaven, and his history of deception shows the same through the trumpets. The tail represents the false prophet(s) that teach lies (**Isaiah 9:15**). It seems also that these terrible trumpets are but a small part, a third, of what will come upon the world at the end of time. The mercy of God is extended throughout the history of this earth in preparation for the more serious and final judgments in **Revelation 16**. The number could also be a reference to the Godhead which is impersonated in chapters **12-13** and ultimately **16**.

The trumpets are very similar to the plagues of chapter **16**, but due to the literary structure of the churches, seals, and trumpets, they cannot be during the same times. The trumpets, therefore, must be a warning through past years against the coming final and world-wide judgments of the plagues.

Similar to the Vials

1st trumpet = earth, 8:7	1st plague = earth, 16:2
2nd trumpet = sea, 8:8	2nd plague = sea, 16:3
3rd trumpet = fountains of waters, 8:10	3rd plague = fountains of waters, 16:4
4th trumpet = sun, 8:12	4th plague = sun, 16:8
5th trumpet = darkness, 9:2	5th plague = darkness, 16:10
6th trumpet = Euphrates, 9:14	6th plague = Euphrates, 16:12
7th trumpet = kingdom, voice, earthquake, 11:15	7th plague = kingdom, voice, earthquake, 16:17

Trumpet 1 - (8:7) Early church, ~70 AD
 (“**The Great Controversy**” chapter 1? ([Links to PDF or Audio](#)))

The third parts destroyed in this first trumpet were on the earth.

Hail and brimstone are never used together in the same verse, yet it seems they would be related—though one is made of ice (cold) and the other made of fiery pitch (hot). Hail is a word used more than twice the amount of times than brimstone (also, hail sometimes refers to worship/reverence, “All hail.”). The first time the word brimstone is used is in the destruction of Sodom, **Genesis 19:24**. The only other single verse that includes the words translated hail(stones), fire and blood is found in **Ezekiel 38:22** which is during the destruction of Gog and Magog. Each of these sections are depicting punishment or judgment. **Exodus 9:13-35** is the first time the Bible uses the word hail and seems rich with meaning for the first trumpet. All the elements of hail, fire, blood, trees and grass are found therein. The reason for the hail in Exodus is highly significant. Egypt was a nation persecuting God’s people and withholding them from true worship. During the time of John, the nation fulfilling the same against God’s people was none other than Rome. God was calling His people Israel out of Egypt in Exodus 9. Could this first trumpet be showing a similar calling out for God’s new Israel in the Christian era? (**Romans 2:17-29, 9:6, 10:19-21, 11:11**)

What is seen in the first trumpet is both hail and fire—cold and hot. Christ had said in **Revelation 3:15-16** that He preferred either cold or hot, as a lukewarm state would be spewed out of His mouth. A similar plea is in **Ezekiel 20:39** where God was asking for His people to either serve Him completely or go and serve their idols. It seems as though the people were neither cold nor hot.

The seven trumpets are in a similar literary structure in the book of Revelation as the seven churches and the seven seals, we could therefore conclude that they cover the same amount of time

—going over the same ground from a different perspective—from the time of Christ’s first until His second advent. Could this first trumpet therefore be during the time of the early Christians? If so, what was the marked judgment of God including His people and Rome? **Luke 21:20-22** foretells the destruction of Jerusalem, “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.” This was also the fulfillment of the “troublous times,” “desolations,” and “consummation” of **Daniel 9:25-27**.

“Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, He saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs.” {GC 21.2}

“The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin and to the certain punishment that will fall upon the guilty.” {GC 36.1}

Trumpet 2 - (8:8-9) Persecution, ~100 AD **(“The Great Controversy” chapter 2? (Links to [PDF](#) or [Audio](#)))**

The third parts destroyed in this second trumpet were in the sea.

The ‘great mountain’ is used in the KJV in three places of the Bible other than **Revelation 8:8**:

- **Psalms 36:6** “Thy righteousness is like the **great mountains**; thy judgments are a great deep: O Lord, thou preservest man and beast.”
- **Daniel 2:35** “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a **great mountain**, and filled the whole earth.” (See verse **44** for the interpretation of the mountain being a kingdom.)
- **Zechariah 4:7** “Who art thou, O **great mountain**? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.”

Isaiah refers to mountains often and gives a fairly good representation of what mountains can mean, and some of those verses can show a mountain as a place for a kingdom:

Isaiah 2:2-5, 11:9, 13:3-4, 14:13, and more.

Some verses in Isaiah show that the “holy mountain” is God’s desired place of worship for His people, or where His truth is:

Isaiah 11:9, 56:6-7, 13, 65:11, 25, 66:20, and more.

Jeremiah 51:24-25 (in the context of the fall of Babylon) makes an interesting statement about Babylon being as a mountain: “I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O **destroying mountain**, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a **burnt mountain**.”

Fire can represent many things. It can show either the blessings of God or the impersonation of those blessings (see **1 Kings 18:38-39** and **Revelation 13:13** as two quick examples). It can also represent purification (**Psalms 12:6**). It can also represent judgment (**2 Thessalonians 1:7-8**).

Because blood can represent the gospel's forgiveness (**Matthew 26:28**), I cannot in good conscience apply the interpretation that the third part of the sea here represents people as noted in **Revelation 17:15** (though the first reference to the sea in this verse could refer to people). Else it would either mean the third part of the populace accepted forgiveness or were killed. If that were the case, what would the creatures and ships represent which were in the sea? Neither do I know of a time when these things were literally fulfilled—a mountain burning with fire being thrown into the ocean? A third of all people, creatures, and ships being destroyed? Certainly that would have made early Christian history.

Blood can represent persecution, as in the red horse of the second seal and the characteristics of Christ being dead and now alive during the second church. Could God's judgments on a world-ruling kingdom/nation trying to usurp God's position be represented? Was it while the true church was being persecuted? History indicates this as true. Was the livelihood (fishing for creatures in the sea) and commerce (trade/sales by ships) affected?

The most well known mountain burning with fire has been Mount Sinai. **Exodus 19:16-19** and **Hebrews 12:18** tell about it. Was the Roman power ruling during this time in history trying/ planning to usurp God's holy law?

Waters turning to blood can be seen in the first plague that came upon Egypt: **Exodus 7:14-25**.

Trumpet 3 - (8:10-11) False religion, ~300 AD
(**"The Great Controversy"** chapter 3? ([Links to PDF](#) or [Audio](#)))

The third parts destroyed in this third trumpet were made up of rivers and fountains of waters.

With 66 uses of star(s) in the KJV (most referring to vast numbers), a few verses stand out as significant. **Genesis 1:16** states that God made the stars, after calling the sun—a star—one of the "two great lights." The stars, unlike the moons, have their own 'glory,' and don't need something else to help them shine (as in reflecting light). **Genesis 37:9** represents stars as what later became nations—the brothers of Joseph, or the children of Israel. **Numbers 24:17** is a prophecy of Christ as a Star, or King. **Judges 5:20** speaks of stars fighting in their courses. **Nehemiah 4:21** shows that stars come out when it's dark or night. **Job 38:7** speak of morning stars, which are commonly understood as angels. **Matthew 2:2** shows a star used for guidance (which were angels). **Luke 21:25** says stars can be for signs of the times. **Amos 5:26** and **Acts 7:43** mention "the star of your god," referring to idols made with hands. In **Revelation 1:20** we can see that stars are the angels to the churches.

"There fell a great star **from heaven**." Notice a few verses of things falling from heaven: **Job 1:16**, the fire of God. **Isaiah 14:12**, Lucifer. **Daniel 4:31**, a voice. **Daniel 8:10**, stars cast down. **Matthew 24:29**, **Mark 13:25**, stars falling. **Luke 10:18**, Satan as lightning. **Revelation 6:13**, **9:1**, **16:21**, stars or hail.

It burned "**as it were a lamp**," which may mean that it was not the light of the world, but trying to be. It was after all, a great star that burned only as a lamp.

With a name called “**Wormwood**” we can know it was bitter. Every time “wormwood” (one time hemlock) is used in the OT, it is consistently a bad/poisonous thing. It’s only used twice in the NT (**Revelation 8:11**).

Did a great ruler come “as a star” which was purposed to lead people ‘to the light’ “as a lamp,” when his ways were pagan and contrary to God’s will? Did the “rivers” and “fountains of waters” which were supposed to be the ‘water of life’ really bring death instead?

God’s “Word is a lamp unto my feet...” **Psalm 119:105**.

Probably the most applicable passage to help us understand the wormwood scenario is found in **Jeremiah 9:13-15**. “And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with **wormwood**, and give them water of gall to drink.”

Trumpet 4 - (8:12-13) Church/state unity, ~500 AD
(“**The Great Controversy**” chapters 4-6? ([Links to PDF](#) or [Audio](#)))

The third parts destroyed in this fourth trumpet were in the second heavens.

The third part of the sun, moon and stars were “smitten” (the only use of this word in the Bible) and it caused them to be one-third darkened. Visually, physically, this was going into a darker time.

Does this refer to an attack on the true Light of the world? (See **John 8:12, 9:5**) Is this an attack on the truth of creation? Was this a way to symbolize dark leadership? Did this symbolize and attempt to change God’s prophetic times (and seasons)? **Genesis 1:14-19** shows that the different bodies in the second heavens were given to lighten the earth, to divide light from darkness, to keep times and seasons, and to be rulers by day or by night. **Daniel 7:25** exposes a power speaking against God, persecuting the saints, thinking to change times and laws, and ruling for a period of time. If these things are so, this is in concert with the fourth church and the fourth seal.

The Three Angels

There was activities pictured in **Heaven** in **8:2-6**. The first trumpet dealt with things affecting the **earth** in verse 7. The second trumpet affects things in the **sea**, verses **8-9**. The third affects the **fountains of waters**, verse **10**. (The fourth affects the sun in the second heavens as there are three heavens pictured in the Bible, **Genesis 1:8, 20** for the first, **Psalm 19:1-4** for the second, **2 Corinthians 12:1-4** for the third, verse **12**.) It seems there was punishment for leading people astray into false worship of the true God in the trumpets, while reform is called for in **Revelation 14:7**, “Worship Him that made heaven, and earth, and the sea, and the fountains of waters.” (The same sequence is in the first vials in chapter **16**.)

8:13 speaks of an angel flying through the midst of heaven with a loud voice and a message of three angels with woes. **14:6** shows an angel flying in the midst of heaven with a loud voice as one of three angels with the everlasting gospel. Can we see in the last three trumpets the continuing agenda of a false gospel, a way to lead God’s people away from true worship?

It's important to notice in the structure of the trumpets that the first four take up 13 verses. The next three take up 26 with an additional reference in **10:7**. By just looking at the volume of information in the last three trumpets, it seems clear that they are the focus, perhaps the more important in the big picture of the trumpets.

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Some books explain the first four trumpets as the fall of Western Rome. For studies in history, please find an example in "[Daniel and the Revelation](#)," by Uriah Smith.
(A free PDF book is found by clicking the link of the underlined name in these online notes.)

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