

Revelation A Wednesday Night Bible Study

Lesson #24

1/10/2007

The Judgment of God, The Great Tribulation, The Great Day of God's Wrath Chapter Ten Through Chapter Eleven, Verse Thirteen The Seventh Trumpet Judgment

Chapter eleven, verses 14-19, is an introduction to the happenings of the “Seventh Trumpet Judgment,” which will be the presentation of **“Seven Key Personalities.”**

This introduction begins by telling us that **“the second woe is past; and behold, the third woe cometh quickly** (but not immediately).”

In 11:7 we were told that **“in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.”** Therefore, we know that we are nearing the end of the **“Tribulation Period of Seven Years.”** I believe the statement was made at this point to provide encouragement to the saints because of the many terrible things they had witnessed and the gross injustices perpetrated by the forces of Satan.

The sounding of the **“Seventh Trumpet Judgment”** is not the same as the third **“woe judgment,”** but it does contain it. We will find the third **“woe judgment”** in 12:12 when we see Satan cast down to the earth knowing that **“he has but a short time”** to vent his anger.

Revelation 11:14 The second woe is past; and, behold, the third woe cometh quickly.

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

Revelation 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Revelation 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Revelation 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The blowing of the **“Seventh Trumpet”** is very significant and of special relevance to the remainder of the book. It brings us to the amazing entrance of eternity where the mystery of God is finally finished. It gives us a broad outline of events through the presentation of **“seven key performers.”** An understanding of these **“seven key performers”** is critical to understanding the book of Revelation.

After the introduction given to us in the remainder of Chapter eleven, we will be introduced to those **“seven key performers:”** (1) The woman, Israel; (2) The red dragon, Satan; (3) The child of the woman, Christ; (4) Michael, the archangel; (5) The remnant of Israel, the 144,000; (6) The wild beast out of the sea; and (7) The wild beast out of the earth.

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Now, we study this introduction to the **“Seventh Trumpet”** which is before us in Chapter eleven.

“Great voices in heaven” follow the blowing of the **“Seventh Trumpet.”** There had been silence in heaven, but when the **“Seventh Trumpet”** is blown, great excitement and joy was heard in heaven. There is a sense of anticipation that the time of evil is about to end and joy naturally follows.

“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” It should read **“kingdom”** (singular), meaning that all of the so-called kingdoms and empires of this world which have been under the rule of Satan, are about to be conquered by Jesus Christ who is going to defeat the enemy and conquer his **“kingdom.”** Some in America like to think that the United States of America is a Christian nation while the other world powers are under the rule of the devil, but the truth is that all of the empires of this world belong to the devil. He is called **“the god of this world”** (2 Cor. 4:4) and does indeed rule in the hearts of men everywhere. In Ephesians 2:2 God tells us that **“... in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience”** as a description of the control that Satan has over the lives of men in this world. Thus, the residents of heaven are seen celebrating the coming defeat of Satan and the victory by our Lord.

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”

Once again we see the **“four and twenty elders”** worshipping God upon His throne and they do it as they always worship in heaven. Even though it is a time of celebration and joy, they fall upon their faces on the ground as they are overcome by a sense of the holiness of God. This pattern of heavenly worship would be worthy of our emulation here on earth.

Not only do we see a consistency in the manner of worship, but we also see a consistency in the theme of the worship services in heaven. The theme and emphasis is the eternal, holy nature of God Who has made Himself known to us as Jesus Christ. While some Bible students seem to make a distinction between the attributes of God The Son and God The Father, Who is simply called **“God”** in the Revelation, God's Word seems to indicate that Jesus Christ is the same as the One before Whom the worshippers bow.

The term, **“Lord God Almighty”** reminds us of what Paul wrote to Timothy as recorded in 1 Timothy 6:14-16. **“That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”**

Furthermore, as the worshippers say, **“which art, and wast and art to come”** we are reminded of how the Lord Jesus Christ introduced Himself to John in Chapter One. There Jesus said, **“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to**

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come, the Almighty” (1:8), and then repeated the same essential characterization of Himself twice, in verse 11, **“Saying, I am Alpha and Omega, the first and the last,”** and then again in verses 17 and 18, **“...Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen....”**

The repetition of these phrases, characterizing the Lord Jesus Christ, is intended to help us recognize the One being worshipped throughout the book of Revelation. It is His self-characterization.

Earlier, during His ministry on earth, Jesus had taught His disciples to pray, **“Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.”** Though, when He first came, His rule was contested by Satan, the worshippers in heaven recognize that His will is now being done on earth as He asserts His authority over sinful mankind.

“And the nations were angry” at His assertion of His authority. He had allowed them to do things their way for a while, but now things would be different. About 1,000 years before Christ came the first time, the Holy Spirit inspired the Psalmist to write a description of this time. He wrote:

“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel” (Psalm 2:1-9).

Like a spoiled child the rulers of this earth will throw a fit in anger when they are not allowed any longer to do things as they please, but it will do no good. There is a limit to God's patience. Though the three and one half years of the **“Tribulation Period”** had made a mockery of their power and brought devastation to their empires, they hadn't seen anything yet. The last half of the **“Tribulation Period”** is to be much more intense and severe than the first. Their expressions of anger will be like spitting in the wind, absolutely futile, just like the Psalmist said. Because of what is about to happen, there should be no surprise that there is rejoicing in heaven at this time.

The saints had heard the message of the angel as recorded in 10:6-7 and knew that the time of the Lord's victory was near. It prompted a great celebration. and so we read, **“thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth”** (11:18).

When we see the church again, it will be called **“the bride of Christ”** (21:2), and it will be in the **“new Jerusalem”** after God presents His **“new heaven and new earth”** (21:1). There will be no temple in the

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“new Jerusalem” because the **“Lord God and the Lamb are the temple of it,”** but at this time **“a temple is seen in heaven.”** The mention here of a **“temple of God being opened in heaven”** is a signal that God is now dealing with Israel in a very special way. The **“opening”** of the temple tells us that God has opened up access for them to come and worship Him.

Israel is the focus of what is happening. The earthly tabernacle and institution of the rituals of worship introduced by Moses had been conformed to the pattern of **“things in the heavens”** (Hebrews 9:23). The **“measuring of the temple”** (11:1), in addition to the opening of the temple with the **“ark of his testament,”** turn our thoughts to Israel.

The **“lightnings, and voices, and thunderings, and an earthquake, and great hail”** signify the judgment which God will pour out upon His enemies and the enemies of His people, Israel. All of this serves to emphasize that Israel has a very special role in what we are reading and the descriptions we find in the next chapter will certainly give credence to this view.