F. Fifth Trumpet: Demons From Hell (First Woe)

Revelation 9:1-2 (KJV)

1 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 [i.e., the Abyss]. 2 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.

1. The fifth trumpet sounds introducing the first “woe” which John describes as a “star” that fell to the earth, but this is unlike the “great mountain” or the “great star” that fell to the earth during the blowing of the earlier trumpets.

2. This star, the first woe, is immediately referred to as, “he” indicating that the star that John saw fall from Heaven is a symbolic rendering of some Heavenly personage, maybe an angel.

3. After being given the necessary key, this Heavenly entity unlocks the bottomless pit (i.e., the Abyss), the final abode of Satan.

4. Out of the unlocked pit arise demons to torment the people of the earth.

Revelation 9:3-6 (KJV)

3 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. 4 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. 5 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. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

a) Remember that John relates his vision from his perspective, based upon his observations and using his own literary abilities and language as he was inspired of God to write.

b) He described these demons as, “locusts.”

c) Rather than attacking plant life, as literal locusts would do, the demons affect only those who “do not have the seal of God on the foreheads.”
d) They torment humanity for five months.

e) Their effect is analogous to the stinging of a scorpion.

f) The torment is so great that men will seek death.

5. The description of these “locusts” is quite detailed.

Revelation 9:7-10 (KJV)

7 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. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 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. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

a) John’s continual use of words and phrases such as “like unto,” “as it were,” and “as” communicate to the reader that John is describing things as he saw them in the vision from his perspective and using his language repertoire.

b) John described the “locusts” as having:

(1) Shapes like horses prepared for battle;

(2) Crowns that looked like gold;

(3) Faces like faces of men;

(4) Hair like that of women;

(5) Teeth like those of lions;

(6) Breastplates of iron;

(7) Tails like scorpions, with stings.

(8) Sound like many chariots and horses running to battle.

c) From the text itself it is clear that these descriptions are full of symbolism, representing to the best of John’s ability what he saw.
Whatever their actual identify, the modern day reader could surmise that these symbols might have the following meanings:

(1) Heavy armor (breastplates, prepared for battle).

(2) Irrespective of gender (attributes associated with both men and women).

(3) Fierceness (teeth like those of lions).

(4) Weaponry associated with both their front (teeth) and rear (stings).

(5) Loud, rumbling noises associated with operations (sound like horses and chariots).

d) From the point of view of modern day readers, it is easy to imagine that these descriptions could be those of military weapons used in warfare over the last century.

6. The actions of these demons are not random. They have a leader who directs them, and the text specifically identifies him.

**Revelation 9:11 (KJV)**
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.

a) They “had as king over them, . . . the angel of the bottomless pit.”

b) His name is given in both Hebrew and Greek:

(1) Hebrew: Abaddon (ab-ad-dohn’) = a destroying angel

(2) Greek: Apollyon (ap-ol-loo’-ohn) = a destroyer

c) Why did John give both Hebrew and Greek forms of the word?

(1) To either a Hebrew or Greek reader, the title would convey the same idea; a destroyer.

(2) But in the Greek language, there is a word that is very similar to “Apollyon.” That word is, “Apollo,” a Greek pagan god and mythical son of Zeus. Eventually this Greek pagan god, Apollo, was incorporated into the Roman
pantheon of pagan gods. Caesar Augustus claimed him as his “special god.”

(3) John may have been attempting a play-on-words by describing “Apollyon” as a leader of destructive demons implying a connection between Greek/Roman idolatry (i.e., Apollo) and demonic forces.

7. These descriptions could not fit anything better than demonic entities straight out of hell itself.

   a) Their origination and behavior are both entirely based upon evil.
   
   b) Their goal is not to kill people; rather, the object of their actions is to “torment,” a descriptor closely associated with “terror.”
   
   c) But a quite fascinating aspect of these “demonic terrors” is that their effects do not harm those who have been identified as people of God.

8. The description of this first “woe” is certainly awesome, but there is more yet to come -

   Revelation 9:12 (KJV)
   One woe is past; and, behold, there come two woes more hereafter.

G. Sixth Trumpet: An Invading Army (Second Woe)

1. With the sounding of the sixth trumpet, four angels usher in the second woe:

   Revelation 9:13-15 (KJV)
   13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 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.

   a) The “four angels” had been “bound in the great river Euphrates,” possibly implying that they had been rebellious (i.e., fallen angels).
   
   b) The four angels were allowed to remove the impediments to events that would have the effect of the slaying of 1/3 of the remaining population of the earth.
c) Apparently, the Euphrates River serves as some type of barrier protecting the countries to its west from killers from the east. The four angels mentioned in these verses had to be bound to keep them from removing the barrier before the appropriate time.

d) But at the appropriate time – a time very carefully calibrated as, “an hour, and a day, and a month, and a year” – the angels will be allowed to remove all restraint.

2. The result will be the deaths of 1/3 of the population of the world. How could such a tremendous carnage occur? The next verse associates the deaths with an army of 200,000,000 (200 million):

Revelation 9:16-19 (KJV)

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

3. As with his earlier visions, John described the great army:

Revelation 9:17, 19 (KJV)

17 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. . .

19 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.

a) The soldiers have breastplates of:

(1) Fire: [purinos] = flaming (red) RED

(2) Jacinth: [huakinthinos] = deep blue stone BLUE

(3) Brimstone: [thiodace] = sulfurous. YELLOW

There may be significance in the colors associated with the army. The colors red, blue, and yellow may be, in some way, a color code or identifier of the invaders.

b) The description of the “horses” (the mode of travel) brings to mind again their similarity to modern military vehicles. It is tempting to wonder if what John envisioned might have been tanks, fighter planes, mechanized flame throwers, etc.
The heads of the horses look like lions, emanating fire, smoke and brimstone from their mouths.

Their tails have the appearance of snakes.

They have power in both their mouth and tails.

4. The effect of the second woe is that one third of the population is killed by “fire, smoke and brimstone.”

**Revelation 9:18 (KJV)**

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.

a) Is it not possible to interpret these descriptions as realistic effects of modern-day warfare?

b) The extent of the devastation (death of 1/3 of the remaining population) and the resulting “fire, smoke and brimstone” are similar to the anticipated results of widespread nuclear exchanges.

5. Whatever may be the true identity of the 200 million-man army, this development is another of the several examples in the Bible in which God allows human forces that may not themselves be righteous to bring about His judgment. The army mentioned in these verses may be from wicked cultures, but God allows the invasion to be a vehicle for the imposition of judgment, similar to the following instances found elsewhere in the Bible:

a) The Israelite army was defeated by the people of Ai because of the hidden sins within the Israelite camp. (Joshua 7)

b) The Israelites were defeated by the Philistines at the battle near Ebenezer during which the Ark of the Covenant was taken (1 Samuel 4)

c) The Northern Kingdom of Israel was defeated and destroyed by the Assyrian army;

d) The Southern Kingdom of Judah was defeated by destroyed by the Babylonian army.

6. But even in the face of all these catastrophic events, many survivors will still refuse to repent of their sins:
Revelation 9:20-21 (KJV)
20 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: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

There was little compulsion to repent of any of their wickedness as evidenced in such behavior as:

a) Worship of devils.
b) Worship of idols.
c) Murders.
d) “Sorceries” = [pharmakeia] (far-mak-i’-ah) = medication (drugs); associated with magic arts, charms, etc.
e) “Fornication” = [porneia] harlotry; sexual immorality.
   The Greek word, “porneia” is a root of our word, “pornography.”
f) Thefts.
Self Test 5

Label each of the following events with the number of the “Trumpet” judgment described in Revelation chapter eight:

<table>
<thead>
<tr>
<th>Event</th>
<th>Trumpet Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. “Wormwood” cast into fresh water sources</td>
<td></td>
</tr>
<tr>
<td>2. Hail, fire, and blood</td>
<td></td>
</tr>
<tr>
<td>3. Partial darkening of the sun, moon and stars</td>
<td></td>
</tr>
<tr>
<td>4. Burning “mountain” cast into the sea</td>
<td></td>
</tr>
<tr>
<td>5. The 200,000,000 man invading army</td>
<td></td>
</tr>
<tr>
<td>6. Demons from the bottomless pit</td>
<td></td>
</tr>
</tbody>
</table>

7. “Wormwood” is best defined as:
   (a) undrinkably bitter (poisonous); (b) decay of plant life; (c) destructive pollution of sea waters; (d) another name for Antichrist.

8. The “Three Woes” are identical to:
   (a) the first three seals; (b) the last three trumpets; (c) the three kings who are to come; (d) the three manifestations of the Antichrist.

9. The “color code” for the “200,000,000” man army of Revelation 9 is:
   (a) Red, White, and Blue; (b) Red, Black, and Pale; (c) White, Red, Black; (d) Red, Blue, and Yellow.

10. The king of the “demons from the bottomless pit” depicted in Rev. 9:1-12 is named:
    (a) Apollyon; (b) Antichrist; (c) Armageddon; (d) Artemis.

11. The “Great Tribulation” is:
    (a) Daniel’s 70th Week; (b) The first half of Daniel’s 70th Week; (c) The last half of Daniel’s 70th Week; (d) The 1000 years during which Satan is bound.
H. Parenthetical: The “Little Book” and the Two Witnesses

Between the opening of the sixth and seventh seals, there was an “interlude” during which explanatory information was provided. Following the same pattern, there is a break in the action between the sixth and seventh Trumpet Judgments. Before the seventh trumpet sounds, John takes time to describe “a little book” and the appearance of “two witnesses.”

1. A mighty angel with a little book stands astride the land and sea and cries out.

Revelation 10:1-4 (KJV)
1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

a) Who is this, “mighty angel?” Could the angel actually be Jesus?

(1) Some believe the angel to be Christ mainly based upon the description given of the angel and its similarity to the description of Christ given elsewhere, as in the Book of Daniel and in Revelation chapter one. 59

(2) Hindson, LeHaye, McGee and others do not believe sufficient evidence is given to support that conclusion. They note that, “Christ never appears as an angel in the Apocalypse.” 60

b) As the angel cries out, “seven thunders” “uttered their voice.” In this case, John is instructed that he must NOT reveal what the seven thunders uttered. What do they utter? No one has a clue; for some reason, it is not meant for us to know.

c) The message that the angel “cries out” is that there is to be no more delay.

Revelation 10:5-7 (KJV)
5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that
liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But 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.

(1) The sounding of the seventh trumpet signals the imminent conclusion of the events affecting the world as we know it.

(2) The “mystery” of God is to be finished as predicted through the prophets – just as Daniel had prophesied in his Vision of the Seventy Sevens.

Daniel 9:24 (KJV)

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

(a) Daniel’s “Seventieth Week” (i.e., the seven years of the Tribulation Period) is nearing its end.

(b) “The vision and prophecy” of the Bible are about to be “sealed up,” that is, brought to completion and stamped, “closed.”

d) In verses 8-11, John ingests the little book, probably symbolizing his internalization of God’s words. The Greek text specifically describes this book as a “little scroll,” distinguishing it from the seven-sealed scroll introduced in chapter five. 61

(1) The little scroll may be the angel’s immediate charge that is to be carried out.

(2) Or, as some believe, it may be the gospel message itself.

(3) Whatever the scroll may contain, John symbolically eats the scroll, after which he is charged again with prophesying “before many people:”

* Emphasis added.
Revelation 10:10-11 (KJV)
10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

2. But suddenly, in the midst of these events, John’s attention shifts to the temple of God.

Revelation 11:1-2 (KJV)
1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

a) In the temple are located an altar and people who are worshipping. As if to emphasize the tangible character of the temple in his vision, John is instructed to measure it.

b) If John’s vision is of events that will occur in the “hereafter,” and if the temple in his vision is a physical reality, there are important implications. If such a temple is to be measured, it would have to exist during the time interval that John envisioned.

(1) There is no indication that this “temple of God,” the “altar,” the “court . . . without the temple,” or the “holy city” is anything other than actual, physical entities.

(a) There is no inference that these entities are to be somehow “spiritualized.”

(b) Neither is there any suggestion that the location of these entities is anywhere other than the “holy city,” the literal City of Jerusalem.

(2) But there is currently no Jewish temple on the Temple Mount in Jerusalem. Consequently, in order for John’s vision to be prophetically correct, the Jerusalem Temple will have to be rebuilt before the events of chapter eleven occur.

(3) Apparently, the temple will be rebuilt during the first half of the seven-year Tribulation Period. It may be that the rebuilding of the temple is part of the strategy the Antichrist
will use in making a treaty with the Jews that he will then suddenly break sometime near the middle of the seven year period.

(4) Another reference to the necessity of an actual “end-times” temple is in 2 Thessalonians:

2 Thessalonians 2:3-4 (KJV)

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; ⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

(a) In this text, Paul warned of the coming of the “son of perdition,” another title of Antichrist.

(b) Paul predicted that this “son of perdition” would “sit in the temple of God, showing himself that he is God.”

(c) The readers of Paul’s letter would have understood the “temple of God” to be the temple in Jerusalem.

c) The historic Jewish temple and the Temple Mount have become central points of focus during the current Israeli-Palestinian conflict. The following is a brief history of the Jewish temple:

(1) Solomon built the first temple in about 950 B.C. (First Temple). Solomon’s temple was destroyed during the Babylonian invasion in about 586 BC.

(2) It was rebuilt by a remnant of Jews returning from captivity starting in about 520 B.C. (Second Temple)

(3) Herod the Great substantially renovated and expanded the Second Temple beginning in about 19 B.C. (Sometimes referred to as Herod’s Temple, it was actually a renovation of the Second Temple.)

(4) The Second Temple was destroyed during the Roman destruction of Jerusalem in 70 A.D.

(5) There has been no Jewish temple since that time. In 691 AD the Muslim Dome of the Rock (“Mosque of Omar”) was
built upon the Temple Mount near the site where the temple stood.

(6) Orthodox Jews long for and actively plan for the day when a “third” temple can be built. As described by Randal Price in his excellent book, *Ready to Rebuild*, certain of these orthodox Israelites have recently developed plans for the rebuilding of the temple once the Temple Mount is secured by the Jews. 62

d) A significant fact associated with the command to measure the temple is the additional information that Gentiles will retain control of part of the temple for a while longer.

(1) The outer court was not to be measured; it would be “given to the Gentiles” for 42 months. At the end of the 42 months, the Gentiles will no longer “tread” the holy city “underfoot.”

(2) By the end of that 42 month period, the Gentiles will lose control over any part of the temple, apparently signifying the ending of the “time of the Gentiles” (a period that began when the Israelites lost control over the Promised Land during the invasion of Babylon in 587-586 BC).

(3) Therefore, this 42 month period (3 ½ years) must be the last half of the seven years of tribulation.

(4) Although the entire seven years is known as the Tribulation Period, because of the intensity of the tribulation during this last 3 ½ year period of time, it is often referred to as the period of the “Great Tribulation.”

3. Also during the interlude between the sixth and seventh trumpets is the description of “Two Witnesses” who testify to the world.

**Revelation 11:3-6 (KJV)**

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.
a) Who are these two witnesses? There has been much speculation but no firm conclusions. Some proposals include:

(1) Enoch and Elijah
(2) Moses and Elijah
(3) Elijah and John the Baptist
(4) Symbolic representations of the Old and New Testaments

b) The two will minister for 1260 days (i.e., 3 ½ years or 42 months), a time period seen over and over again in eschatology in the books of Daniel and Revelation.

c) The 1260 days is one-half of the seven year Tribulation Period. But will their ministry be during the first or second half?

Because they prophesy until the Beast appears and kills them, it appears that they will minister during the first half.

d) The witnesses exhibit supernatural powers.

(1) They destroy enemies with “fire” that comes from their mouths, possibly a symbolic reference to the power and truth of their testimony.

(2) They have power over rainfall (as in the case of Elijah).

(3) They have the ability to make waters bloody (like Moses).

(4) They are able to send plagues upon the earth (like Moses).

e) Finally, they are killed by the “beast.”

Revelation 11:7-10 (KJV)
7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall
rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

(1) For the first time in the Book of Revelation, an evil “beast” is mentioned. This entity comes from the bottomless pit with the intent to fight against and kill the two witnesses of God.

(2) The two witnesses are killed and their bodies lie in the streets of Jerusalem for 3 ½ days, depriving them of a proper burial – an indication of the “utter depravity of the dwellers on earth.”

(3) The prophecy that the “nations shall see their dead bodies” as they lie in the streets of Jerusalem will very likely be fulfilled through one of the modern media of communication, maybe satellite television and/or the internet.

(4) Furthermore, their deaths are marked by great celebration, similar to the celebrations associated with Christmas, but with a demonic twist.

f) After lying in the streets for 3 ½ days, the witnesses are resurrected and called into Heaven with the command, “Come up here,” the same command given to John at the beginning of chapter four, the time of the Rapture of the Church.

Revelation 11:11-12 (KJV)

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

I. Consummation of the Sixth Trumpet (Second Woe)

Revelation 11:13-14 (KJV)

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. 14 The second woe is past; and, behold, the third woe cometh quickly.

1. After the interlude that describes the ministry of the Two Witnesses, a final effect of the sixth Trumpet Judgment is noted.
2. A great earthquake occurs that destroys 1/10 of the city of Jerusalem; 7,000 “men” are killed.

3. It may be that this last aspect of the Sixth Trumpet Judgment comes about specifically in response to the treatment of God’s Two Witnesses.

4. Hindson notes that,

This is the first and only reference in the Apocalypse to people repenting as a result of a natural disaster. This time, no one shakes his fist in the face of God. They have seen too much to deny the hand of God.\(^6\)

**J. The Seventh Trumpet: Final Events (Third Woe)**

1. The sounding of the seventh and final trumpet emphasizes the imminent conclusion of the tribulation that the world will experience. The vision associated with the seventh trumpet looks forward all the way to the reign of Christ: total victory over evil is foreseen. These verses seem to summarize the effects of everything that has happened and foresee those things yet to occur.

**Revelation 11:15, 18-19 (KJV)**

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the 

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.

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.

a) After the Trumpet Judgments have ended, the establishment of Christ’s kingdom in the world is imminent. It is a kingdom that, once established, will last forever. (verse 15)

b) The wrath of Christ “is come;” it has reached its climax (verse 18)

c) The time is at hand for the nations to be judged. (verse 18)

d) In like manner, believers (servants, prophets, and saints) are to be rewarded. (verse 18)
e) But, as has been emphasized throughout the opening of the seals, there will be destruction for those “which destroy the earth,” a description of those whose wickedness has corrupted the entire earth. (verse 18)

f) Along with these developments will be the appearance of God’s temple in Heaven. (verse 19)

g) Within “God’s temple” will be the “ark of his testament.”
(verse 19)

2. This “seventh trumpet,” the last of the seven, should not be confused with the “last trump” that is sounded when the Lord takes the church out of the world:

_1 Corinthians 15:52 (KJV)_

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The blowing of the trumpet in 1 Corinthians 15 is the calling home of the church, a prelude to the symbolic marriage to the Lamb in Heaven.

a) The trumpet was used to indicate the presence of God among His people as in the following:

_Exodus 19:16 (NKJV)_

16 Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.

b) The blowing of the trumpet in 1 Corinthians awakens the bodies of the saved who will forever-after be with the Lord. It is the last time God’s presence will have to be evidenced by a trumpet; rather, from that time forward, God’s presence with the church will be perpetual.

3. The entire group of seven Trumpet Judgments composes the description of the judgments that God will impose upon the earth during the Great Tribulation Period.

4. Just as occurred at the opening of the seventh seal, the blowing of the seventh trumpet also unveils another set of events that will characterize the Tribulation Period. But this set will be the last; it includes judgments known as the Seven Bowls of Wrath, also referred to as the
Seven Last Plagues. They will constitute a further demonstration of God’s wrath upon the wickedness of the world.

5. But prior to the consummation of the Tribulation Period, John turns our attention to some characters who will play important roles during that awesome period of time.