

Sermon to the Saints which are at Topeka, Kansas -- Sunday, December 31, 2017

“My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?” (Jeremiah 4:19-21)

We continue our examination of this somber and intricate scene of moment in eschatological fulfillment – the seven trumpets of God in bringing forth that King of kings to His seat of earthly monarchy. Last week we considered the silence that introduces it, the angels whose ranks are fully engaged in it, as well as the active and effectual prayers of suffering saints that fret it. Before we can move on to examine the individual events in this second act of the Revelation, we have two additional framing considerations – both of which are found in the last introductory verse:

“And the seven angels which had the seven [1] trumpets [2] prepared themselves to sound [the trumpets].” (Revelation 8:6)

A peculiar English word, “*truhm’-pit*”. The device [noun], the shrill and clarion sound [adjective/adverb], and the behavior [verb] are all covered in the same word. You use or play a *trumpet*. You sound like a *trumpet*. To bring attention to yourself or a matter, you *trumpet*. This is all helpful to get a general sense of the subject – though it is all low-hanging fruit. I should like to know, and share, a better sense of why this instrument is particularly chosen by the Holy Ghost to teach us about this traumatic sequence of events. Thankfully, the Hebrew/Chaldee and the Greek words in original text are more enlightening.

The root word behind the Hebrew/Chaldee term used for trumpet is “*shaphar*” (*shaw-far*), which makes no mention of the shape or sound of the actual instrument – but expresses what the spirit behind the instrument is: “*to be pleasing, be beautiful, be fair, be comely, be bright, glisten*”. Puts me in mind of the view that Christ has of His bride the church, in that love song:

“[Bride:] I am my beloved’s, and my beloved is mine: he feedeth among the lilies. [Christ:]¶ Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.” (Song of Solomon 6:3-4)

The root word behind the Greek term used for trumpet is “*seio*” (*si’-o*), which likewise makes no specific mention of the shape or sound of the actual instrument – but expresses what impact the instrument has: “*to shake, agitate, cause to tremble; of men, to be thrown into a tremor, to quake for fear; metaph. to agitate the mind*”.

“Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!” (Isaiah 64:1-2)

I seek, in this presentation, no etymological dreamscape. This is no mere expository flight of fancy to elicit curiosity or conjecture. This opens the mind to the real scope of what is preparing to unfold, and gives substantive answer to why it was the trumpet chosen by the Holy Ghost to articulate the character and potency of this second series of apocalyptic movements.

When you consider the seals that represent the first act, it is clear in the intellect that a book is only opened when the seals are removed. The more the book is opened, the better access your mind and heart has to the contents of that book. Therefore, to display what is written regarding this coming, glorious act of violent redemption – the wheat (elect) being extricated from the binding and choking bed of tares (children of the wicked one) as prophesied by Christ (Matthew 13:24-30) – the Holy Ghost uses this beautiful and instructive metaphor of the seals being removed.

When you consider the bowls or vials that represent the final act, it is clear in the intellect that it is the collection of and then pouring out of God's wrath upon the world of the wicked. These have filled the land and their hearts with ***"detestable and abominable things."*** (Jeremiah 16:18). It is altogether fitting that they would then drink of His recompense fully, like one drinks from a bowl, together with the dregs! (Psalms 75:8) "Drink"! He says, as the bowls are poured out! "Drink to the dregs, you unendingly blasphemous rebels! Drink until you've had enough, so that you come and fight and die in the valley – or you finally submit to My Christ's kingship!"

It should be likewise altogether congruous in the expression of this second act that the presentation would completely and perfectly fit the purpose. That is why we must consider the import of the trumpet. Why a trumpet? Why not another metaphor? Why not another instrument or physical symbol? The presentation or delivery mechanism is as much a part of the beauty (to the elect) and horror (to the wicked) as the events themselves.

Trumpets, by these Hebrew/Chaldee and Greek words, are presented in Scripture 99 times, if you remove the references in the Apocalypse. You can read these verses provided as end notes to this sermon, so that you can examine for yourselves the use of the terms. There are differences in use, and those undertaking an analysis will no doubt have some bit of disagreement in the proper separation of these verses into analytical categories. For this sermon I have discretely set them out into seven, though I recognize that their context could fairly fit them into multiple, depending on how the verses are expounded. Generally, however, they can be categorized as follows.

Trumpets were used in celebration in the temple and in processions before the Ark, as well as when heathen did so before their own idols¹. This benign use of the trumpet was to bring to remembrance the cause for which they celebrated. We are not to envision the righteous using trumpets to make vain merriment, but to express ***"a memorial of blowing of trumpets [Feast of Trumpets], an holy convocation."*** (Leviticus 23:24). This term ***"a memorial"***, which was among Jewish expositors articulated as part of the ***"Feast of Trumpets"***, is from the root Hebrew word ***"zakar"*** (***"zaw-kar"***), and is not intended to express a backward-looking operation, but a forward-

looking operation in the heart and mind of the participant. It is akin to this passage related to that ordinance we will participate in later this afternoon:

“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” (1 Corinthians 11:24-26)

The point in this passage – like the *Feast of Trumpets* – is not to look backward to Christ’s sacrifice as some historical event. Rather, it is to take into remembrance the purpose of that grand expiation; that blessed supper of the Great God at which we will, with Christ, ***“drink [the wine] new in the kingdom of God” (Mark 14:25)***. So, here we have the ceremonial trumpets being blown to look forward to that great and final celebration and jubilee of which those ceremonies were types and shadows. The substantive expositor on Leviticus, Andrew Bonar, puts it in this manner:

“In Leviticus, the term ‘memorial’ does not anywhere mean the keeping in memory of a thing past. Many have erred from overlooking the sense of the term. It is, in fact, a ceremonial or tabernacle term, signifying something done in order to call attention to something yet remaining. It should be rendered ‘a reminding’ of something present, or of something just at hand, rather than ‘memorial,’ which suggests the past.”

That thing ever-present – that thing “just at hand” – of which the *Feast of Trumpets* was a continual reminder are those same final things about which the trumpets of Revelation are concerned. There will be a final restoration of freedoms and lands for those under the Abrahamic promise – and those celebratory ceremonies continually reminded the righteous Jews of that joyful truth.

Trumpets were used to sound alarmⁱⁱ. This analysis is from the perspective of the citizen of that city – literal or rhetorical – that has an enemy approaching, e.g.:

“If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.” (Ezekiel 33:3-4)

Distinct from those instances when the enemy blows the trumpet of war, here the alarm is coming from the watchman on the tower. It is not an alarm of hatred, but one of love and care and warning. As this exemplary passage reflects, there is an ever-present duty on the part of His servants to cry the alarm that death and destruction approach. These diabolical enemies of rebel mankind – ***“Death, and Hell”*** (Revelation 6:8) – have been riding across the earth since the fourth seal was removed – and will do so until they are finally put down into the lake of fire (Revelation 20:14). All the while, as we are instructed by the cry for avenging power by the souls under the alter when the fifth seal opens, the elect in the earth are warning ... effectually connecting the

dots between the perpetual rebellion and the increasing plagues. Now, we see the final, frenetic period during which those rebels will hear a perpetual cry of trumpets. They will hear the purest and clearest of warnings – yet there is no evidence that any will heed in this most desperate hour. Their blood will be upon them.

Trumpets were used to march forward, or to retreat while at warⁱⁱⁱ. All history instructs the attentive soul of this truth. Armies are instructed – from their first day in basic training, to the day taps are played at their grave – it is the trumpet that calls them to rise and to sleep, to march and to come to parade rest ... to charge and to retreat. Hence the unmistakable lesson of Paul to the elders of the churches:

“For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.” (1 Corinthians 14:8)

And as we see come upon the earth with this last – and fullest – expression of this beautiful and awful instrument, we find that it does indeed send forth and call retreat of the forces engaged in the last skirmishes before the great King of kings is brought forth from His seat at the right hand of God. The first four trumpets place distinct limitations on the scope of the work. The fifth and sixth trumpets are specifically limited in time – five months for one, 13 months, a day, and an hour for the other. Precision. Only so far and no farther. Expressing not just God’s power in disposition of His creation, but His unfathomable power of governance!

I have studied the peculiar expressions directed to five of the seven trumpets: ***“the third part of trees” (8:7), “third part of the sea” (8:8), “third part of the creatures”, “third part of the ships” (8:9), “third part of the rivers” (8:10), “third part of the waters” (8:11), “third part of the sun”, “third part of the moon”, “third part of the stars”, “third part of them [sun, moon, stars]”, “day shone not for a third part of it, and the night likewise” (8:12), and “the third part of men” (9:15).*** Twelve distinct times this expression is used. It simply cannot be ignored or generalized. I will address it more in depth when discussing the preparation of the angels to sound (Revelation 8:6), but it bears confirmation that it fits perfectly into this use of the trumpet to send forth to battle, and to bring back from battle. Strategic retreat, my sweet friends, can be as terrifying and discombobulating to the enemy as the command to charge!

Trumpets were used to call to congregate^{iv}. Whether to prepare for the movement of the camp of Israelites (Numbers 10:2-4), to gather in preparation for a political showdown (2 Samuel 20:1) or to conduct a solemn assembly in setting the state of the nation back on proper course (2 Chronicles 29:26-28), trumpets were the clarion tool. In perfect consummation of this use for trumpets, we see the final gathering of God’s saints together at the sound of the trumpet and the work of the angels:

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” (Matthew 24:31)

We know, from careful examination of the passages streaming forth in the wake of the seventh and final trumpet, that the camp of the redeemed of Israel will move to their place of safety **“from the face of the serpent.” (Revelation 12:14)** We know, from examination of those passages, that there will be a gathering together of both armies to resolve the ultimate political showdown at Armageddon (Revelation 19:11-19). We know, from examination of those passages, that the Conquering King will take His throne in the earth and reset the proper worship of God in the new temple. (Revelation 20:4; Ezekiel 40-48)

Trumpets were used to strike terror into the enemy^v. Since so much of what unfolds under these seven amazing soundings has the effect of bringing terror to the enemies of God and His servants, I will defer details. Rather, here I only point out that any such use of the trumpet in history – in God’s intricate management of providence – pales in comparison to how those sonorous blasts will compound and accentuate the terrors upon their miseries.

Trumpets were used to indicate the presence of God or Christ^{vi}. The physical vibration that is elicited from all created things when in the direct presence of that God **“from whose face the earth and the heaven [shall flee] away” (Revelation 20:11)**, is the subject of this small patch of express verses. It is distinct from the previous option, as it is not solely for the purpose of striking terror into the heart of the enemy – for all creation is impacted. It is distinct from the option below, as it is not the celebratory energy of a coronation ... but rather the undeniability of the horrifying truth that God is directly at hand! When we consider these verses – two directly related to the events at Mt. Sinai, one referencing back to those events, and one referencing that future time – the language is exquisitely puissant!

“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.” (Exodus 20:18-19)

The other thing I find so lovely about this descriptive scene – found a few verses earlier (Exodus 19:19) is the description of the noise; **“the trumpet sounded long, and waxed louder and louder,”**! It is never stated, among the exquisite traumas being brought forth under these judgments and plagues, that the trumpets ever cease to sound! We know that these things are coming forth from **“before God”**, since that’s the place where the seven angels are seen to stand, when they **“were given seven trumpets” (Revelation 8:2)**. Therefore, we know that these matters are expressing God’s immediate presence in the execution of the work. Indeed, God is identified as being in the very temple that is present in the clouds while the work of the seventh trumpet is being executed upon. (Revelation 15:8) I believe we must be settled in the understanding of these matters that the earth’s atmosphere is perpetually disturbed by both the vibrations of the demonstrative energy pouring out at the trumpets’ commands **and** the discomfiting noise of the trumpets sounding – waxing louder and louder as they go. For God Himself is at hand.

Finally, trumpets were used regarding the coronation of a king^{vii}. In a pair of sermons, our dear friend Samuel presented the delightful significance of Christ's parade into Jerusalem during His first advent, as symbolizing what is sure to come at the close of the period of His Revelation.^{viii} In addition, I provided a pair of sermons addressing Christ's millennial reign in late 2016.^{ix} It is sufficient for this point of this sermon to underscore the brilliantly-insufficient types of Christ's coronation as King of kings and Lord of lords that have been referenced in history. As those earthly kings are weak and pitiful types of Christ, so should you understand their coronations to be weak and pitiful types for when their kingdoms will become ***"the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."*** (Revelation 11:15)

The purpose of these brief analyses is to solidify in your hearts and spirits this unavoidable point: The trumpets of Revelation present the archetype – the very reason for – the use throughout history of that amazing instrument. It expresses excellence in shimmering beauty and comeliness that adorns God's judgments and actions in the affairs of mankind. Simultaneously, it expresses such terrors to His enemies – such perpetual agitation of bowels, hearts, minds, bodies – that all their designs become perplexation and frustration. The words were chosen by the Holy Ghost. The words express the most delightful picture to our eyes and pour edification into our minds and hearts. We have every reason to believe that along with the movements – that is, the shakings and terrors and deaths and torments – there will be a most disconcerting (to the wicked) and beautifully-comforting and peace-inducing (to the suffering saints) sound perpetually going through the air. Trumpets.

"And the seven angels ... prepared themselves to sound." (Revelation 8:6)

It would seem to me to be profoundly depreciative to read these blessed words from the Holy Ghost as intimating a mere physical inhaling and presenting the body to blow into the trumpet, yet here is what we get from that brilliant Christian expositor, John Gill: "[T]hey stood up, took their trumpets in their hands, and put them to their mouths". Our friend Benjamin provided a comprehensive, two-week examination of the passage below:

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" (1 Peter 3:15)^x

As clearly articulated in those sermons, there is much work to be done by a faithful and sober servant of God to prepare both the answer and the proper manner in which to give that answer. It would be irresponsible for Ben to have told you that the commandment to ***"be ready"*** meant nothing more than to have your mouth and lungs in the condition – or even the fleet of finger skills on a keyboard – to move into motion so that an answer may be given. The suggestion is silly – as is the suggestion that all these angels are doing is standing, sucking in air, and pressing their majestic lips to the trumpet! So, what is intended by this distinct language regarding the angels preparing to sound?

It introduces another lens ... another perspective ... another facet through which we must see the unfolding of God's providence and the role the members of this majestic race play in this holy work. We know angels have been present and eagerly inclined toward this mystery of God from the creation of the world. We know this because it is recorded that they **"sang together"** and **"shouted for joy"** (Job 38:7) at the sight of that genesis. Now these presence angels – who have been sitting at the head of their rank and file angels for all these thousands of years – are going to perform the supreme work of bringing it all to conclusion.

The word **"prepared"** is from the Greek **"hetoimazo"** (*het-oy-mad'-zo*). It means "to make the necessary preparations, get everything ready". Metaphorically, the term is "drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable". When the commandment goes forth from the Lord **"Prepare ye the way of the LORD, make straight in the desert a highway for our God" (Isaiah 40:3)**, is that not a commandment the elect angels hear as well? There is work to be done.

The work being performed by these seven archangels and their subordinate rank and file angels, under the movement of these mighty earth judgments, has been prepared to the last detail. Where should they fly? What damage should be done? What elements known to the earth-dwellers shall be harnessed or disrupted to bring upon the distracting wrath of God down upon their very pate? (Psalms 7:16). This is a grand work indeed! These angels have been, I submit to you beloved, preparing for that coming time when they will be told to prepare themselves to sound! The commandment has gone forth from the throne of God! The coals of fire have been taken from the alter of His Blessed Son's sacrifice, endorsing the prayers of the Saints in the earth. It's time to send in the troops! It's time to bring the thunder! "Prepare yourselves, my mighty army of angels, to go forth and separate those vicious tares from my wheat. The harvest is ready!"

Brother Steve intimated in his sermon two weeks ago that it is an interference to learning when we suppose that what Scripture teaches – particularly in eschatological prophecy – must conform to our own understanding of the physical and spiritual realms. As we begin to open the specifics of these trumpets, it is unmistakable that human understanding of natural and supernatural forces will leave you stuck. These plagues surpass them. Part of the power they possess is in their departure from assumptions humans make about their world and the creatures inhabiting it. My hope is that the Holy Ghost will bring your spirits and minds way beyond the frightfully limited scope of unregenerate man, to view the beauties and glories of God's judgments.

"The first angel sounded, and there followed hail and fire mingled 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." (Revelation 8:7)

So, we open this first scene in the second grand act of this three-part Apocalyptic drama; the earth's atmosphere being disrupted anew with the quavering, reverberating sound filling the air like the tossing, swelling sea. Still in the throes of the trauma inflicted while the seals were being removed – including, remember, a **“fourth part of the earth”** being subject to the deadly effects of the **“pale horse” (Revelation 6:8)** – the earth's inhabitants have no expectation that this sound is a harbinger of good news. They have collectively declared open warfare on God and His servants, bringing forth the cries of martyrs' souls:

“How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Revelation 6:10)

So, we should not envision a population of passive, indifferent “victims” merely going about their daily activities, wholly unsuspecting of these things. When the prophets of old brought forth declarations that destruction was coming to Israel and Judah, they had to face angry leaders and populations who were sore displeased that those prophecies were coming to pass. It was a close-quarters spiritual and physical conflict. So, will it be here. The earth dwellers have declared war. So, they know it is **“war in the gates” (Judges 5:8)**, and God is plenary able.

“Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?” (Job 38:22-23)

It is interesting that the Scripture makes only 33 references to this magnificent weapon in God's arsenal; hail.^{xi} Three times the weapon is used as part of Christ's Revelation – and all references to it previous are exemplary and instructive for this grand work. Much of God's instructions to Job, in his rebukes and exhortations, have to do with the amazing works of old or with the intricacies of His work in the Creation. Here, however, the reference to His **“treasures of the hail”** is not merely to instruct Job on the amazing work in great storms to create the falling ice. Rather, it is to bring attention and honor – like a great King would bring honor to his stores of gold, silver, jewels, and other great riches – to His stores of weaponry **“against the time of trouble, against the day of battle and war”!**

And here we have a great war! So, here, we have that first great weapon brought forth. To make the weapon even more grievous, however, there are additions to the ice. Fire! What can earth-driven, heaven-blinded fools do with this? They can rationalize hail – even grievous hail. They can fill the airwaves – the social media – with “experts” on meteorological patterns and explain how the strong thunderstorm updrafts mix with supercooled water droplets in the upper atmosphere and small ice is formed that collects additional volume by accretion until it becomes too heavy for the draft to hold it up ... blah, blah, blah. Even Joseph Caryl 350 years ago understood this:

“Hail (say Naturalists) is a hot vapour, drawn up to the middle region of the air, whence falling, it is frozen in passage into lesser or greater stones or grains of ice.”

But when God issued forth this weapon upon ancient Egypt, He provided an imprimatur of His wrath and power along with the falling ice: Fire!

***“And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.”
(Exodus 9:23)***

Hail is an amazing work of God. “[H]ail stones and coals of fire” (Psalms 18:12), like those that fell upon old Sodom, are quite another level of horror. The fire demonstrates God’s seething wrath and displeasure against the population. Ice and fire falling at the same time, from the same heaven, with the same ferocity and perplexity. It is comforting to have this historic reference to help us to see God’s work in defense of His people, and to help us to understand that His great **“treasures of the hail”** are for that very purpose. But in this wonderful scene in Revelation, we have yet an additional wonder in this work. Hail, yes. Fire, yes. And blood!

The language of the passage requires, I believe, that the blood is actually coming down with the hail and the fire, both since it says that the hail and the fire is **“mingled with blood”**, and that it then says plainly **“and they were cast upon the earth.”** So, that removes from the analysis the pedestrian view that when the hailstones and fire land upon the heads of men, it will spill blood. Why, then, is there to be blood coming down upon the earth? The *physical effect* of this plague is clearly the breaking and burning up of the trees and grass. What is this blood?

***“So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.”
(Numbers 35:33)***

This portion of the law regarding the City of Refuge establishes why the murderer should be put to death. When innocent blood is spilled, it defiles the very land! The only way that land can be cleansed again is by **“the blood of him that shed it”**. It is for blood that God is making this inquisition (Psalm 9:12), as it is the martyrs’ blood that cries, like Abel’s did, for vengeance. When Joel prophesied of the spirit to be poured out upon the redeemed of Israel, he declares that the time will include these **“wonders in the ... earth, blood, and fire”** (Joel 2:30). The hail will brake; the fire will burn; the blood will show God’s vengeance against a world of murderous rebels upon whom He has promised to **“pour out [His] fury upon it in blood, to cut off from it man and beast”** (Ezekiel 14:19).

***“[A]nd the third part of trees was burnt up, and all green grass was burnt up.”* (Revelation 8:7)**

Sometimes, to get a proper scope of a thing, you must attach to a subject matter that your audience can relate to ... more or less. On December 11, 1997, in a little place called Kyoto, Japan, an agreement was reached between world leaders to get aggressive about greenhouse gas emissions. The final arrangement was called the Kyoto Protocol. Without getting into the math, these self-worshipping scientists and leaders determined to reverse the course of humanity’s

destruction of the climate (and, they fear, the race) by reducing emissions in a sustainable and relevant way. Now, I told you the short story about the Kyoto Protocol, so I could tell you about something far more chilling.

In 2003, according to a 2017 listing of the worst such in history, the largest forest fire recorded occurred in Siberia. It burned 73,438 square miles. The carbon emissions from that fire were greater than all those hoped to prevent through the Kyoto Protocol. One fire, in a relatively small portion of the earth's surface. So much for man's ingenuity and power to frustrate the will of God! In this coming event, a full **"third part of trees"** and **"all green grass"** is consumed. A third of the earth's forest coverage is approximately 5,000,000 square miles ... more than 68 times the size of the largest forest fire on record. Because of the Siberian fire, the whole of the Eurasian continent had a thick cloud of smoke hovering above it that could be seen from space. Would there be any reason to believe that the whole of the earth would not be impacted by this judgment of God? If you are not in the path of the fire itself, your capacity to breathe and function would surely be interrupted. Combined with the horror of raining blood and the sight of Sodom's fire coming down, this is indeed a plague of profound discomfiture.

Expositors, including those with whom we frequently consult for solid doctrinal analyses, bring these beautiful events to metaphoric degradation. Trees, they say, represent men of high station. Grass, they say, are the common folk. The hail and fire and blood are said to represent heresies, contentions, and persecutions for the New Testament church. I will grant that perhaps these horrors are too far beyond the pale, in the eyes of these sincere men, to give them their obvious import.

But we have light they had not. We should walk in that light. The pouring out of these plagues, in the direct response to God's humble elect – who are utterly astonished at the scope of debauchery and violence in the earth – are beautiful expressions of God's sovereign power to bend the whole of the creation to His will, just as he was able with a Word to bring that creation into existence!

Finally, when the words say **"the third part"** of the trees are effected, some would suggest that it is a general statement to express *a portion of the trees*. I know that it is the view of one of my favorite writers on this beautiful Revelation, Joseph Seiss. However, it would seem peculiar to eschew the habit of earlier expositors to loosely handle the Holy Spirit's words in this amazing work of God, and then when it suits me to do so I make the same presumptuous error. The text – as I indicated earlier a full twelve times – says the impact of one plague or another is over a third part of God's creation.

Why it is precisely a third I have no present scriptural clarity about. Nevertheless, I will take the text as it has granted me until God sees fit to provide more beauty in my, or another's, understanding. For now, I ask you to insist that the rank of noble angels have here been directed to precise work – every bit as precise as the similar work done in ancient Egypt when of all that nation, only the **"land of Goshen, where the children of Israel were, was there no hail."** (Exodus 9:26) Where prophecy says a plague goes, that is where the plague goes.

“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.”
(Revelation 8:8-9)

One thing that is convincingly clear about this apocalyptic event is that the qualifying Greek adverb “*hos*” (“*hoce*”) that is expressed “*as it were*” removes any legitimate argument that this is in fact a mountain that has been broken out of some part of the earth and thrown into the sea. Because of what is declared plainly about this chaotic symphony of events – at least chaotic to the earth dwellers who have no knowledge of Christ’s Revelation – is that they are real, physical, world-disrupting expressions of God’s power of His creation. Therefore, the painfully-disfigured metaphoric treatment of them by most of the expositors we read provide nothing but confusion. Joseph Seiss, who was writing in the late 19th and early 20th centuries – offers a more honest treatment of the vision:

“John does not say it was a mountain. He says that it was something that looked like a burning mountain. Exactly what it was, he could not better tell us, except that its effect upon the waters of the sea was, that it turned them into blood. An ordinary mountain would not do this; but that falling, fiery mass, which had the appearance of a burning mountain, did it.”

We know that the disruption of the mountains in the earth were part of the sixth seal, when “***every mountain and island were moved out of their places***”, so these majestic parts of the creation are in play – as they say – during this pre-advent shaking of the earth and her inhabitants. However, the second trumpet’s events cannot be fairly said to include earthly mountains. The object John sees is coming from heaven – not unlike the traumatic hailstones, fire stones, and blood raining down upon the earth under the first trumpet. And it is not expressly written in this blessed passage that the first trumpet’s effects are terminated before the second trumpet sounds. So there is absolutely no reason to be concerned that we find another weapon fall from God’s heaven.

About a year ago, NASA was tracking 1,770 “Near Earth Objects”. As the understanding of this phenomenon has gained some little bit of traction among mankind, questions – about how human and animal life would be impacted by a direct hit from one of these objects – have become prevalent. There is an European organization that is presently working on a device that could affix itself to one of the Near Earth Objects and propel it off course, away from Earth. While any student of Scripture will be impressed with the futility of any efforts to forestall the fulfillment of the prophecy, that student can certainly be helped in a functional understanding of how magnificent a display of power is promised to come into view when this second trumpet sounds!

The “*sea*” is impacted, as it takes on the nature of blood. So, too, are “***the third part of the creatures ... and ... ships***” through death and destruction. But there is nothing in this text about

the land, cities or persons inhabiting them being directly impacted. So, while the event is to be impressive in scope, it is equally impressive in precision. The effects are precise – I boldly say to the specific drop of salt water ... to the individual plankton ... to the last vessel making up **“the third part”**! Some weeks ago, our friend Ben addressed that beautiful symmetry between real science and a proper understanding of God and His creation. This event is one of those times. The understanding of how the great oceans would react to a heavenly projectile piercing the ether and slamming into her waters has only recently been accelerated in scientific study.

But why? Why a mountain-sized projectile from heaven? Why is the ocean the object of the plague? This is the question that has frequently been perplexing to me. I can understand the land-based plagues under these trumpets. I can see how raining fire and blood and hailstones – poisoning the water sources – disrupting the heavenly hosts of light that bring a sense of stability to their days and nights – sending forth monstrous creatures from the bowels of the earth and seas – all would keep God’s ferocious enemies distracted from their blood-lust against His Saints who await Christ’s return. But why the oceans? Why are ships singled out for destruction?

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.” (Psalms 46:1-3)

This eschatological prophecy of David might help us to understand. Remember, please, that all of these plagues upon the heads of the reprobate sons and daughters of Adam are coming from the prayers of the Saints who are dwelling with them and who **“have power ... to smite the earth with all plagues, as often as they will.” (Revelation 11:6)**. The battle is actively engaged. Troops are needed. Nations – who celebrate when the two witnesses are finally slain in the streets of Jerusalem (Revelation 11:10) – are committing their resources to the spiritual and physical warfare that is building up in the ancient holy city.

Estimates at present, when there is not an active military conflict engaged, is that there are an estimated 3,000,000 souls traveling about on ships through the seas; cruise ships, cargo ships, oil tankers, etc. Even in peaceful times, seamen occupying military vessels provide another 1,000,000 or so from all the different nations with maritime forces. Understandably, these latter forces would precipitously swell in times of global military conflict. Are we to understand in this vision that the seas are filled with armies traveling to the conflict brewing in Jerusalem, in ships? Is this an engagement like is prophesied of by Christ Himself regarding this building up of the enemy’s forces?

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” (Luke 21:20)

The greatest weakness I have found in the expositions – even those that do not perpetually trip over some earth-bound, historic-period-focused metaphors – is that they fail to look at the context of these plagues. The context is that a warfare is going on in the earth. The engagement

of heavenly and earthly forces is growing hotter and bloodier by the day. This is not just a fantastical and arbitrary show of power. Of course, God could dispose of all the earth and all her inhabitants in an instant, but it is written into providence – and recorded in prophecy – that the battle will have heavy, though relatively short-lived, skirmishes. I think it is how we must view these events. God sends defensive and offensive distractions to the earth-dwellers’ **“mischievous madness” (Ecclesiastes 10:13).**

So, as we continue our examination of these amazing works of God, let us keep that view in mind. Whenever and wherever the enemies of God’s servants go to practice their wickedness, the saints pray for and God sends helps until the appointed hour when these matters come to conclusion. I hope to continue with this work next week, Lord willing. As always, I am delighted to discuss any part of these matters privately to the edification of the Saints.

I love you all. Amen.

Lord’s Supper Offering -- Sunday, December 31, 2017

“¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matthew 26:26-29)

The passage I quoted just above ends with language that has frequently intruded into my studies about eschatology. It is specific, and therefore has to have a specific place, time, and process meaning. Since it clearly references the end of things – that is, when we are dwelling in His Father’s kingdom – it must necessarily have relevance to eschatology.

I gave some treatment of this broad subject in the final offering in the three-part sermon on the battle at Armageddon.^{xii} In that sermon, I provided this relevant portion:

“So, reading this prophecy of John about the harvest being reaped -- as Christ spoke in parable (Matthew 13:24-30) -- and the vintage grapes gathered is [not] redundant. It is clear that He uses these metaphors to bring the two components of this blessed ordinance to full at the wedding supper: The harvest wheat for the bread and the vintage grapes for the wine. It is, after all, the Lord’s Supper that is brought to the guests who have been invited to attend after the wedding of the Lamb! Christ will, indeed, join us for this blessed -- though horrible for the slain -- event! ... Armageddon is the site of a glorious coming event -- in which every elect soul will take some part. Taken properly into view, it is filled with comforts for us, as it is filled with hope for the 144,000

Jews who will be there betrothed again to God, as a fulfillment of the promise to Abraham thousands of years ago.”

I want now to provide some additional input and passages that – though somewhat oblique – have relevance to the subject of Christ and God supping with the saints in the kingdom to come. I alluded, in today’s sermon, to the point that the feasts established for the Children of Israel were all pointing forward to a coming day wherein those sacrifices and offerings would be perfected, and wherein the celebrations would be intimately engaged with Christ, in the presence of God. Ezekiel’s vision provides some valuable input. After the temple is established and occupied by God and Christ, we find this language:

***“Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince [i.e., Christ] shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his [Christ’s] burnt offering and his [Christ’s] peace offerings, and he [Christ] shall worship at the threshold of the gate: then he [Christ] shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.”* (Ezekiel 46:1-10)**

Here is the picture of Christ engaged, along with the redeemed Jews, in celebratory sacrifices being prepared before God. An amazing sight to behold! Christ and the elect Jews – while the kingdoms of the earth are subject to His majesty – celebrating and feasting together before God. Remember, please, that while this scene is in the earth atop Mt. Zion, the New Jerusalem has come down into the heavenly space above that location and the elect of God participate in the governance of the earth’s population (Revelation 2:27). Since it is said that those blessed should **“ever be with the Lord” (1 Thessalonians 4:17)**, it is reasonable to assume a comfortable inter-relationship between those in the earth and those in heaven with Christ and with God.

My point in this analysis so far, is that the expectation of the saints of God is to spend an eternity serving and feasting with the Bread of Life and Fountain of Living Waters. Therefore, when we

read these blessed words about the Lord's Supper and we put our spirits in contemplation of the import of this most holy ordinance, we should understand it to be a perpetual celebration of our joyful inheritance that springs from Armageddon's conquest, rather than a single feast attenuated in time to that noble event.

But, we here know that the Lord's Supper is expressly an ordinance for the New Testament Church. Yet, I just spent time connecting that ordinance to the restored practice of sacrifice and offerings toward God in the New Temple to be prepared for the redeemed of Israel upon Mt. Zion. This bears further vetting – both for those present here today to have clarity, and for the proper preparation of your hearts to understand our congruity with those coming elect of Abraham's seed.

The type, though corrupted and blasphemed by the reprobate Jews, that was embedded in their sacrifices and offerings was Christ. Christ is called in the Apocalypse ***"a Lamb as it had been slain"*** (Revelation 5:6). That sacrificial lamb is He whose broken body and spilled blood we presently celebrate. It is only by that sacrifice that any human – Jew or Gentile – has access to God's eternal throne, or to the blessed gifts and inheritance in the Covenant of Grace!

Jews shat upon that blessed type and the Lamb to which it pointed. Gentiles – even while they sit like drones in the pretense of this ordinance – shat upon that blessed Lamb to which the Lord's Supper points. Neither the type in that old temple, nor the Lord's Supper we now observe, has the power to save a soul.

I stewed on this point for weeks. I could not find the nerve to touch that would help me from the Word of God to express it with power to the elect souls who hunger for clarity when they ***"eat this bread, and drink this cup"*** (1 Corinthians 11:26). Then, my dear sister called me early Saturday – completely out of left field. She had found a remarkable passage that she rightly – thank you so much, sweet friend – connected with force to that scene I had yet only weakly understood. See if we can't find some glorious peace in these sad, yet rejoicing words of our spiritual friend King David:

"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. ¶ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. ¶ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open

thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.” (Psalms 51:1-19)

There we have it. The elect Jews must have their spirits broken before they will properly administer to the blessed **“law of the house”** atop Mt. Zion in Christ’s millennial reign (Ezekiel 43:12, *et. seq.*). The elect Gentiles must have their hearts contrite if they are to have any hope that they would eat this loaf or drink this cup new with Christ in that heavenly home. Without this broken and contrite disposition, no Jew will enter the temple and no Gentile will enter the New Jerusalem – though a billion beasts be slain or a million loaves and cups be consumed.

ⁱ Verses on celebratory use of trumpets in the camp of Israel, before the Ark, or before idols:

1. Leviticus 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
2. Leviticus 25:9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
3. Numbers 10: 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.
4. Numbers 29:1 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.
5. 2Samuel 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.
6. 2Kings 12:13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:
7. 1Chronicles 13:8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.
8. 1Chronicles 15:24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obedom and Jehiah were doorkeepers for the ark.
9. 1Chronicles 15:28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.
10. 1Chronicles 16:6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.
11. 1Chronicles 16:42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.
12. 2Chronicles 5:12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)
13. 2Chronicles 5:13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;
14. 2Chronicles 7:6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.
15. Nehemiah 12:35 And certain of the priests’ sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

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16. Nehemiah 12:41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiiah, Elioenai, Zechariah, and Hananiah, with trumpets;
 17. Psalms 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.
 18. Psalms 150:3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.
 19. Daniel 3:5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:
 20. Daniel 3:7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.
 21. Daniel 3:10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:
 22. Daniel 3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?
 23. Matthew 6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

ii Verses on use of trumpets to sound alarm

1. Numbers 10:5-9 When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.
2. 2Chronicles 13:12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.
3. 2Chronicles 13:14 And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.
4. Nehemiah 4:18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.
5. Nehemiah 4:20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.
6. Isaiah 58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.
7. Jeremiah 4:19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.
8. Jeremiah 4:21 How long shall I see the standard, and hear the sound of the trumpet?
9. Jeremiah 6:1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction.
10. Jeremiah 6:17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.
11. Ezekiel 33:3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;
12. Ezekiel 33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
13. Ezekiel 33:5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
14. Ezekiel 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
15. Hosea 5:8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Bethaven, after thee, O Benjamin.
16. Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;
17. Amos 3:6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?
18. Zephaniah 1:16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

iii Verses on use of trumpets to march forward or to retreat while at war:

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1. Numbers 31:6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.
 2. Judges 3:27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.
 3. 2Samuel 2:28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.
 4. 2Samuel 18:16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.
 5. 2Samuel 20:22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.
 6. Job 39:24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.
 7. Job 39:25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.
 8. Jeremiah 51:27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.
 9. Ezekiel 7:14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.
 10. Amos 2:2 But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:
 11. 1Corinthians 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

iv Verses on use of trumpets to call people to congregate:

1. Exodus 19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.
2. Numbers 10:2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. 3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. 4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.
3. Judges 6:34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him
4. 1Samuel 13:3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.
5. 2Samuel 20:1 And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.
6. 2Chronicles 20:28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.
7. 2Chronicles 29:26 And the Levites stood with the instruments of David, and the priests with the trumpets.
8. 2Chronicles 29:27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.
9. 2Chronicles 29:28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.
10. Ezra 3:10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.
11. Isaiah 27:13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.
12. Jeremiah 4:5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.
13. Hosea 8:1 Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.
14. Joel 2:15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:
15. Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
16. 1Corinthians 15:52 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.
17. 1Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

^v Verses on use of trumpets to strike terror into the hearts of the enemy:

1. Exodus 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.
2. Joshua 6:4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.
3. Joshua 6:5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.
4. Joshua 6:6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.
5. Joshua 6:8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.
6. Joshua 6:9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.
7. Joshua 6:13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets.
8. Joshua 6:16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.
9. Joshua 6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
10. Judges 7:8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.
11. Judges 7:16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.
12. Judges 7:18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.
13. Judges 7:19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. Jud 7:20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.
14. Judges 7:22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.
15. Psalms 98:6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.
16. Isaiah 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.
17. Jeremiah 42:14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:
18. Zechariah 9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

^{vi} Verses on use of trumpets to give notice that God or Christ is present:

1. Exodus 19:19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.
2. Exodus 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.
3. Psalms 47:5 God is gone up with a shout, the LORD with the sound of a trumpet.
4. Hebrews 12:19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

^{vii} Verses on use of trumpets regarding the coronation of a king:

1. 2Samuel 15:10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.
2. 1Kings 1:34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

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3. 1Kings 1:39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.
 4. 1Kings 1:41 And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?
 5. 2Kings 9:13 Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.
 6. 2Kings 11:14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.
 7. 2Chronicles 15:14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.
 8. 2Chronicles 23:13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpeters by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

^{viii} Two sermons from Samuel on the blessed symbol of Christ's triumphant parade into the New Jerusalem and Temple: January 1, 2017 tinyurl.com/HosannaPDF, and January 8, 2017 tinyurl.com/HosannaPt2PDF.

^{ix} Two sermons from Timothy on the millennial reign of Christ: November 20, 2016 tinyurl.com/MillennialPDF, and November 27, 2016 tinyurl.com/Millennial2PDF.

^x Two sermons from Benjamin on the duty discussed in 1 Peter 3:15: November 26, 2017 http://www.godhatesfags.com/sermons/outlines/Sermon_20171126.pdf, and December 3, 2017 http://www.godhatesfags.com/sermons/outlines/Sermon_20171203.pdf.

^{xi} **Verses on the use of hail or hailstones as God's weaponry.**

1. Exodus 9:18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.
2. Exodus 9:19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.
3. Exodus 9:22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
4. Exodus 9:23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.
5. Exodus 9:24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
6. Exodus 9:25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
7. Exodus 9:26 Only in the land of Goshen, where the children of Israel were, was there no hail.
8. Exodus 9:28 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.
9. Exodus 9:29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S.
10. Exodus 9:33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.
11. Exodus 9:34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.
12. Exodus 10:5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:
13. Exodus 10:12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.
14. Exodus 10:15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

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15. Joshua 10:11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.
 16. Job 38:22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
 17. Psalms 18:12 At the brightness that was before him his thick clouds passed, hail stones and coals of fire.
 18. Psalms 18:13 The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.
 19. Psalms 78:47 He destroyed their vines with hail, and their sycomore trees with frost.
 20. Psalms 78:48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
 21. Psalms 105:32 He gave them hail for rain, and flaming fire in their land.
 22. Psalms 148:8 Fire, and hail; snow, and vapour; stormy wind fulfilling his word:
 23. Isaiah 28:2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.
 24. Isaiah 28:17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.
 25. Isaiah 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.
 26. Isaiah 32:19 When it shall hail, coming down on the forest; and the city shall be low in a low place.
 27. Ezekiel 13:11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.
 28. Ezekiel 13:13 Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.
 29. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
 30. Haggai 2:17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.
 31. Revelation 8:7 The first angel sounded, and there followed hail and fire mingled 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.
 32. 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.
 33. Revelation 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
- ^{xii} Sermon by Timothy on Armageddon (Part 3 – The marriage of the Lamb and the Supper of the Great God) on February 28, 2016) <http://bit.ly/SupperOfGod>.