

# Cosmic Invasion

The Seventh Trumpet Of Revelation

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An Exposition of the Seventh Trumpet of Revelation 11:15-19

This Chapter concerns the seventh trumpet of Revelation. Already we have dealt with six of the seven trumpets, and this final trumpet is perhaps the most important for it concerns our generation and the termination of this world's history. The introduction to this trumpet reads,

“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.” Revelation 10:7

“In the days of the voice of the seventh angel” - that is the angel of the seventh trumpet - “When he shall begin to sound (or, “is about to sound” in the Greek), the mystery of God should be finished.” What is the mystery of God that is to be finished? In the chapter entitled “Time No Longer” (1), this was fully explained. The “mystery of God” represents the gospel of Jesus Christ.

Thus when the seventh trumpet is about to sound, the gospel is to be finished, or concluded. The day of salvation is to come to its end. How will the work of the gospel be concluded? By the proclamation of the Three Angels' Messages of Revelation 14:6-12, the final gospel message of God to man. One version renders it “the final ultimatum to men” and that is exactly what the Three Angels' Messages mean. In Revelation 18:1-4 a fourth angel joins the Third Angel's Message with a mighty voice calling God's people out of Babylon. This is spoken of as the “Loud Cry”, because the angel speaks “with a loud voice and the whole earth is lightened with his glory.” This is how the gospel concludes.

In the 11th chapter of Revelation the details of the seventh trumpet are revealed.

“The second woe is past and behold the third woe comes quickly [indicating great trouble; sorrow and affliction]. And the seventh angel sounded and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats [or thrones] fell upon their faces and worshipped God saying, We give thee thanks O Lord God Almighty which art and was and art to come because thou hast taken to thee thy great power and has reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou should give reward to thy servants the prophets, and to the saints and to them that fear thy name both small and great, and should destroy them which destroy the earth. And the temple of God was opened in heaven and there was seen in his temple the ark of his testament and there were lightning and voices and thundering and an earthquake and great hail.” Revelation 11:15-19

“There were great voices in heaven.” This indicates that an important event is about to transpire. “The kingdoms of this world become the kingdoms of Christ and he shall reign forever.” This brings us to the close of human probation when Jesus Christ becomes King of kings. Since his ascension Jesus has been a Priest/King sharing his Father's throne. He is of the order of Melchizedek and when the kingdoms of this world become his, then his priestly work ends and he becomes King of kings and Lord of lords.

When does Jesus Christ receive the kingdom? The gospels inform us that Jesus, when he spoke of his return to heaven, often indicated that he was going to heaven to receive a kingdom.

“A certain nobleman went into a far country to receive for himself a kingdom and to return.” Luke 19:12

At his ascension Jesus went to heaven to receive a kingdom, and when he returns it will be after he has received it. When does Christ receive his kingdom? He receives it in the great heavenly judgment that began in 1844 and concludes at the close of probation. This truth is revealed in Daniel 7. After seeing the rise of the four beasts and the emergence of “the little horn”, it says,

“I beheld till the thrones were cast down [or positioned] and the Ancient of Days did sit. A fiery stream issued and came forth from before him, thousand thousands ministered to him, the judgment was set, and the books were opened.” [“The court sat in judgment”] Daniel 7:9-10 (RSV)

This is the great heavenly assize which is alluded to in Daniel 8:14 and which commenced in 1844 at the close of the 2300 year period. After the judgment was set, Daniel said,

“I saw in the night vision and behold one like the Son of Man [Christ] came to the Ancient of Days ...and they brought him near before him” Daniel 7:9-10,13

In this scene Jesus is depicted coming before the Father as the great Advocate in the heavenly judgment scene. It is significant to notice one of the events that occur in this pre-advent judgment.

“There was given him [the Son of Man] dominion, and glory and a kingdom, that all peoples, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed.” Daniel 7:14

Jesus Christ receives “a kingdom”. What kingdom? The kingdom of this world that had been usurped by Satan. This is why in the 7th trumpet “the great temple is opened in heaven and there is seen in his temple the ark of his testament.” [Or Covenant] That ark was in the Holy of Holies. Here we are given a glimpse into the awesome heavenly sanctuary. This indicates that the activities of the Father and the Son are now centered in the Holy of Holies, the inner apartment of the heavenly temple. It is while this special judgment ministry is in progress that Christ receives his kingdom.

This truth is very clearly stated by the author of “Early Writings”. After describing the transfer of Jesus Christ from the first to the second apartment of the sanctuary, Jesus is -represented as saying, “I am going to my Father to receive the kingdom.” (2)

In the gospels the receiving of this kingdom is likened to a marriage.

“Let your loins be girded up and your lights burning. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding.” Luke 12:35-36.

This is based on a custom of Old Testament times. When the oldest son of a reigning monarch came of age, and could share in the ruler ship, the father, or king, could install his son as a co-ruler. In a special ceremony he would marry his son to a leading city of the kingdom. This indicated that the son was a sharer in the ruler ship of the kingdom. So it is with Jesus. In the pre-advent judgment in the heavenly sanctuary, Jesus Christ is married to the New Jerusalem. The Holy City is called his bride. (3)

“The coming of Christ as our high Priest to the most holy place for the cleansing of the sanctuary brought to view in Daniel 8:14 is also represented by the caning of the bridegroom to the marriage described by Christ in the parable of the ten virgins in Matthew 25. The marriage represents the reception by Christ, of his kingdom. The holy city, the New Jerusalem, which is the capital - is called the Bride - the Lamb’s wife.”

“Said the angel to John, ‘Come hither I will show thee the Bride the Lamb’s wife.’ (4)

There have been different opinions through the years as to which is the Bride of Christ. Some declare it is the church while others declare it is the New Jerusalem. The answer is that there are two brides - a spiritual bride and a literal bride. It is important to note that often in scripture there are two of the same thing. (5) The spiritual bride is the church. When we accept Christ as our Savior it is likened to a marriage. Christ becomes our husband, we become his bride. When Christ is married to the heavenly Jerusalem, which is "prepared as a bride adorned for her husband" he is married to a literal bride. As the author of "Early Writings" declared,

"Christ had received his kingdom. The subjects of the kingdom were made up. The marriage of the Lamb was consummated." (6)

When are the subjects of the kingdom made up? At the close of the heavenly judgment, at the close of probation. Then the "kingdoms of this world become the kingdoms of Christ."

"The four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks because thou hast taken to thee thy great power and has reigned." Verses 16-17

Why the rejoicing in heaven? We suggest the reason for such rejoicing is that for six thousand years the heavenly hosts have been waiting for the reign of sin and rebellion to end. It has been a long wait for them, because they have witnessed the whole reign of sin. For six thousand years they have seen its terrible effects. We see but little portions of it and are not able therefore to realize the full magnitude of the tragedy, but the heavenly inhabitants do. Thus when the marriage is consummated, when the kingdom becomes Christ's there is tremendous rejoicing. The six thousand years of human woe and wretchedness is to end - God is about to begin the work of restoring this planet to its pristine state. In the next verse we have five great events outlined in connection with this trumpet.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou should give reward to thy servants and should destroy them that destroy the earth." Revelation 11:18.

These five great events are as follows:

1. The nations were angry.
2. Thy wrath is come.
3. The judgment of the dead.
4. The reward of the saints.
5. The destruction of those who destroy the earth.

The first three events in this list are declared by the prophet to be "separate and distinct, one following the other."

"I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other." (7)

This means that the anger of the nations comes first then it is followed by God's wrath, which is followed by the judgment of the dead. Let us examine these events.

"The nations were angry"

We suggest that this has two applications. The first refers to the nations as we understand the term "nations" today. We suggest that it refers to the spirit of nationalism that has enveloped the nations of recent years and which originated in the French Revolution. This spirit began to blossom in 1848 when Europe was shaken by national revolution. Over 30 kingdoms experienced revolt and the overthrow of their existing order of government. In 1849 one author writes "The nations are now getting angry", and they surely were. Great political upheavals hit the nations of Europe. In addition to that, since 1848, there has been a tremendous increase in military conflicts, not only in number but in size and destruction. There has been the Crimean War, the Russo-Japanese, the Chino-Japanese, the Franco-Prussian, the Great War, or

World War I; (in fact there has not been a single day of peace since 1918), the Spanish Civil War, The Italian-Abyssinian War, World War II, and the Cold War. Added to these there have been numerous local wars - Indonesia, Malaya, Indo-China, China and the Communists, Algeria, Korea, India and Pakistan, the Suez War, Palestinian War, Greco-Turk, Hungarian, Vietnam, Chile, Lebanon, Iraq and Iran, Inter America, and undoubtedly many more to come. This is seen not only in large wars, but in the ferocious small wars between minor powers.

Now the first three events are “separate and distinct, one following the other”, i.e. the anger or war among the nations is separate and distinct from the wrath of God, the seven last plagues. (8) Through the years it has been held that the final battle of Armageddon of the sixth plague is involved in “the anger of the nations”, of nation fighting nation, or international war. But the prophet distinctly states that the wrath of God [which involves Armageddon in the sixth plague] is “separate and distinct” and follows the anger of the nations. It appears that there has been a misreading of the Spirit of Prophecy on this question. Statements have been used as authority for a military Armageddon, of nation against nation, when such statements could be understood in a different way. Notice the following:

“Events are changing to bring about the day of God, which hastens greatly. Only a moment of time as it were yet remains. But while already nation is rising against nation and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held, until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.” (9)

Does the term “a general engagement” mean that there will be a military battle in which all nations will fight against one another in Armageddon? The word “Armageddon” is not used in the above quotation although later the author says “the powers of earth will marshal their forces for the last great battle.” This certainly is referring to Armageddon. What is meant by the expression “a general engagement”? Does that mean an engagement of nation against nation, or could it mean something else? Is it a world war or could it refer to the attempt by the united powers of evil to destroy the church of God? The statement says that this “general engagement” is held back until the sealing is completed, “then the powers of earth will marshal their forces for the last great battle.”

The sealing is completed at the close of probation at which point the seven last plagues commence. (10) Now the plagues “are separate and distinct from, and follow the anger of the nations.” Therefore in what way will “the powers of earth” marshal their forces for the last great battle” after the close of probation? Will it be against each other? Or will it be in union against God’s people? Let the Spirit of Prophecy itself answer.

“The nations of the world are eager for conflict: but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” (11)

Let us analyze the above statement. It says “the nations of the world are eager for conflict”: Is this true? The answer to that is NO! The nations are afraid of conflict, they are afraid of nuclear war, and they are afraid of universal destruction. What then is the Spirit of Prophecy speaking about? What conflict? It says, “all who do not have the spirit of truth will unite under the leadership of Satanic agencies and they are to be kept under control till the great battle of Armageddon.”

This undoubtedly refers to the conflict between God and Babylon. Notice how the following statement indisputably confirms this.

“A terrible conflict is before us. We are nearing the battle of great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings preparing to step down from the throne and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him and soon, very soon, will be fought the last great battle between good against evil. The earth is to be the battlefield the

scene of the final contest and the final victory. Here where for so long Satan has led men Against God, rebellion is to be forever suppressed.” (12)

What a tremendous statement! Further confirmation is given in the following statement.

“The world is filled with storm and war and variance, yet under one head - the papal power - the people will unite to oppose God in the person of his witnesses.” (13)

The anger of the nations is separate and distinct from Armageddon. Armageddon does not involve nation against nation - it is all nations united under Babylon in a general engagement against God’s people. The second application of the anger of the nations concerns the meaning of the word “nations”. In the Greek language the word is “ethnos”, from which comes ethnic. It means gentiles or non-Israelites. Sometimes it is translated as heathen. It is a term used to denote those who are not God’s people - in other words, the unsaved. Thus when scripture speaks of the anger of the nations it could correctly be translated, the anger of the unsaved. Is it not true that finally all nations will be classed as unsaved, for they will all be united in rebellion against God and his people? The Greek word for “angry” may also be translated as “wrath”. Thus the sentence could be translated “the unsaved were wrath”. This leads to the question: What is it that leads the nations or the unsaved, to become angry or wrathful? The answer is found in Revelation 18.

“Babylon the great is fallen ...far all nations, have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her and the merchants of the earth are waxed rich through the abundance of her delicacies.” Revelation 18:2-3.

What is it that makes the nations or unsaved wrathful? They have drunk of the wine of Babylon, the wine of her fornication. That means Babylon’s doctrine of illicit union with the world. When men accept these doctrines, the wine of Roman Babylon, it leads them to become wrathful. In what way? Wrathful against whom?

“The dragon -was wrath with the woman and went to make war with the remnant of her seed.” Revelation 12:17.

Babylon’s wine leads the unsaved to become wrathful against those who dissent, those who keep the commandments of God and have the testimony of Jesus Christ, in other words, the saints of God. The expression then, “the nations were angry”, in its most scriptural application refers to the coming time of persecution of God’s people. This will be brought about by the world’s reception of the teachings of spiritual Babylon. These will inspire hatred and wrath against those who refuse to accept the false worship which will be enacted by the law of the land.

“In the warfare to be waged in the last days there will be united in opposition to God’s people all the corrupt powers that have apostatized from allegiance to the law of Jehovah.” (14)

Let us now examine the second event of the five listed in verse 18.

“Thy wrath is come.”

God’s wrath is filled up in the seven last plagues.

“I saw another sign in heaven, great and marvelous, seven angels, having the seven last plagues; for in then is filled up the wrath of God.” Revelation 15:1

In the study of the first six trumpets it was evident that they were God’s judgments on apostasy in the Roman empire. The first four fell on western Rome, the next two fell on Eastern Rome. The seventh trumpet involves judgments, not on the old Roman empire, but upon the whole world which has once again come under Roman control, but this time it is spiritual Rome or spiritual Babylon.

When spiritual Babylon “sits as a queen and is no widow and shall see no sorrow”, when all the world is united in her support, then comes the outpouring of God’s wrath in the seven last plagues which will

precede the destruction of the whole world, the empire of spiritual Rome. The invasion of this planet - cosmic invasion - is graphically portrayed in Revelation 19.

“I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge [punish] and make war and the armies which were in heaven followed him upon white horses... and out of his mouth goes a sharp sword that with it he should smite the nations:” Revelation 19:11-15.

This is a symbolic picture of the invasion of our planet by Christ. This is the finale of the final conflict. It is Armageddon. (15) Thank God for a message that guarantees protection when that terrible day comes. The following gives a little glimpse of the awfulness of the wrath of God which climaxes in the return of Christ.

“When he [Jesus] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of God without an intercessor. The restraint which has been upon the wicked is removed, [there is now a restraint upon the wicked - the restraint of the Spirit of God] and Satan has entire control of the finally impenitent. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready and only waiting the divine permission to spread desolation everywhere.” (16)

The third event of verse 18 reads:

“The time of the dead, that they should be judged.”

These three events are “separate and distinct, one following the other.” The seven last plagues end at the Second Advent, therefore the “time of the dead that they should be judged” is an event that follows the second advent. What judgment of the dead transpires after the second advent? The answer is brought to view in Revelation 20. We need to recall that already God’s people have been judged. This transpired from 1844 to the close of probation. Revelation 20 reveals that the saints, during the millennium, will enter with Christ into a work of judgment.

“I saw thrones and they [the saints] sat upon them and judgment was given to them and they lived and reigned with Christ a thousand years.” Revelation 20:4

What is this judgment that is given to the saints during the millennium? The apostle Paul declares,

“Know ye not that the saints shall judge the world [the fallen world]. Know you not that we shall judge angels.” [The fallen angels] 1 Corinthians 6:2-3.

One of the occupations of God’s people during the millennium will be to investigate the records of the lost. Will the saints desire to do that? Undoubtedly! When we reach the kingdom we are going to experience some great surprises. We will find many will not be there that we thought would be there, and many will be there that we thought would have no right to be there. Jesus said, “The first shall be last and the last shall be first.” (17) What a surprise is in store. Many whom we thought were true and loyal we will find that they won’t be there.

Naturally we will want to know why, because in the kingdom we will not lose our enquiring minds, in fact we will be more inquisitive than ever! We will be able to investigate the records to learn why it was that God kept certain ones out of the kingdom. We will be able to examine the secret record of every one of the unsaved. Then we will understand and appreciate the verdict that heaven has made. It will be a form of investigative judgment.

“Let the saints be joyful in glory, [in the kingdom] let them sing aloud upon their beds, let the high praises of God be in their mouth and a two-edged sword in their hand; To execute vengeance upon the heathen and

punishments upon the people; To bind their kings with chains and their nobles with fetters of iron; To execute upon them the judgment written: [according to the books] this honor have all the saints.” Psalm 149:5-9

How significant! We recall the terrible suffering of so many of God’s people through the ages. Will it not be fitting for them to sit in judgment upon their terrible oppressors? To decide with Christ what the rightful sentence or degree of punishment should be? Not only will justice be done, but it will be seen to be done, by all the universe, and in particular by every saint of God.

In Revelation 20:12-13 some things are mentioned that raise questions.

“I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the book of life. And the dead were judged out of those things which were written in the books according to their works.” Revelation 20:12-13

Here the judgment is portrayed again. Are there two judgments after the Second Advent? The answer is that there are two aspects of judgment - trial and execution. During the millennium the saints with Christ enter into an investigative judgment of the unsaved dead. At the close of the millennium, is the judgment of the unsaved living, after they have been resurrected. It is the execution of the judgment, the carrying out of the sentence, for it says,

“The sea gave up the dead which were in it, death and hell delivered up those which were in them and they were judged [or punished] every man according to their works. And death and hell were cast into the lake of fire. This is the second death and whosoever was not found written in the book of life was cast into the lake of fire.” Revelation 20:13

We now come to the fifth event of the seventh trumpet. “And should destroy them which destroy the earth.” This has been applied to the use of the atomic bomb and the destruction, at least, of some of the earth. It may have such an application but we suggest that there is another application that is more correct. The marginal reading of this verse says “corrupt”. It can read, “destroy them that corrupt the earth.” The word in the original Greek can mean either destroy or corrupt. In the light of other scriptures the word corrupt is more scriptural. God will finally destroy those who corrupt the earth. How is the earth corrupted? The answer is found in Revelation 19.

“After these things I heard a great voice of much people in heaven saying, Alleluia; salvation, and glory, and honor, and power, to the Lord our God. For true and righteous are his judgments: for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her band.” Revelation 19:1-2

Who is it that corrupts the earth? It is spiritual Babylon. Under the seventh trumpet God destroys those who corrupt the earth, in other words, he will destroy Babylon and all her supporters. How is the earth corrupted? With her fornication, her illicit union - an illicit religious union with the world, with the state. This has resulted in religious or spiritual corruption of the highest order. It could also involve moral corruption. Does the earth become corrupted by immorality? According to the Old Testament, the land is corrupted by the immorality of its inhabitants.

“Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled.” Here God is addressing Israel as they are about to enter the Promised Land. It had been inhabited by the immoral sun worshipping Canaanites, and because of their gross immorality, “the land is defiled: therefore I do visit the iniquity thereof upon it and the land itself vomits out her inhabitants. You shall therefore keep my statutes and my judgments and not commit any of these abominations; neither any of your own nation nor any stranger that sojourns among you: (For all these abominations have the men of the land done, which were before you, and the Land is defiled.) That the land spew not you out also when you defile it, as it spewed out the nations that were before you.” Leviticus 18:24-30

What were the abominations of the Canaanites? If you read onwards from Verse 5 of chapter 18, it lists the various forms of immorality. It involved incest, adultery, homosexuality, bestiality - all the sexual

perversions that we are now witnessing in our world today and which will become more and more widespread. Undoubtedly this is corrupting the earth and so in a very real sense, under the seventh trumpet, God will destroy those that corrupt the earth whether the corruption is religious or moral.

The final event of the seventh trumpet. "That thou should give reward to thy servants the prophets and the saints and them that fear thy name, small and great." What is the reward? Is it eternal life? No! Eternal life is a gift. (Romans 6:23) It is given in a spiritual sense at conversion, but it is given literally at the Second Advent, when, "this corruptible puts on incorruption and this mortal puts on immortality." If eternal life is a gift, what then is the reward? The rewards are the special favors bestowed upon the saints after they reach the kingdom. Salvation is by faith but the rewards we will receive will be according to our works. Some rightly will receive greater rewards than others because they have sacrificed more and suffered more for their Savior. The first rewards will be given at the Second Advent, other rewards will be given at the third Advent when the saints inherit the renewed earth.

According to Jesus the main rewards will be given at the end of the millennium. "When the Son of Man shall come in his glory and all the holy angels with him then shall he sit upon the throne of his glory and before him shall be gathered all nations and he shall separate them one from another as a shepherd divides his sheep from the goats." (Matthew 25:31, 32)

The completion of this promise will be at the third advent, for only then will all nations be gathered before him. The majority of nations that have existed have now vanished. "Then will the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:44

The Spirit Of Prophecy confirms this. This promise of Jesus will be fulfilled in the New Jerusalem after the millennium.

"While Satan was rallying his army the saints were in the city beholding the beauty and glory of the Paradise of God. Soon we heard his lovely voice saying, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" (18)

What a reward that will be! An eternal home in the New Jerusalem, an estate in the earth made new. "They will build houses and inhabit them, they will plant vineyards and eat the fruit of them." Isaiah 65:17, 21

He will reward "both small and great". The smallest, the most insignificant one among us, will receive his due reward and each reward will be something that is very special to the receiver. It will thrill the heart and bring everlasting contentment. What a future awaits the saints of God!



**APPENDIX:**

Some of the Twos in Scripture

- 2 Babylon's
- 2 marriages
- 2 Suppers
- 2 Jerusalem's
- 2 Suppers
- 2 Women
- 2 Temples
- 2 Altars
- 2 Mysteries
- 2 Covenants
- 2 Testaments
- 2 Israel's
- 2 Deaths
- 2 Hells
- 2 Witnesses
- 2 Judgments
- 2 Intercessors
- 2 Births
- 2 Trees of Life
- 2 Eden's
- 2 Priesthoods
- 2 Ministrations
- 2 Resurrections
- 2 Lakes of Fire

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