



Session 22 | Revelation 11:15-19 | The Seventh Trumpet

THE REMNANT COMES TO CHRIST | REVELATION 11:13 (REVIEW)

- The two witnesses minister for 1,260 days (Rev. 11:3), with a ministry that ends in their death, resurrection, and ascension (Rev 11:8-12).
- The placement of the account and the description of events at their death seem to coincide with the last half of the tribulation.
- At the ascension of the two witnesses, the “remnant...gave glory to the God of heaven.” This appears to be a mass conversion of Jews (though not solidly verifiable in the text).
- With this, the seventh trumpet sounds.

THE SEVENTH TRUMPET | REVELATION 11:15-19

THE FORECAST OF REIGN | V. 15-17

- The “angel sounded” (v. 15) - Literally, “sounded his trumpet.” The Greek word is only used of trumpets.
- The kingdoms of the world –
 - This should be plural (as in KJV) and not singular (as in NASB).
 - “Are become” (KJV) is an antiquated form of “have become.”
 - When does this take place?
 - Today they are still “of this world,” ruled by the “god of this age.”
 - A claim that says this has already happened in the current age does not align with Scripture.
 - All of vv. 15-19 is a forecast and early celebration of what is yet to come.
 - “He shall reign” - Note that **by the seventh trumpet the Kingdoms become the Lord's, but the reign is yet future.**
- The Lord God Almighty – (v. 17)
 - The Greek word “*pantokrator*” comes from two roots, *pas* (*pan*) = “all” and *kratos* = power.
 - Many English “power” words include the root *kratos*, including democracy and autocracy.
- “Thou hast taken...and has reigned” – (v. 17)
 - “Thou hast taken” is a perfect active indicative verb.
 - Indicative is a statement of fact
 - Active means the work was done by the subject (God)
 - Perfect means that it happened at a point in time and yet the effect continues to the present.
 - “Hast reigned” is an aorist active indicative verb.

- The "active indicative" are as above.
- However, rather than "perfect" tense, the aorist tense implies something that happens in a singular point in time, whether past, present, or future.
- Therefore, **this verb does not indicate that the Lord is reigning at the moment of this speech.**
 - Note that in v. 15 the reign is future.
 - In Greek, to speak of a yet future event in the aorist is not uncommon, yet is notoriously difficult to translate to English, which only has past, present, or future tenses.
 - For examples of the Aorist used in the future, see Matthew 18:15, and Hebrews 2:8 (which has the same subject matter as Rev. 11:15-17--the future reign).
- Note that NASB incorrectly translates "hast reigned" into a perfect rather than an aorist. The same is true of ESV, NIV, HCSB, TEV, and many others.
 - Taking this liberty without explanation as to why it should not be done in the other aorist active verbs is inexcusable.
 - For example, the verb "is come" in v. 18 is in the same tense as "hast reigned" in v. 17.
 - If the reign has begun, the wrath has also begun, but the translators of modern versions have allowed reign without wrath.
- The major theological point: at the sound of the seventh trumpet God has taken power, but He will not begin His reign until He sends His Son to re-establish David's throne (fulfilling the question and desire of Acts 1:6).
- In practical matters, this makes important worldview differences and an entire system of charismatic and neocharismatic theology has arisen because of an "inaugurated eschatology" in which Christ reigns in heaven before His wrath is poured on earth and His Davidic throne is established.

THE RESPONSE ON EARTH AND HEAVEN | VV. 18-19

- The nations were angry (v. 18) - This is the fulfillment of Psalm 2:1 and 110:5.
- The time of the dead (v.18) –
 - .This "time of the dead" must be the resurrection of the dead, but specifically the first resurrection of Revelation 20, which takes place at the second coming.
 - It is the first because it is the giving of rewards (the *and* should be taken as a connection between judgment and rewards). At the second resurrection, there are no rewards, only punishment.
- Those involved at the first resurrection (v. 18)-
 - .This phrase tells us who is involved in this resurrection, namely three groups:
 - God's servants the prophets (Old Testament era).
 - The saints (Jewish believers from the call of Abraham to the end of the Kingdom offer)-- "the holy ones."
 - Those who "fear thy name"-- dead believers of the Tribulation era.
 - Notice that the "dead in Christ" (i.e.: those of the church age) are not included, since they have been previously resurrected.
- God will "destroy those who destroy the earth" (V. 18)—
 - Any eschatology which does not have a place for the restoration of the earth is an unbiblical eschatology (i.e.: amillennialism).
- The opening of the Temple of heaven (v. 19)—

- Much of this remains a mystery.
- The earthly Temple, along with its contents, is only a shadow of the heavenly temple, including the ark.
- In my estimation, this is the ark of "His covenant," likely the new covenant of Jeremiah 31, and not to be equated with the Ark of the Covenant in the Tabernacle (which was a shadow of the Ark of His Covenant in Heaven).
- Lightning, voices, thundering, an earthquake, great hail (v. 19)—
 - This takes place on earth at the close of the seventh trumpet.