

¹ *When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.* Revelation 8:1 Pastor James Hamilton began his sermon on this chapter with the following expressions of the question “How long?” from the Psalms: *How long? Psalm 4:2: how long will the wicked dishonor the Messiah and love what is worthless and seek lies? Psalm 6:1-3: how long until we're healed and no longer do things that provoke God's wrath? Psalm 13:1, 2: how long will it seem like God has forgotten us and is hiding his face while the enemy exalts over us? Psalm 35:17: how long will the Lord look on before He delivers? Psalm 62:3: how long will the righteous be attacked? Psalm 74:10: how long will the enemies of God scoff and revile his name? Psalm 79:5: how long will God's anger against his people who have sinned continue? Psalm 80:4: how long will God refuse to answer the prayers of his people? Psalm 90:13: how long before the Lord returns and has pity on his servants? Psalm 94:3: how long will God allow the wicked to exult and gloat? Psalm 119:84: how long must God's servants endure persecution? Revelation 6:9, 10: how long until God begins to avenge the blood of the martyrs?*

We know what this feels like, don't we? How long must I suffer this painful disease? How long until God remakes the world so no more babies die of either Trisomy 18 or Trisomy 13? How long until no more babies are born with heart defects? How long until no more young wives die of tragic diseases leaving behind motherless babes? How long must we struggle with this temptation? How long until redemption comes? How long until the suffering ends? How long until God shows his glory and puts those who mock him to shame?

How long? That question has been ringing through the prayers of God's people for thousands of years now. What do you think it's going to look like when God decides it's time? In 6:11 the martyrs are told to "rest a little longer"; then in chapter 8 their prayers come before God, and he answers those prayers.ⁱ

The angels have been holding back the four winds, delaying judgment. Even now with the final seal having been opened there is one further delay. It is a dramatic pause before the scroll is opened and judgment pours out. We had that glorious glimpse into our future in chapter seven, but now it is contrasted with the fate of those who reject Jesus.

What is a heavenly half an hour? I do not know, but I think it is a substantial delay. God is not willing that any should perish but wants all to come to repentance (2 Peter 3:9ⁱⁱ). If we wait a half hour to start the worship service it would seem substantial but not too long. Heaven pauses before the floodgates of God's wrath are opened, for what follows is the end of the reign of man and destruction at a level never before seen. In the Old Testament we read of silence before the day of the Lord (Zephaniah 1:7ⁱⁱⁱ; Zechariah 2:13^{iv}).

We are going to see a parallel to the trumpets with the seals and some interpret it as repeating in different terms. Though there are similarities; there also differences. From seals to trumpets to bowls there is an increase in intensity. It reminds me of Jesus warning of that day being like birth pains (Matthew 24:8^v). In both the seals and the trumpets the first four are grouped together and affect the earth, then the next two, followed by a parenthetical section, and the final one. The last three of each affect mankind. There is

also a clear parallel with the plagues upon Egypt. Both are in response to a cry from God's people (Exodus 3:7-9^{vi}).

² *Then I saw the seven angels who stand before God, and seven trumpets were given to them.* ³ *And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne,* ⁴ *and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.* Revelation 8:2-4 The opening of the seventh seal allows the scroll to be opened which releases seven trumpets. Trumpets were a warning to Jericho and the means by which the people of God prevailed over that great city (Joshua 6:16^{vii}). Ezekiel warned that if the watchman blows the trumpet to warn of the coming sword and people do not heed it, they are the cause of their own demise (Ezekiel 33:5^{viii}). Zephaniah predicted the day of the LORD'S wrath against the walled cities would be preceded by a trumpet blast (Zephaniah 1:14-16^{ix}). These passages tell us the purpose of the trumpets is to warn and call to repentance before it is too late.

Before the trumpets are blown, an angel appears with a golden censor. A censor is a metal container often on a chain and inside it can hold hot coals. The angel went to the golden altar, which is the altar of incense that is before the Ark of the Covenant, the throne of God. This was where priests burned incense that represented the prayers of the saints in the tabernacle on earth (Hebrews 9:3,4^x). The angel is in the heavenly reality, and he is given a lot of incense (Hebrews 8:2-5^{xi}). This says people of God are praying desperately and often, perhaps due to the persecution they are enduring, and includes those souls under this altar asking God, "How long until justice is served in the earth" (Revelation 6:10^{xii})? He put the incense on the altar and smoke rose before God. In other words, God hears the prayers.

Will that incense include your prayers? Are you praying for God's name to be honored as holy, for the destructiveness of sin to cease, for pain and suffering to end, for souls to be saved, and for death to be vanquished? Even as I wrote this my heart was heavy for two young mothers who died, leaving behind their young children, one from a reckless driver and the other from cancer. Are we praying for lost souls who think that eventually this world will satisfy their emptiness?

The first four trumpets we read of in this chapter are a judgment on fallen creation, taking away man's hope that created things can take the place of the Creator (Romans 1:22-25^{xiii}). Created things are meant for our good, meeting our physical needs, but never our spiritual need. In 1 Corinthians 3:12,13 Paul compares our meaningless works to combustible things that can be consumed by fire, the things we labor for that are not lasting. He contrasts it with laboring for that which cannot be consumed by fire.¹² *Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—*¹³ *each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done.* The Day that will reveal which we have labored, for it is a time when the fire from God tests all things.

⁵ *Then the angel took the censer and filled it with fire from the altar and threw it on the earth, and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.* Revelation 8:5 When God came down upon Sinai, we read of the same description of a trumpet blast, thunder, rumblings, flashes of lightning, and the earth quaking (Exodus 19:16-20^{xiv}). We saw this description before God's throne in 4:5^{xv}, and we will see this description two more times in this book (11:19^{xvi}; 16:18^{xvii}). It is stated

here at the beginning of the trumpets of tribulation, and the other two times include the last trumpet and the last bowl of wrath.

In response to the prayers, the angel took fire from that golden altar and filled his censor and hurled it on the earth. The time had come. The waiting was over. Evil would not reign forever. Suffering of the innocent will cease. Those who hate God and His servants will face His wrath. The peals of thunder, rumbling, flashes of lightning, and an earthquake announce God coming down to judge evil (Exodus 3:8^{xviii}). The sounds of warning will be so loud they will be impossible to ignore! Time is up. Every heart has been searched. The wicked have set their hearts on created things and defy the Creator. The sealed ones are safely before the throne in heaven (7:9^{xix}). Judgment has come as was introduced to us in 6:12-17.

We should consider the similarity with Ezekiel 9 and 10. In those chapters destroyers are sent to Jerusalem but are held back until the righteous can be marked on their foreheads. Then one of the living beings is told to take coals from beneath the cherubim and cast it over Jerusalem (Ezekiel 10:3^{xx}). The destroyer is Babylon which will carry out the destruction ordained by God as directed by the angels. Ezekiel repeats this theme of inevitable judgement in various ways throughout his prophetic book.

To the saints under Domitian's persecution, it must have been an encouraging word that their prayers would prevail, and the justice of God will be served. To us today the warning is clear. A day of reckoning is coming. It is a day in which hearts have made their final decisions for or against God. It is a call to prayer for souls to hunger and thirst for righteousness (Matthew 5:6^{xxi}). It is a call to pray for evil to be eliminated and unjust suffering it causes to end (Psalm 79:5-7^{xxii}).

⁶ Now the seven angels who had the seven trumpets prepared to blow them. ⁷ The first angel blew his trumpet, and there followed hail and fire, mixed with blood, and these were thrown upon the earth. And a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up. Revelation 8:6,7 Like the first four seals, the first four trumpets affect the created things. Idolatry is the worship of created things.

Climate Change has become something akin to religion. No one is opposed to keeping our environment healthy, but the fanaticism around climate change with the huge sums of money involved, the fudging of data, and alarmist forecasts are signs of how fearful mankind is that the things they most value might change. That is because that is all they live for. They think it strange or even deranged that we have faith in the unseen (1 Peter 4:4^{xxiii}). It is fitting then that as in Egypt, the judgments would destroy hope in created things that are worshiped.

This description in these verses is very similar to the seventh plague on Egypt (Exodus 9:23-25). In fact, most of the judgments are like those on Egypt. In the Exodus account we can see a parallel of Egypt being the world system, Pharaoh being like Satan, and Moses being a deliverer foreshadowing Jesus. It is no wonder then that trumpets bring a similar judgment prompted by the cries of the people of God (Exodus 3:7). In the Exodus parallel the hail did not destroy all types of grain but enough to cause famine. This may be the implication here as well.

Fire could be lightning and the resultant fires or figurative of the vulnerability of the material things we depend on. Blood may refer bloodshed. What a horrifying scene!

Massive fires in our day are quickly attributed to global warming, but to what does the world attribute the high murder rate in inner cities?

Remember this is apocalyptic literature and therefore the language is meant to convey a scene and not literal details. For the people of God suffering persecution these trumpets would remind them of recent events in which God was warning Rome through natural disasters. It would remind them that Rome had no power against such acts of God. In their recent past they had seen a fire destroy a large section of the city of Rome. Vesuvius had wiped out the decadent Roman city of Pompey with its murals of sexual perversion and luxurious homes. All of these were but a miniature preview of what will happen in the last days.

⁸ The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea became blood. ⁹ A third of the living creatures in the sea died, and a third of the ships were destroyed. Revelation 8:8,9 Notice the second trumpet brings something *like* a great mountain burning with fire smashing into the ocean. The tsunamis would wipe out coastal regions and islands. The water temperature would be affected so that many sea creatures would die. Ships would of course be sunk in huge numbers, both those at sea and those in docks. Trade by ship would stop in that part of the world. The water vapor dispersed into the air would cause massive rain caused floods. Blood might be figurative for a red alga that grows when huge amounts of organic matter are introduced into the ocean. This would also cause fish to die, which is similar to the first plague on Egypt where the Nile turning to blood and fish dying in Exodus 7:20,21^{xxiv}.

In 46/47 AD Santorini eruption looked like what is described here. The blasts destroyed vegetation, sulphureous vapors killed the fish in the sea, and the waters were turned red blood like. An earlier eruption around the time of the Exodus decimated the Minoan population and sent tsunamis across the Mediterranean wiping out most of their fleet of ships.

Mountains are kingdoms in Scripture. An apocalyptic interpretation would imply the fall of a kingdom and the resultant loss of trade, with bloodshed as factions fight for power. We will see that in the fall of Babylon the Great in chapter 18.

¹⁰ The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. ¹¹ The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the water, because it had been made bitter. Revelation 8:10,11 The third trumpet blew, and a star fell from heaven, blazing like a torch. The trumpet affects the rivers and streams as the plague on Egypt did (Exodus 7:19^{xxv}; Psalm 78:44^{xxvi}). A literal interpretation would be something like a meteor exploding in the upper atmosphere and falling to the earth polluting freshwater resources over a large part of the earth. We already have a freshwater shortage in many areas. Imagine the chaos when people are desperate for water to drink and the water that is available is poisonous. We can only survive three days without water. How many would die of thirst?

Angels are called stars in the first chapter of the book (1:20^{xxvii}). Wormwood is a poisonous bitter herb. If you drank enough of it, it could be fatal. The symbolism may mean that an angel brings bitter circumstances to a third of the earth resulting in a great number of fatalities. Water in Scripture is life giving. Jesus compared living water to the Holy Spirit like a fountain within us (John 4:13,14^{xxviii}). This could be some kind of false

teaching that takes hold of a third of the hearts of mankind resulting in their spiritual and physical death.

In Jeremiah 9:15^{xxix} and 23:15^{xxx} God declared the He would give wayward Israel bitter food to eat and poisoned water to drink. That was symbolic of the prophets of Baal who were leading them astray. The wording was connected with the coming famine in Jeremiah 8:13,14^{xxxi}. And in Jeremiah 8:19^{xxxii} it is said to be a judgment on idolatry. When we get to chapter 18 of Revelation, we will see the connection with these plagues and idolatry of material goods that Babylon the Great promoted (18:11-14^{xxxiii}).

Beal presents the possibility that the great mountain represents Babylon the great. The sea could be a metaphor for unbelieving nations. In Revelation 17:1^{xxxiv} Babylon is seated on many waters. In 17:15^{xxxv} those waters are defined as peoples, multitudes, nations, and languages (cf Isaiah 8:7^{xxxvi}). In LXX of Jeremiah 28:42 the sea is come up upon Babylon and she is covered.

¹² The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened, and a third of the day might be kept from shining, and likewise a third of the night. Revelation 8:12 We saw an introduction to this in the sixth seal (6:12,13), but in that chapter the whole was affected rather than a third. That would lead us to the conclusion that this precedes that final event described in the sixth seal, or it could also be taken as spiritual darkness which would be similar to Jesus' prediction of many false prophets in those final days (Matthew 24:4,5^{xxxvii}).

If the mountain thrown into the sea is an eruption like Krakatoa, it would create a similar effect. The volcanic debris in the upper atmosphere brought on extended winter and limited the sun reducing crop yields. Famine resulted from the lack of sunlight. It took two years for it to completely diminish. While we do not read of people dying from this lack of light, it would be devastating as temperatures plummeted and crops failed. This was similar to the ninth plague on Egypt, a supernatural darkness (Exodus 10:21^{xxxviii}).

When Mount Vesuvius erupted in 79 AD and destroyed Herculaneum and Pompeii, the Roman historian Pliny said it was day elsewhere but there it was blacker and thicker than all nights. Again, we see that the first readers were reminded of the power of nature used by God to deal with the wicked. The ruins in Pompey still display murals of the sexual deviance of that city.

The first four trumpets have shown mankind that trusting in the things of this temporal world is to stand on unstable sand. It reminds us of Jesus' parable in the Sermon on the Mount of the wise and foolish builder (Matthew 7:24-27^{xxxix}). Building a life on the temporal is short-sighted and costly. There is only one rock to build one's life upon that is unshakable (Deuteronomy 32:4^{xl}).

Because there have been partial fulfillments does not mean that there is not a future fulfillment that deals in a similar way with the entire world. Rather, it is a pattern that will play out like those of other prophecies we have seen in Scripture, partial pictures that foreshadow what is to come.

¹³ Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!" Revelation 8:13 This world was created to show the wonder, creativity, and majesty of the invisible God. But instead of

glorifying God, man has declared He does not exist, and gives the credit to time and chance or some unknown alien. We take His gifts and turn them into idols. Instead of giving thanks and worshiping our gracious God, we consume our energies on chasing the gifts for satisfaction. God disciplines us and warns us over and over. He waits patiently. Even when His children are slaughtered, **He holds back His wrath giving everyone a chance to turn.** And when the time has come to the full, He waits just a little longer with patience that is incomprehensible to us. If someone treated our children like the world treats the saints, I do not believe we would have nearly such patience.

Some people would read this and think God is too judgmental and angry. They have no idea how patient He is and how horrific sin is. It was the cry that came up from Sodom and Gomorrah that caused God to be moved to destroy it (Genesis 18:21^{xli}). Whose cry? I believe it is the cry of those who are suffering because of their own sins and that of those who live all around them. Look at the suffering children in broken homes, in drug addicted families, with parents who are more concerned about their next pleasure than their own children. Man's inhumanity to man knows no end. Are these judgments of the trumpets deserved? Absolutely!

We should ask ourselves how grateful we should be for all the goodness of God we receive every moment of every day. We will then be even more grateful for the mercy we have received in Christ Jesus. Let us set our affections on things above and not on things of the earth (Colossians 3:1,2^{xlii}), the eternal rather than the transient (2 Corinthians 4:18^{xliii}).

Questions:

- 1 Does your heart cry, "How long?"
- 2 How does verses 2-4 lead up to verse 5?
- 3 Are your prayers included in verse 5?
- 4 What do *peals of thunder, rumblings, flashes of lightning, and an earthquake* represent?
- 5 What is the parallel with Ezekiel 9,10?
- 6 Why does God destroy created things?
- 7 Draw comparisons between the trumpets and plagues on Egypt.
- 8 How does Beal interpret the third trumpet?
- 9 What is the message of the first four trumpets?
- 10 How good has God been to you?

ⁱ James Hamilton, *Preaching the Word – Revelation: The Spirit Speaks to the Churches*.

ⁱⁱ **2 Peter 3:9 (ESV)**

⁹ The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

ⁱⁱⁱ **Zephaniah 1:7 (KJV)**

⁷ Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

^{iv} **Zechariah 2:13 (ESV)**

¹³ Be silent, all flesh, before the LORD, for he has roused himself from his holy dwelling.

^v **Matthew 24:8 (ESV)**

⁸ All these are but the beginning of the birth pains.

^{vi} **Exodus 3:7-9 (ESV)**

⁷ Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, ⁸ and I have come down to deliver them out of the hand

of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
⁹ And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.

^{vii} **Joshua 6:16 (ESV)**

¹⁶ And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the LORD has given you the city.

^{viii} **Ezekiel 33:5 (ESV)**

⁵ He heard the sound of the trumpet and did not take warning; his blood shall be upon himself. But if he had taken warning, he would have saved his life.

^{ix} **Zephaniah 1:14-16 (ESV)**

¹⁴ The great day of the LORD is near, near and hastening fast; the sound of the day of the LORD is bitter; the mighty man cries aloud there. ¹⁵ A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, ¹⁶ a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements.

^x **Hebrews 9:3-4 (ESV)**

³ Behind the second curtain was a second section called the Most Holy Place, ⁴ having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant.

^{xi} **Hebrews 8:2-5 (ESV)**

² a minister in the holy places, in the true tent that the Lord set up, not man. ³ For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. ⁴ Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. ⁵ They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.”

^{xii} **Revelation 6:10 (ESV)**

¹⁰ They cried out with a loud voice, “O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?”

^{xiii} **Romans 1:22-25 (ESV)**

²² Claiming to be wise, they became fools, ²³ and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. ²⁴ Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, ²⁵ because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

^{xiv} **Exodus 19:16-20 (ESV)**

¹⁶ On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. ¹⁷ Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. ¹⁸ Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. ¹⁹ And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. ²⁰ The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

^{xv} **Revelation 4:5 (ESV)**

⁵ From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God,

^{xvi} **Revelation 11:19 (ESV)**

¹⁹ Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

^{xvii} **Revelation 16:18 (ESV)**

¹⁸ And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake.

^{xviii} **Exodus 3:8 (ESV)**

⁸ and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

^{xix} **Revelation 7:9 (ESV)**

⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

^{xx} **Ezekiel 10:3 (ESV)**

³ Now the cherubim were standing on the south side of the house, when the man went in, and a cloud filled the inner court.

^{xxi} **Matthew 5:6 (ESV)**

⁶ “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

^{xxii} **Psalms 79:5-7 (ESV)**

⁵ How long, O LORD? Will you be angry forever? Will your jealousy burn like fire? ⁶ Pour out your anger on the nations that do not know you, and on the kingdoms that do not call upon your name! ⁷ For they have devoured Jacob and laid waste his habitation.

^{xxiii} **1 Peter 4:4 (ESV)**

⁴ With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;

^{xxiv} **Exodus 7:20 (ESV)**

²⁰ Moses and Aaron did as the LORD commanded. In the sight of Pharaoh and in the sight of his servants he lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into blood.

^{xxv} **Exodus 7:19 (ESV)**

¹⁹ And the LORD said to Moses, “Say to Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood, and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.’”

^{xxvi} **Psalms 78:44 (ESV)**

⁴⁴ He turned their rivers to blood, so that they could not drink of their streams.

^{xxvii} **Revelation 1:20 (ESV)**

²⁰ As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

^{xxviii} **John 4:13-14 (ESV)**

¹³ Jesus said to her, “Everyone who drinks of this water will be thirsty again, ¹⁴ but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

^{xxix} **Jeremiah 9:15 (ESV)**

¹⁵ Therefore thus says the LORD of hosts, the God of Israel: Behold, I will feed this people with bitter food, and give them poisonous water to drink.

^{xxx} **Jeremiah 23:15 (ESV)**

¹⁵ Therefore thus says the LORD of hosts concerning the prophets: “Behold, I will feed them with bitter food and give them poisoned water to drink, for from the prophets of Jerusalem ungodliness has gone out into all the land.”

^{xxxi} **Jeremiah 8:13-14 (ESV)**

¹³ When I would gather them, declares the LORD, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them.” ¹⁴ Why do we sit still? Gather together; let us go into the fortified cities and perish there, for the LORD our God has doomed us to perish and has given us poisoned water to drink, because we have sinned against the LORD.

^{xxxii} **Jeremiah 8:19 (ESV)**

¹⁹ Behold, the cry of the daughter of my people from the length and breadth of the land: “Is the LORD not in Zion? Is her King not in her?” “Why have they provoked me to anger with their carved images and with their foreign idols?”

^{xxxiii} **Revelation 18:11-14 (ESV)**

¹¹ And the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, ¹² cargo of gold, silver, jewels, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of scented wood, all kinds of articles of ivory, all kinds of articles of costly wood, bronze, iron and marble, ¹³ cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls. ¹⁴ “The fruit for which your soul longed has gone from you, and all your delicacies and your splendors are lost to you, never to be found again!”

^{xxxiv} **Revelation 17:1 (ESV)**

¹ Then one of the seven angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great prostitute who is seated on many waters,

^{xxxv} **Revelation 17:15 (ESV)**

¹⁵ And the angel said to me, “The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages.

^{xxxvi} **Isaiah 8:7 (ESV)**

⁷ therefore, behold, the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory. And it will rise over all its channels and go over all its banks,

^{xxxvii} **Matthew 24:4-5 (ESV)**

⁴ And Jesus answered them, “See that no one leads you astray. ⁵ For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray.

^{xxxviii} **Exodus 10:21 (ESV)**

²¹ Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt.”

^{xxxix} **Matthew 7:24-27 (ESV)**

²⁴ “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶ And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷ And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

^{xl} **Deuteronomy 32:4 (ESV)**

⁴ “The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.

^{xli} **Genesis 18:21 (KJV)**

²¹ I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

^{xlii} **Colossians 3:1-2 (ESV)**

¹ If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ² Set your minds on things that are above, not on things that are on earth.

^{xliii} **2 Corinthians 4:18 (ESV)**

¹⁸ as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.