

REVELATION 8

Revelation Chapter 8

The **first four trumpets** mark the downfall of the Western Empire of Rome; the **fifth and sixth** mark the destruction of the Eastern Empire of Rome; and the **seventh trumpet marks the downfall of all empires, all kingdoms, and all nations**; for when the God of heaven sets up his kingdom, "it shall break in pieces and consume all these kingdoms." Dan. 2:44. The **woe of the fifth trumpet** was called by Gibbons the "shipwreck of nations;" but the **woe of the seventh trumpet will be not only the shipwreck of nations, but of the great globe itself**; {September 11, 1900 ATJ, ARSH 584. 16,17}

-- Sealing process of God's people begins (**Rev 7**) PRIOR to commencement of 7th seal

-- 7th Seal: From the proclamation of the Three Angel's Messages in 1844 and continuing to our day, to the second coming of Christ to the 1000 year reign in heaven to the 3rd coming after the 1000 years and the wicked are finally destroyed is when this 7th Seal reaches its complete fulfillment.

8:1 And when he had opened the **seventh seal**, there was silence in heaven about the space of half an hour [7 days].

8:2 And I saw the seven angels which stood before God; and to them were given **seven trumpets**.

8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne.

8:4 And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel's hand.

8:5 And the angel took the censer, and filled it with fire of the altar, and cast [it] into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

8:6 And the **seven angels** which had the **seven trumpets** prepared themselves to sound.

8:7 The **first angel** sounded, and there followed hail [Northern origin of terrible invasion] and fire [destruction by fire] mingled with blood [terrible slaughter of citizens by the bold and intrepid warriors], and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. [Remarkably total devastation of the vegetation in the eastern tripartite division (Tripartite- shared by or involving three parties)].

8:8 And the **second angel** sounded, and as it were a great mountain burning [Africa] with fire was cast into the **sea** [naval war]: and the third part of the **sea** became blood; [terrible slaughter of men]

FALL OF WESTERN (PAGAN) ROME 7th Seal & Seven Trumpets (1-4)

The **trumpets** denote a series of events which transpire contemporaneously with the events of the **seals**, but of an entirely different character. A **trumpet** is a symbol of war; hence the **trumpets** denote great political commotions to take place among the nations during the gospel age. The **seals** denote events of a religious character, and contain the **history of the church** from the opening of the Christian era to the coming of Christ. {1897 UrS, DAR 431.2}

Vs 1: Seal should go after Rev 6:13. **SEVENTH SEAL-- This brings the Lord's coming and eternity.**

Vs. 2: "**Trumpets**"- political and warlike events introduced (**Num. 10:9; 31:36; Josh 6:16; Jer 4:19, 20; Joel 2:1; Zeph 1:16**)

Vs. 3-5: Refer to entire work of mediation for the people of God during the gospel dispensation.

Vs 5: "Cast it into the earth"- work completed "voices, & thunderings &..."- close of probation (see **Rev 11:19; 16:17-18**)

Vs 6: **First 4 Trumpets** deal with barbarian tribes fighting against Pagan Rome which met their fulfillment in the wars of the Goths, Vandals, Huns etc. **bringing Western Rome down**, dividing it into ***10 kingdoms**. **Dan 7:7; Rev 13:1**

* **Ten horns**- all these powers were at some time contemporary; the prophet saw a beast upon which there were visible at one time **ten horns**.

7 of the 10 toes by 407 AD to 428 AD:

Vs 7: **1st trumpet 1) Visi-Goths** under Alaric and other northern tribes- **2) Ostrogoths, 3) Huns, 4) Franks** (France), **5) Vandals, 6) Alans & Suevi** (Portugal). **7) Burgundians** (Switzerland and parts of France and Germany) – 395-410 AD

Vs 8: **2nd trumpet Vandals** under Genseric – 428- 468 AD **By the sea**- conquests were naval mostly.

The invasion and conquest of Africa and afterward, by the terrible Genseric.

428 AD- transferred their kingdoms from Spain to Africa (Carthage)

1

Michael
stands
up
Dan
12:1

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8:9 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 [*Ruin of Leo's fleet*].

8:10 And the **third angel** sounded, and there fell a **great star** [*Appeared suddenly like and blazing star and then disappear like a star whose light was quenched in the waters*] from heaven, burning as it were a lamp [*attack was of short duration*], and it fell upon the **third part** [*streams in the middle division of the empire*] of the **rivers**, and upon the fountains of **waters** [*Principal operations were in the regions of the Alps and on the portions of the empire whence the rivers flow down into Italy. Desolation mainly on those portions of the world that abounded with springs of water and running streams*];

8:11 And the name of the star is called **Wormwood** [*Bitter consequences; sword, misery, affliction, curse Prov. 5:4, Num 5:23, 24*]; and the third part of the waters [*Rev 17:15*] became wormwood; and many men died of the waters, because they were made bitter.

8:12 And the **fourth angel** sounded [*6th century*], and the **third part** of the sun [*Emperor*] was smitten, and the **third part** of the moon [*senate*], and the **third part** of the stars [*consuls, Odoacer 1st barbarian king of Italy*]; so as the **third part** of them was **darkened** [*warning- Eccl 12:1-8; Isa 9th13-11*], and the day shone not for a **third part** of it, and the night likewise. [*535 AD Dark Ages begin*]

8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe** [*false religion*], to the inhabitants of the earth by reason of the other voices of **the trumpet of the three angels** [*5th, 6th & 7th trumpets*], which are yet to sound!

Rev. 8:8. From 429 to 468 A.D., Genseric, leading the **Vandals of N. Africa**, made repeated attacks on the Roman Empire, destroying large fleets of vessels. So terrible was this warfare, that "Vandalism" is still a synonym for ruthless destruction. Gibbon's Rome, chapters 33, 37. {1919 SNH, BHB 120.6} (Dan 11:30)

Vs 10 & 11: 3rd trumpet Huns under Attila the Hun- 429/ 451-453 AD **By Land**

9) Anglo Saxon (England)

10) Lombards (Danube)

Star = can represent a person **Numbers 24:17**

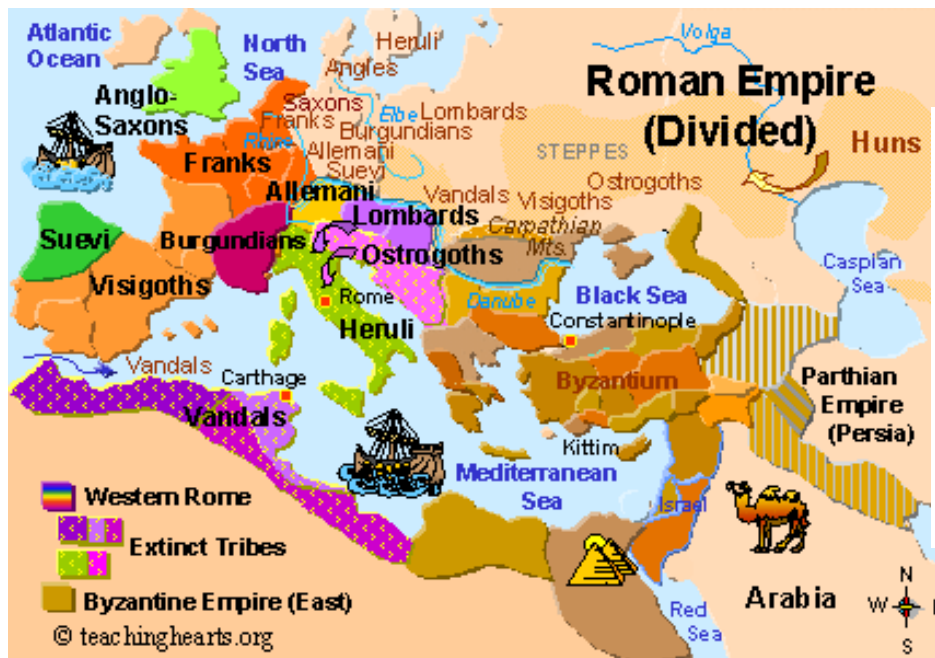
538 AD- Council of Orleans passed universal Sunday law.

Vs 12: 4th trumpet 8) Heruli (Italy) under Odoacer 476-552 AD Sun/ moon/ stars- Gen 37:9

Illustrates the closing up of the Roman government (sun/ moon/ stars)

Under the Exarchs of Ravenna, Rome was degraded to the second rank. The "third part of the sun was smitten and the third part of the moon and the third part of the stars". **Rev 17:10**

Vs 13: "woe" - 1.) grief; sorrow; misery; a heavy calamity 2.) A curse 3.) Used in denunciation in exclamations of sorrow.



1. Alemanni
2. Anglo-Saxons
3. Burgundians
4. Franks
5. Visigoths
6. Langobards
7. Suevi
8. Ostrogoths (extinct)
9. Vandals (extinct)
10. Heruli (extinct)

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Ancient Rome Fall of the Western Roman Empire



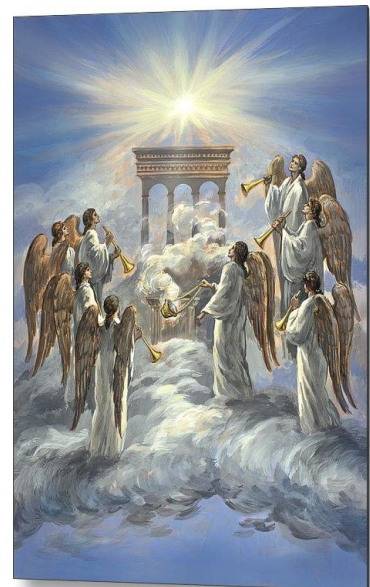
The Seventh Seal, Eternity

Under the sixth seal the one hundred and forty-four thousand have received the seal of God and are waiting for the appearance of Christ in the clouds of heaven. The opening of the seventh seal announces that time has come. "And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." The seventh chapter added details to the sixth seal that bring us to the very edge of Christ's return, but stop just short of that glorious event. Hence, the seventh chapter of Revelation stands between the sixth and seventh seals. The sixth seal introduces the fearful commotions of the elements described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession at last on the part of the wicked that the great day of God's wrath is come.

An examination of the seven trumpets will begin in Revelation 8:2. The sixth chapter of Revelation closed with the events of the sixth seal and the eighth chapter begins with the opening of the seventh seal. Hence, the seventh chapter stands between the sixth and seventh seals. The sealing of the Saints, in Revelation 7, the final preparation for those who will be alive to see Jesus return, takes place under the sixth seal. This takes us to the very edge of the opening of the seventh seal.

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

This verse continues the examination of the seals from chapter seven. The exact moment in time when the last seal is opened is not revealed. We do know it is closely related to the time of the close of probation for mankind and the out pouring seven vials of wrath, which are the seven last plagues. On this point it could well be said, "No man knoweth the day or the hour". No man knows the moment when his personal probation will close and their life record becomes unalterable at that time. In the same way, no man knows exactly when the seventh seal is opened or when Jesus will return. But we do know from signs, wonders and prophecy that the time is near. A half hour in prophetic time would be seven and half days exactly. But the time is stated as "about" a half hour. We can only offer conjecture as to the reason for silence in heaven accompanying the opening of the seventh seal. However, conjecture that is well supported in an understanding of the events already noted under the sixth seal where we find these momentous events have taken place:



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1. Probation for mankind has closed, Daniel 12:1, Rev 8:5.
2. The Saints have been sealed.
3. Seven vials of wrath have been poured out causing;
4. Seven last plagues. The earth is then all but destroyed.

The seventh seal is opened in heaven, before the throne of God and this seal announces that the time for Christ's return to earth has come. It is perhaps one of the most profound moments in the history of heaven. The great controversy is about to come to a close; sin and sinners will be removed from the universe for eternity. Soon the Saints will no longer have to contend with the author of evil, his vast host of fallen angels or endure the wickedness of man. It is a very solemn time, worthy of deep contemplation among the angelic host.

As all things in heaven are done in perfect harmony and order; the Father, His Son and the angelic host assemble themselves for the journey to earth and their return journey to heaven with the redeemed Saints. If calculated in prophetic time, "about a half hour" this *round trip*, which leaves heaven empty and silent, would take *about* or longer than seven days.

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.



3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

John now directs our attention to an entirely different scene, verses 3-5. Another angel, not one of the seven given trumpets, takes fire from the Alter of Incense in the Holy Place of the sanctuary above and casts it into the earth. The "angel" who casts the censer filled with fire into earth must be Christ Himself as only the High Priest

stood at the Alter; and Christ is our Heavenly High Priest. This "angel", Christ received much incense from those assisting Him in His work, see Revelation 5:8. The casting of fire is also the time when Michael, another name for Christ, "stands up" in Daniel 12:1.

Upon this Alter the prayers of the Saints have been offered to God as sweet incense. This incense represents the sacrifice, the blood of Christ which atones for sin. Thus we are carried from the time of Adam to the climatic closing of the ministration of Christ on behalf of mankind. No more prayers are now to be offered, Christ's work as a High Priest has closed. The time has come for the Son of Man and the Son of God, to reign as King.

But why are these verses, Revelation 8:3-5, thus thrown in here? Answer: As a message of hope and comfort for the church. The seven angels with their warlike trumpets had been introduced. Terrible scenes, beginning with the early church, are to transpire under their sounding. Before they commence, the church is pointed to the work of mediation on their behalf above. This is their source of help and strength during the terrible times to come. Though they should be tossed like feathers upon the tumultuous waves of strife and war, they were to know that their great High Priest still ministered for them in the sanctuary in Heaven, and that here they could direct their prayers and have them offered with incense (Christ's sacrifice) to their Father in Heaven. Thus could they gain strength and support in all the calamities that will follow each of the trumpets though out the history of the Church.

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6 And the seven angels which had the seven trumpets prepared themselves to sound.

The subject of the resumes from verse the rest of this chapter The blowing of the angels enhances the 8 and 11. The first breaking up of the old divisions, the ten toes the first four trumpets,



seven trumpets now 2. These trumpets occupy and all of Revelation 9. trumpets by the seven prophecies of Daniel 2, 7, trumpet begins with the Roman Empire into its ten of the statue in Daniel 2. In we have a description of

four remarkable events which will lead to Rome's fall. These seven trumpets, like the seven seal's and seven churches, cover certain periods of time within the Christian era. It should be noted; the various times here spoken of as applying to the trumpets may overlap to some degree the times spoken of the seven seals. As well as the times covered by the seven churches, but the three accounts do not share the exact same time frames.



The First Trumpet: 5th Century

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.

The Roman Empire, after Constantine, was divided into three parts (**337 AD, a part given to each of his 3 sons**); and hence the frequent remark, "a third

part of men," etc., is in allusion to the third part of the Roman Empire which is under the scourge.

1. The western part, Africa and Rome, Italy. (**Illyrica held by Constans**)
2. The eastern or Greek part was the area of Constantinople, Turkey. (**held by Constantius**)
3. Britain, Gaul, and Spain were a third division. (**held by Constantine II**)

The first sore and heavy judgment too fall on Western Rome was accomplished by the desolating invasions of the Visigoths; in the closing years of the fourth century and onward. "Hail" came from the northern origin of the invaders, "fire" from the destruction by flame of both city and country and "blood" from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors. Note the words of the prophecy, "The third part of the trees was burned up". The union of the Western Roman Empire was dissolved when the Emperor was eventually forced to flee in 476 AD (under the 4th Trumpet). These armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign.

The Second Trumpet

8 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;
9 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.



The sounding of the second trumpet relates to the invasion and conquest of Africa and afterward of Italy, by the Vandals. These conquests were for the most part naval; they came "as it were a great mountain burning with fire, cast into the sea".

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This fierce maritime warfare fulfills the prediction. It wrecked havoc on the commercial world and caused great agitation and commotion.



The Third Trumpet

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

This trumpet alludes to the desolating wars and furious invasions against the Roman power by Attila the Hun. He rose suddenly, as a star falls from the heavens with no warning. His principal operations were in the regions of the Alps and on the portions of the empire whence the rivers flow down into Italy. The effect it produced were as if those streams and fountains were made bitter; that is, many persons perished and wide desolations were caused in the vicinity of those rivers and streams. "Wormwood", denotes bitter consequences and total annihilation and erasure, these are terms which best describe the calamities he inflicted

The Fourth Trumpet

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened and the day shone not for a third part of it and the night likewise.



The symbols sun, moon, and stars are undoubtedly here used as symbols denoting the leadership of the Roman government: Emperor, Senators and Consuls. One-third of the empire was to fall. The sun, a symbol of the Emperor, was extinguished in 476 AD. This was possible due to weakening of the Western Roman Empire by the almost continual assaults of the Visigoths, Vandals and Huns during the 1st through 3rd trumpets.

The subordinate luminaries shone faintly in the continuation of the Senate and Consuls in Italy, though as little more than a "dukedom". The faint glimmer of the moon and stars (the Senate and Consul) was fully extinguished in 493 AD. Thus, a "third part of the sun" of western Rome, was smitten till it emitted not the faintest rays. Here, the apocalyptic fraction, "one-third," is literally accurate. Fearful as were the calamities brought upon the empire by the first incursions of the barbarians, they were light compared with the calamities which would follow. The three remaining trumpets are overshadowed with a cloud of woe.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.

This angel is not one of the seven trumpet angels, but simply another heavenly messenger, who announces that the three remaining trumpets are "woe" trumpets; because of the more terrible events to take place under their sounding. Thus, the next, or fifth trumpet, is the first woe; the sixth trumpet, the second woe; and the seventh, the last one in the series is the third woe.

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Revelation—Chapter 8 God's Love Letter— The Trumpets with Heavenly View

Ellen White, *Testimonies to the Church*, Vol. 1 pg. 326

Honest souls will see the straight chain of present truth. They will see its harmonious connections, link after link uniting into a great whole, and will lay hold upon it. The present truth is not difficult to be understood, and the people whom God is leading will be united upon this broad, firm platform.

Ellen White, *Manuscript Releases*, Vol. 15 pg. 329

Those who will be easily offended because of the straightness of the truth and the plain testimony, will mar the truth of God and pass along half-hearted, neither cold nor hot, weighing down the church until God spews them out of His mouth.

Ellen White, *General Conference Bulletin*, April 16, 1901

The saddest thing is that principles become perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord."

W. W. Prescott, *General Conference Daily Bulletin*, March 3, 1893 (before his apostasy)

We have spoken continually of a chain of truth. Now I believe that the time will come, as these things are revealed, when there will be a perfect chain of truth. A perfect chain, link after link, and I believe that that chain will unite us to the hope which we have, which is like an anchor of the soul, "both sure and steadfast, and which enters into that within the veil;" and that there will be a perfect chain of truth that will unite our souls to Christ within the veil.

Percy T Magan, 1899; *The Peril of the Republic of the United States of America* pg. 179

Babylon, the head of gold, was the first of the universal empires; and when the day of Babylon passed away, Medo-Persia occupied her place. For a while Babylon had been true to her trust, and had done the work required at her hand by the Lord; but when she neglected this, and turned from it, God took the Medes and the Persians and through them brought punishment upon the guilty nation. Then the power of Medo-Persia filled the world; but she also apostatized from the task assigned her by the Lord, and her place and her station was taken by Greece, the kingdom of brass. And when the iniquity of the transgressors in Greece was come to the full, God took the Romans, and, evil as they were, used them to punish Greece.

7

BABYLON THE GREAT- 16. What follows her unlawful union with the governments of earth? *Ans.- The fall of Babylon. Rev. 14:8 SEE NOTE...*

NOTE. The second angel speaks of the professed people of God not as individuals, but as a body—Babylon—which has fallen, because of fornication with the world. The message comes to individuals, but of Babylon. This is the last part of, the three-fold fall of Babylon. (1) "When the early church departed from God and imbibed pagan errors, she became Babylon. When she united with the state, she fell and, as an organization, was the body of Christ no longer. While the Reformation churches held fast to the word, Christ was with them. Then they crystallized their various errors into creeds and endeavored thus to confine God's word, they made themselves daughters of Babylon. When some of them united with the state, they fell, and God had to use other people, called out of Babylon to carry forward His work. Now [in 1896] among these very churches which came out of the second Babylon, confusion reigns; and now [in 1896] great Babylon, including later daughters, is in adulterous union with the kings of earth, and is endeavoring to make that union stronger. God calls no church Babylon which holds to His word, and follows the light that shines from it, even though there are in its membership many who do not know Christ. When the controlling influence of a church is downward, it erects some other standard besides God's word... It has ever been true that a backslidden body, one that has turned from God's word to men, from God's power to the state, was never reformed in itself. Invariably God's message has called out those from the fallen church who would do His will and preach His gospel. (2) Israel went down to Egypt for help, and their captivity and loss of power followed. Out of the captives God gathered a faithful band to do His work. (3) The Jewish church failed, and God called out the apostolic church to do His bidding. (4) The Roman Church failed, and out of it God called the churches of the Reformation. (5) Some of these churches failed to advance, and God called out others to bear His gospel to the world such as the Baptist, Methodist, Congregationalist, Disciple, Adventists. (6) His last 'called-out' people will know no standard but His word, no power but His Spirit." First Quarter, Lesson IX & X, February 29 & March 7, 1896, p. 33, 35-36 (Rather clear is it not? (Highlighted numbers added by compiler for emphasis)

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Stephan N. Haskell, 1905, *The Story of The Seer of Patmos* pg. 145

The prophet on Patmos was given a threefold view of events which would take place between the time in which he lived, and the time when the redeemed gather about the throne. The messages to the seven churches are ecclesiastical history, showing the spread of the religion of Jesus Christ, and the errors which crept in. The seven seals reveal the inner workings of the church,—the individual experience—and foretell the signs of Christ's coming. In the messages to the churches, Christ was seen as the Light walking in their midst: in the seals, He is the Lamb who was slain that man might live. Another phase of history, not wholly national, but having to do with nations, is revealed in the sounding of the trumpets. The sounding of the seven trumpets extends to the close of the eleventh chapter, the seventh trumpet carrying history into eternity, like the seventh church and the seventh seal. The Work of the trumpets is first introduced to John in the second verse of chapter eight. ... The trumpet, or bugle sound, is the call to war; and the history of the trumpets is one long story of war and bloodshed, but in order that men might learn that the hand of God is overruling in every army, and the He guides in every war, the story of the trumpets is left on record.

Revelation 8:2

Uriah Smith, *Daniel and the Revelation*, pg. 453

This verse introduces a new and distinct series of events. In the seals we have had the history of the church during what is called the gospel dispensation. In the seven trumpets, now introduced, we have the principal political and warlike events which were to transpire during the same time.

Revelation 8:3

Stephan N. Haskell, 1905, *The Story of The Seer of Patmos* pg. 146

Lest men, in following the details of national history, should, in the chronicle of all the distress of nations, lose sight of the work in heaven, a most precious phase of the Redeemer's work, is revealed, before the work of the trumpeters is described. Instead of introducing Christ as a sacrifice, bleeding in the presence of the heavenly beings, He is here shown as our great High Priest, ministering in the presence of the Father. John saw Him standing at the altar, having a golden censer.

8

Revelation 8:4

Stephan N. Haskell, 1905, *The Story of The Seer of Patmos* pg. 147

Angels are rearranging environments, changing circumstances, weaving about disinterested souls a network of influences which will some day lead to a surrender. God never forces Himself upon a single life, but there is one way to connect a man with heaven in spite of himself, and that is through prayer.

Uriah Smith, *Daniel and the Revelation*, pgs. 453, 454

A work of ministration for all the saints in the sanctuary above is thus brought to view. Doubtless the entire work of mediation for the people of God during the gospel dispensation is here presented. This is apparent from the fact that the angel offers his incense with the prayers of all saints. And that we are here carried forward to the end, is evident from the act of the angel in filling the censer with fire and casting it unto the earth; for his work is then done; no more prayers are to be offered up mingled with incense; and this symbolic act can have its application only at the time when the ministration of Christ in the sanctuary in behalf of mankind has forever ceased.

Revelation 8:5

Uriah Smith, *Daniel and the Revelation*, pg. 454

The angel's act are voices, thunders, lightnings, and an earthquake — exactly such occurrences as we are elsewhere informed transpire at the close of human probation. (See Revelation 11:19; 16:17, 18.)

Stephan N. Haskell, 1905, *The Story of The Seer of Patmos* pg. 147

Belief in the imputed righteousness of Christ, is the only means of salvation for man. Self-righteousness was the cause of Satan's fall, and it has ever been the studied plan of his is satanic majesty to lead men from faith in the righteousness of Christ to a faith in their own works. When this is accomplished, destruction is inevitable.

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To an individual this means the loss of eternal life; to a church, it means the withdrawing of the Spirit of God; to a nation, it means subjugation by some stronger nation. ... The same truth has been taught in the downfall of every nation which has risen to prominence in past ages. God, in the voice of the first four trumpets, taught this lesson to the Roman Empire.

Rome, the universal kingdom at the time of Christ's first advent, was wonderfully blessed with a knowledge of the truth, but in proportion to the greatness of her privileges, so her fall was terrible.

Revelation 8:6

Uriah Smith, Daniel and the Revelation, pg. 454

The subject of the seven trumpets is here resumed, and occupies the remainder of this chapter and all of chapter 9. The seven angels prepare themselves to sound. Their sounding comes in as a complement to the prophecy of Daniel 2 and 7, commencing with the breaking up of the old Roman empire into its ten divisions, of which, in the first four trumpets, we have a description.

Revelation 8:7

Uriah Smith, Daniel and the Revelation, pg. 455

The first sore and heavy judgment which fell on Western Rome in its downward course, was the war with the Goths under Alaric, who opened the way for later inroads. The death of Theodosius, the Roman emperor, occurred in January, 395, and before the end of the winter the Goths under Alaric were in arms against the empire. "Hail and fire mingled with blood" were cast upon the earth. The terrible effects of this Gothic invasion are represented as "hail," from the fact of the northern origin of the invaders; "fire," from the destruction by flame of both city and country; and "blood," from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors.

Revelation 8:8

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 151

The power here brought to view is distinguished from the Goths by the fact that its force was felt upon the sea instead of on the land.

Revelation 8:9

Uriah Smith, Daniel and the Revelation, pgs. 457, 458

The Roman empire, after Constantine, was divided into three parts; and hence the frequent remark, "a third part of men," etc., in allusion to the third part of the empire which was under the scourge. This division of the Roman kingdom was made at the death of Constantine, among his three sons, Constantius, Constantine II, and Constans. Constantius possessed the East, and fixed his residence at Constantinople, the metropolis of the empire. Constantine the Second held Britain, Gaul, and Spain. Constans held Illyricum, Africa, and Italy.

Revelation 8:10-12

Revelation 8:13

Uriah Smith, Daniel and the Revelation, pg. 468

This angel is not one of the series of the seven trumpet angels, but simply one who announces that the three remaining trumpets are woe trumpets, on account of the more terrible events to transpire under their sounding. Thus the next, or fifth trumpet, is the first woe; the sixth trumpet, the second woe; and the seventh, the last one in this series of seven trumpets

REVELATION 8

DIAGRAM OF THE SEVEN TRUMPETS

A:D	428	468	479	620	July 27, 1449	Aug. 11, 1840	1844	Earthly Kingdoms given to Christ. Rev. 11:15 Righteous raises. 1Thess. 4 Rev. 20:9
395-410	428-468	451-468	479-493	620-649	606-649	649-679	679-699	THE END Seventh Trumpet, or Third Woe Anger of Nations Wrath of God Earth Desolate Saints Judge the Wicked Dead 1,000 years of Rev. 20 Eternity
First Trumpet	Second Trumpet	Third Trumpet	Fourth Trumpet	Fifth Trumpet, or First Woe	Sixth Trumpet, or Second Woe	Message of Rev. 10		
Arian	Arian	Arian	Arian	Rev 9:1-11	Rev 9:12:21	"Time no longer"		
Goths	Vandals	Huns	Heruli	Saracens	Turks			
Alaric	Genseric	Atilla	Odoacer	Mohammed	Othman	'Quickly'		
33 yrs	40 yrs	11 yrs	141 yrs	679 yrs	150 yrs	4 yrs		
Rev 8:	Rev 8:	Rev 8:	Rev 8:	Rev 9:1-11:	Rev 9:1-11:			

First 4 Trumpets met their fulfillment in the was of the Goths, Vandals, Huns etc. which **divided Western Rome** into 10 kingdoms (listed on 1843 chart)

Othman, founder of Ottoman Empire (Islam) combined Muslim forces to conquer Byzantine (**Eastern Rome**) Empire (Greek division) based **in Turkey; 1299-1449 AD**.

"John Paleologus, emperor of Constantinople, died, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign" **July 27, 1449** (1838 Jol, PSC 154.2)

Odoacer aka Theodoric the Ostrogoth; 476 to 493 (died)

Atilla the Hun- 429-451/453 AD

Rev 9:14- Four Angels = Seljukian Turkish clans/ nations of the Ottoman Empire that embraced the Mahometan religion consisting of the following tribes/ hordes of people living near or by river Euphrates : **Arabs (in Iconium), Turks (in Aleppo), Tartars (in Damascus) and Saracens (in Bagdad)** who were loosed "an hour, a day, a month and a year."

DIAGRAM OF THE SEVEN TRUMPETS

The concurrent testimony of writers on the subject of the seven trumpets, makes the close of the fourth century the time when the **first trumpet** began to sound. This met its fulfillment in the invasions of the Roman empire by the Goths under Alaric, whose incursions are represented as “hail,” because their desolating effects came from the North; the “fire” symbolizes the destruction they wrought by burning; and the “blood” signifies the terrible slaughter they made upon the citizens of the Roman empire.

The fulfillment of the **second trumpet** is found in the conquests of Africa and Italy by the Vandals under the terrible Genseric. Their expeditions being mostly naval, they were fitly symbolized by a “great mountain burning with fire, cast into the sea.”

The **third trumpet** is generally regarded as symbolizing the work of the Huns under Attila, in the dismemberment of the Roman empire. Their coming from the East, and dashing into the devoted territory like a flashing meteor, would meet the prediction of a “burning lamp” falling upon the country.

Odoacer, the Herulian barbarian, who was intimately connected with the downfall of Western Rome, is symbolized by the **fourth trumpet**.

The **fifth trumpet** is called the “**first woe**,” which began in the early part of the seventh century with the rise of Mohammedanism. July 27, 1299, their first king, Othman, entered Nicomedia, a province of the Roman empire, from which time they were to “hurt” men five months, literally, 150 years.

July 27, 1449, the **second woe** began, with the command to loose the four angels, or messengers, that they might slay, **for an hour, a day, a month, and a year**, the third part of men. This work of death was carried on by the four Sultanies located in the valley of the Euphrates river. The prophetic time mentioned, symbolized **391 years and fifteen days**, which, reckoned from **July 27, 1449**, would end **August 11, 1840**. Here ended the second woe; but before the **third woe** could begin, a little time called “quickly” was to intervene, in which a message, “**Time shall be no longer**,” was to be given to the world. **That work closed in 1844**, when the **seventh trumpet**, or the **third woe**, began, bringing with it the work of the investigative judgment (see readings on pp. 75, 92, 98), and finally the anger of the nations, and the close of probation, after which the wrath of God is to be manifested in the pouring out of the seven last plagues.

Then the Lord will come, and the period of 1,000 years of Rev. 20:4 will follow, during which the saints in heaven will sit in judgment on the wicked dead. At the close of that period, the wicked will be raised and destroyed, and the new-earth state ushered in, when the saints will enter upon their eternal inheritance.

Above excerpt and chart taken from original 1888 version of “**Bible Readings for the Home Circle: Comprising One Hundred and Sixty-Two Readings for Public and Private Study, in Which are Answered Over Twenty-Eight Hundred Questions on Religious Topics, Contributed by More Than a Score of Bible Students.**” page 418.

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FOLLOWING TAKEN FROM "SOURCE BOOK FOR BIBLE STUDENTS"

Used by our pioneers for a study reference tool on many subjects

Turkish Empire.—See **Eastern Question;** Seven Trumpets. {1919, SBBS 568.4}

Seven Trumpets, Meaning of Symbols (Rev. 8:3–5).—After "the smoke of the incense had ascended with the prayers of the saints, from the hand of the angel before God," the angel took the censer, and filled it with fire. In Psalm 18:8, the wrath of God is compared to fire; and the effects of his wrath, which are war, famine, and other scourges, are described under the same simile. And thus it is explained by Sir Isaac Newton, who says, "burning anything with fire is put for the consuming thereof by war." Such a fire was cast upon "the earth," the Roman world, the territorial platform of prophecy; "and there were voices, and thunderings, and lightnings," wars and hostile invasions; "and an earthquake," or a complete overturning of the established order of things. So complete indeed was the change effected by the first four trumpets alone, that new forms of government, new manners, new laws, new dresses, new languages, new names of men and countries, were everywhere throughout the Western Empire introduced.—"An Historical Exposition of the Prophecies of the Revelation of St. John," Matthew Habershon, pp. 121, 122. London: James Nisbet & Co., 1841. {1919, SBBS 499.5}

Seven Trumpets, The First Four; Events of Western Rome's Downfall Summarized.—At this point in writing [notes on Rev. 8:7], I looked on a chart in history, composed with no reference to this prophecy, and found a singular and unexpected prominence given to four such events extending from the first invasion of the Goths and Vandals at the beginning of the fifth century, to the fall of the Western Empire, a. d. 476. The first was the invasion of Alaric, king of the Goths, a. d. 410; a second was the invasion of Attila, king of the Huns, "scourge of God," a. d. 447; a third was the sack of Rome by Genseric, king of the Vandals, a. d. 455; and the fourth, resulting in the final conquest of Rome, was that of Odoacer, king of the Heruli, who assumed the title of King of Italy, a. d. 476. We shall see, however, on a closer examination, that although two of these—Attila and Genseric—were, during a part of their career, contemporary, yet the most prominent place is due to Genseric in the events that attended the downfall of the empire, and that the second trumpet probably related to him; the third to Attila. These were, beyond doubt, four great periods or events attending the fall of the Roman Empire.—"Notes on the Book of Revelation," Albert Barnes (Presbyterian), p. 224. New York: Harper & Brothers. {1919, SBBS 499.6}

Seven Trumpets, on the "Third Part" of the Empire.—These three parts of the Roman Empire [speaking of early imperial time] the really Roman, the Greek, and the Oriental.—"Historical Geography of Europe," E. A. Freeman, p. 72. {1919, SBBS 499.7} In the time of Constantine, the Roman Empire was divided into three great sections: to Constantine was assigned Gaul, Spain, Britain, Italy, Africa; to Licinius, the Illyrian Praefecture; to Maximin, the Asiatic Provinces and Egypt.—"Apocalyptic Sketches," Cumming, Vol. II, p. 63. {1919, SBBS 499.8}

Each one included its third of the Mediterranean or Roman sea, as well as its third of the land: and each one also its own characteristic stream of the three great frontier rivers, the Rhine, Danube, and Euphrates.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, p. 342. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 500.1}

Note.—The division of Constantine's time is usually adhered to by students. The blows under the trumpets falling first upon the western third, then, under the Saracens, and especially the Turks, upon the Eastern third part. The middle third, according to this division, may be counted as having suffered with the others, the blows that overturned the empire being really dealt in the West and in the East of which Rome and Constantinople were the capitals. {1919, SBBS 500.2}

It may be remarked that there was another threefold division sometimes reckoned, from ancient times referred to by Jordanes, who wrote about 551, in the closing days of the fourth trumpet. Speaking of the uprooting of the Vandals, he says: "Thus after a century Africa, which in the division of the earth's surface is regarded as the third part of the world, was delivered from the yoke of the Vandals."—"The Origin and Deeds of the Goths," chap. 33. {1919, SBBS 500.3}

Habershon takes this geographical division in his comments on the "third part" in the first four trumpets: {1919, SBBS 500.4}

"It here refers altogether to the western part of the empire; as being that of the greatest extent, that of which the city of Rome itself was the capital, and that which alone answers to the symbols. The other two portions of it were that of the East, of which Constantinople, called by many 'New Rome,' was the capital; and that of the South, of which the metropolis was Carthage, called by contemporary writers 'the Rome of the African world.' This was the most remarkable and eminent division of the universal and extensive Roman Empire, and one that was recognized even in St. John's days."—"Historical Exposition of the Prophecies of the Revelation of St. John," pp. 124, 125. {1919, SBBS 500.5}

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It is suggestive to note again in this division how while the blows fell upon the western and eastern thirds, the southern third was also broken off and separated by the Vandal invasion.—Eds. {1919, SBBS 500.6}

Seven Trumpets, The First; Out of the North.—The first trumpet, we see, brings a terrible storm from the north, the region of hail; and the nature of the storm shows the nature of the judgment. Hail and fire, mingled with blood, can certainly denote nothing but such irruptions from the north as should cause terrible blood-shedding and slaughter; and this confined to the third part of the earth, with its contents, the trees and grass, i. e., on the continent part of Europe, in contradistinction from the maritime parts, and from those abounding with rivers and waters.—"Essay on the Revelation," William Whiston, M. A. (Sir Isaac Newton's successor in Mathematics at Cambridge University), 2nd edition, p. 176. London, 1744. {1919, SBBS 500.7}

Seven Trumpets, The First; Like Hail and Fire.—Philostorgius, who lived in and wrote of these times, saith that "the sword of the barbarians destroyed the greatest multitude of men; and among other calamities dry heats with flashes of flame and whirlwinds of fire occasioned various and intolerable terrors; yea, and hail, greater than could be held in a man's hand, fell down in several places, weighing as much as eight pounds." (Philostorgii Hist. Eccles., lib. 11, cap. 7.) Well therefore might the prophet compare these incursions of the barbarians to "hail and fire mingled with blood." Claudian, in like manner, compares them to a storm of hail in his poem on this very war: {1919, SBBS 500.8}

"Where'er the furies drive, the scattered host
Rush through dark paths and labyrinths unknown;
Like showering hail, or pestilential breath." {1919, SBBS 500.9}

"Dissertations on the Prophecies," Thomas Newton, D. D. (1754), pp. 536, 537. London: William Tegg & Co., 1849. {1919, SBBS 500.10}

Note.—How remarkably the picture drawn by the pen of Gibbon corresponds to the picture of the prophecy,—"hail," "fire," "blood," desolation of fertile lands—is shown by the following phrases from the "History of the Decline and Fall of the Roman Empire" (Harper's 6 vol. ed.): {1919, SBBS 500.11}

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Chapter 26: "He [Valens, a. d. 375] was informed that the North was agitated by a furious tempest."—Page 30, par. 13. {1919, SBBS 501.1}

"A formidable tempest of the barbarians of Germany seemed ready to burst over the provinces of Gaul."—Page 57, par. 26. {1919, SBBS 501.2}

Chapter 30: "The Gothic nation [a. d. 395] was in arms. . . . Deserted their farms at the first sound of the trumpet."—Page 190, par. 1. {1919, SBBS 501.3}

"Flaming villages. . . . The deep and bloody traces of the march of the Goths."—Page 192, par. 2. {1919, SBBS 501.4}

"His trees, his old contemporary trees [said Claudian, the poet of Verona. Italy], must blaze in the conflagration of the whole country."—Page 200, par. 5. {1919, SBBS 501.5}

"The dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube."—Page 216, par. 15. {1919, SBBS 501.6}

"This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. . . . The consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians."—Pages 223, 224, par. 19.—Eds. {1919, SBBS 501.7}

The north poured down from it her flood of warriors. From the extremity of Scandinavia to the frontiers of China, nation after nation appeared, the new pressing upon the older-settled, crushing it, and marking its onward passage with blood and devastation. The calamities which afflicted the human race at that period exceed, in extent of desolation, in number of victims, in intensity of suffering, all that has ever been presented to our affrighted imagination. We dare not calculate the millions upon millions of human beings who perished before the downfall of the Roman Empire was accomplished.—"The Fall of the Roman Empire," De Sismondi, Vol. I, chap. 1, p. 18. {1919, SBBS 501.8}

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Seven Trumpets, The First; Elliott on.—And then the first trumpet sounded. His [Alaric's] course was to Italy. As he told an Italian monk afterwards, "he felt a secret and preternatural impulse, which directed, and even impelled, his march to the gates of Rome." As his trumpet sounded and his march advanced, terrible omens and prognostications, we read, preceded him. "The Christians," says Gibbon, "derived comfort from the powerful intercession of the saints and martyrs." So he notes again the very cause, prefigured in the Apocalypse, of the coming judgments. Thrice, in fulfilment of his destiny, he descended from the Alps on the Italian plains; marking his course each step, as the awe-struck historians of the times tell us, in country and in town, with ravage, conflagration, and blood; till the gates of Rome itself were opened to the conqueror, and the Gothic fires blazed around the capitol. {1919, SBBS 501.9}

In the meantime other destroyers, of a kindred race and origin, had extended their ravages to the trans-rhenane provinces. Between Alaric's first and second invasions of Italy, Rhadagaisus, from the far north of Germany, with a host of Vandals, Suevi, and Burgundians, burst, "like a dark thundercloud from the Baltic," as Gibbon graphically describes it, on the Rhatian and Italian valleys. With slaughter and difficulty they were repulsed by the Roman general from near Florence. But it was only to bend the course of the vast remnant westward; and overwhelm the provinces, till then flourishing and fertile, of Gaul and Spain. . . . {1919, SBBS 501.10}

"The consuming flames of war," says Gibbon, "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. The scene of peace and plenty was suddenly changed into a desert." . . . A similar description is given of the desolation of Spain. And the desolators entered, never to retire. "This passage of the Rhine," he adds, "by the Suevi, Vandals, and Burgundians, who never afterwards retreated, may be considered as the fall of the Roman Empire in the countries beyond the Alps. . . . {1919, SBBS 501.11}

The era of Alaric and Rhadagaisus, -that is, of the first trumpet, -is to be considered as chiefly embracing some ten or twelve years, from a. d. 400 to about a. d. 410; though, as the ravages of the provinces were not then discontinued, we may perhaps consider the vision before us to embrace a period somewhat longer. In that latter year the Vandals had extended their conquests to the straits of Gades; and Alaric, having accomplished his destiny, and reached in his desolating course the southernmost coast of Italy, -while meditating still further conquests, which were intended, however, for another hand and another trumpet, -was arrested suddenly by the hand of death.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 351-353. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 502.1}

Seven Trumpets, The First; Elliott's Helpful Footnote.—The chronological intermingling of the invasions of Italy by Alaric and Rhadagaisus will appear from the following tabular sketch: {1919, SBBS 502.2}

A. D.	
396	Alaric's invasion of Greece.
400-403	His first invasion of Italy (Gibbon, V. 190).
406	Rhadagaisus with 300,000 Vandals from the Baltic, marching by way of the Upper Danube, invades Italy. Defeated and killed under the walls of Florence, the remains of his army retire from Italy, and cross the Rhine into France.
408	Alaric's first siege of Rome. -Id., p. 352, footnote 1.

Seven Trumpets, The First; Recognized as a Judgment.—All persons of sense were aware that the calamities which this siege [of Rome, by Alaric] entailed upon the Romans were indications of divine wrath, sent to chastise them for their luxury, their debauchery, and their manifold acts of injustice towards each other, as well as towards strangers. It is said that when Alaric was marching against Rome, a monk of Italy besought him to spare the city, and not to become the author of so many calamities. Alaric, in reply, assured him that he did not feel disposed to commence the siege, but found himself compelled by some hidden and irresistible impulse to accomplish the enterprise.—"The Ecclesiastical History of Sozoman," book 9, chap. 6, p. 413 (Bohn's Classical Library). London: Henry G. Bohn, 1855. {1919, SBBS 502.3}

The Roman world is falling: yet we hold up our heads instead of bowing them.—Jerome (at Bethlehem), Epistles, Letter 60, "To Heliodorus;" cited in "Nicene and Post-Nicene Fathers," Vol. VI, p. 130. {1919, SBBS 502.4}

Seven Trumpets, First.—See Rome, Its Barbarian Invaders, Goths, 444-450. {1919, SBBS 502.5}

Seven Trumpets, The Second; The Burning Mountain Cast into the Sea.—To the Vandal Genseric was allotted the conquest of the maritime provinces of Africa, and the islands: all in short that belonged to the Western Empire in the Mediterranean; and

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which Alaric (as just alluded to) was prevented attempting by death. It belonged, I say, to Genseric; "a name," observes Gibbon, "which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila." It was in the year 429 that he entered on it. In the course of the eighteen years preceding, no new invasion had broken on the Western Empire. . . . Africa, the granary of Rome and Italy, had continued to flourish intact, as before. But now its time was come. {1919, SBBS 502.6}

Invited, under the influence of temporary infatuation, by Count Boniface, governor of the province, Genseric, in the year above mentioned, transported thither his Vandals from Spain across the Afric sea: . . . Then was Hippo taken and burnt; and then in 439 Carthage. With the capture of which, resistance ended. The whole province was subjected to the Vandals, and finally severed from the Western Empire. {1919, SBBS 503.1}

Thus a part of the prefigurations of the second trumpet had been fulfilled. But its ships, and the insular provinces of Sicily and Sardinia, still remained to the Western Empire; of the destruction of which the prophecy seemed to speak also. For it said, "The third part of the creatures which were in the sea, and had life, died; and the third part of ships was destroyed." Was this too fulfilled by Genseric? Mark what followed after the capture of Carthage. Finding himself shut in to the south by the desert, Genseric, we are told, cast his eyes to the sea, and determined to create a naval power. And then "the fleets [the Vandal fleets] that issued from the port of Carthage again claimed the empire of the Mediterranean. Sicily was conquered by them, and Sardinia, and the other Western isles; all that was in the third part of the sea. . . . {1919, SBBS 503.2}

Twice, on occasion alike memorable, the Roman navies, with vast preparations, were collected to destroy the Vandal power. But suddenly and most disastrously, in the harbors of Carthage and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed; in the latter case by fire-ships driven among them in the obscurity of night. So that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano might not spend itself, until not only what was habitable in the Western sea was destroyed, but "the third part of the ships" also; those that navigated the sea-third of the Western Empire.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 353-356, 3rd edition. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 503.3}

Seven Trumpets, The Second; but One Barbarian Sea Power.—The Vandals were unique among the German nations by the fact that they maintained a fleet.—"History of the Later Roman Empire," J. B. Bury, Vol. I, p. 162. {1919, SBBS 503.4}

Note.—Again mark how Gibbon's pen describes the transfer of the attacks upon Western Rome from the land portions to the maritime parts. ("Decline and Fall of the Roman Empire," Vol. III of Harper's 6 vol. ed.): {1919, SBBS 503.5}

Chapter 36: "The loss or desolation of the provinces, from the ocean to the Alps. impaired the glory and greatness of Rome: her internal prosperity was irretrievably destroyed by the separation of Africa. . . . After an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean."-Page 459, par. 1. {1919, SBBS 503.6}

"Genseric boldly advanced from the port of Ostia to the gates of the defenseless city [Rome]. . . . The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric."-Page 463, par. 4. {1919, SBBS 503.7}

"The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania. Lucania, Bruttium, Apulia. Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily: they were tempted to subdue the island of Sardinia, so advantageously placed in the center of the Mediterranean; and their arms spread desolation, or terror, from the Columns of Hercules to the mouth of the Nile."-Page 486, par. 15. {1919, SBBS 503.8}

"After the failure of this great expedition [Rome's attempt by fleet to destroy the Vandal power. a. d. 468.—Eds.]. Genseric again became the tyrant of the sea: the coasts of Italy. Greece, and Asia, were again exposed to his revenge and avarice: Tripoli and Sardinia returned to his obedience: he added Sicily to the number of his provinces: and before he died, in the fulness of years and of glory, he beheld the final extinction of the Empire of the West."-Pages 497, 498, par. 21. {1919, SBBS 503.9}

When Genseric carried away the spoils of Rome in his ships, he took the golden candlestick and other treasures from the temple at Jerusalem, which Titus had carried off to grace his triumph.—Eds. {1919, SBBS 504.1}

Seven Trumpets, The Second; Genseric Accounting Himself as Agent of Wrath.—Now that the fleets, the arsenal, the docks of Carthage were all their own, now that its harbor—one of the finest in the Old World—reflected everywhere the Vandal flag, they became under Gaiseric's guidance the first naval power on the Mediterranean. . . . At length the work [of ravaging the coasts]

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became almost monotonous, and the choice of a victim hard. Once when the fleet had weighed anchor and was sailing forth from the broad harbor of Carthage, the helmsman turned to the king and asked for what port he should steer. "For the men with whom God is angry," answered the Vandal king, and left the winds and the waters to settle the question who were the proper objects of the wrath of Heaven.—"The Dynasty of Theodosius," Thomas Hodgkin, pp. 219, 220. Oxford: Clarendon Press, 1889. {1919, SBBS 504.2}

Seven Trumpets, The Second; Vandals Sweep the Mediterranean.—This great city [Carthage] the Rome of the African world (as a contemporary calls it), opened its gates to the Vandals on the 9th of October, 439. . . . After a sea of blood had been shed, every kind of property was pillaged. . . . The loss of Africa was, perhaps, one of the greatest calamities which could have overtaken the Western Empire.—"The Fall of the Roman Empire," J. C. L. DeSismondi, Vol. I, chap. 7, pp. 155, 156. {1919, SBBS 504.3}

Seven Trumpets, Second.—See Rome, Its Barbarian Invaders, Vandals, 456, 457. {1919, SBBS 504.4}

Seven Trumpets, The Third; "There Fell a Great Star . . . Burning."—But after a short space of time, as Orosius relates, the race of the Huns, fiercer than ferocity itself, flamed forth.—"The Origin and Deeds of the Goths," Jordanes, chap. 24, p. 38, Mierow's translation, Princeton, 1908. {1919, SBBS 504.5}

Seven Trumpets, The Third; Attila's Invasion of the Rivers.—About a. d. 450, in fulfilment of a treaty with Genseric, he [Attila] moved against the Western provinces along the Upper Danube; reached and crossed the Rhine at Basle, and thence tracing the same great frontier stream of the West down to Belgium, made its valley one scene of desolation and woe. . . . He was repulsed in the tremendous battle of Châlons. And whither then, when thus forced to retrace his steps, did he direct them? Whither but to fall on another destined scene of ravage, "the European fountains of waters," in the Alpine heights and Alpine valleys of Italy. . . . {1919, SBBS 504.6}

But what further of his course of devastation? Surely, with Italy all defenseless before him, one might have expected that, like his predecessor Alaric, it would have continued on to Rome and the far coast of Bruttium. Instead of this, behold an embassy from the Western emperor Valentinian, accompanied by the venerable Romish bishop Leo the First, was successful at this point in deprecating his wrath: and having granted them peace, and leaving bands only of Heruli and Ostrogoths in the Tyrolese country intermediate, he repassed the Alps, and retired. {1919, SBBS 504.7}

Wherefore a result, humanly speaking, so unlikely? Methinks we may see the reason. The prediction had expressly marked the term of Attila's desolating progress,—"the third of the rivers, and the fountains of waters." Already Attila had made bitter, besides the surplusage of more Eastern scenes, the river line of the upper Danube and Rhine, and the Alpine fountains of waters. Many had died, and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. "Thus far shalt thou go, and no further." {1919, SBBS 504.8}

Returned from Italy, he recrossed the Danube; reached the royal village between it and the Teiss; and there, the very next year, was suddenly cut off by apoplexy. This occurred a. d. 453. So the meteor was extinct; the empire and power of the Huns broken. The woe of the third trumpet had passed away.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 357, 358. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 505.1}

Seven Trumpets, The Third; Meteoric Career of Attila.—When in wrath he was like an embodied volcano, his eyes becoming like points or fire. No one in all history has imbued millions of mankind with such an amount of terror as this hideous little Tartar.—"East and West Through Fifteen Centuries," C. F. Young, Vol. II, p. 85.* {1919, SBBS 505.2}

His vast empire thereupon [at his death] broke up, his numerous sons fighting together over it; and in these contests, happily for Europe, the Huns exterminated themselves.—Id., p. 116.* {1919, SBBS 505.3}

The rise of the great Hunnic power, which threatened European civilization in the fifth century, was as sudden and rapid as its fall.—"History of the Later Roman Empire," J. B. Bury, Vol. I, chap. 7, p. 161. {1919, SBBS 505.4}

Seven Trumpets, The Third; Bitterness of Attila's Visitation.—Being styled "Metus Orbis," and Flagellum Dei; the Scourge of God and Terror of Men.—"Essay on the Revelation," William Whiston, p. 184. Cambridge: B. Tooke, 1706. {1919, SBBS 505.5} This invasion is the most celebrated in our people's discourses, of all those which the barbarians have made upon us; and is the most talked of among the vulgar. . . . "And now all the countries which were within the Appennine Mountains and the Alps were full

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of flight, of depopulation, of slaughter, of slavery, of burning, and despair."-Sigonius (a contemporary); cited in "Essay on the Revelation." William Whiston, p. 184. Cambridge: B. Tooke, 1706. {1919, SBBS 505.6}

Seven Trumpets, The Third; Attila Recognized as Agent of Vengeance.—It was during the retreat from Orleans that a Christian hermit is reported to have approached the Hunnish king and said to him, "Thou art the Scourge of God for the chastisement of Christians." Attila instantly assumed this new title of terror, which thenceforth became the appellation by which he was most widely and most fearfully known.—"Decisive Battles of the World," Sir Edward S. Creasy, "Châlons," chap. 6, p. 162. New York: D. Appleton & Co., 1898. {1919, SBBS 505.7}

Not merely the degenerate Romans, but the bold and hardy warriors of Germany and Scandinavia, were appalled at the numbers, the ferocity, the ghastly appearance, and the lightning-like rapidity of the Huns. . . . His own warriors believed him [Attila] to be the inspired favorite of their deities, and followed him with fanatic zeal. His enemies looked on him as the preappointed minister of Heaven's wrath against themselves.—Id., p. 7. {1919, SBBS 505.8}

Seven Trumpets, Third.—See Rome, Its Barbarian Invaders, Huns, 452. {1919, SBBS 505.9}

Seven Trumpets, The Fourth; The Light of Empire Extinguished in the West.—Some twenty years or more from the death of Attila, and much less from that of Genseric, . . . Odoacer, chief of the Heruli, a barbarian remnant of the host of Attila, left on the Alpine frontiers of Italy, interposed with his command that the name and the office of Roman Emperor of the West should be abolished. The authorities bowed in submission to him. The last phantom of an emperor, whose name Romulus Augustus was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation, abdicated: and the senate sent away the imperial insignia to Constantinople; professing to the emperor of the East that one emperor was sufficient for the whole of the empire. Thus of the Roman imperial sun that third which appertained to the Western Empire was eclipsed, and shone no more. . . . Thus in the West "the extinction of the empire" had taken place; the night had fallen. {1919, SBBS 506.1}

Notwithstanding this, however, it must be borne in mind that the authority of the Roman name had not yet entirely ceased. The senate of Rome continued to assemble, as usual. The consuls were appointed yearly, one by the Eastern emperor, one by Italy and Rome. . . . The moon and the stars might seem still to shine on the west, with a dim reflected light. In the course of events, however, which rapidly followed one on the other in the next half century, these too were extinguished. . . . The Roman senate was dissolved, the consulship abrogated; . . . the statement of Jerome, a statement couched under the very apocalyptic figure of the text, but prematurely pronounced on the first taking of Rome by Alaric, might be considered as at length accomplished; "Clarissimum terrarum lumen extinctum est" ("The world's glorious sun has been extinguished"): or, as the modern poet has expressed it, still under the same apocalyptic imagery, {1919, SBBS 506.2}

"She saw her glories star by star expire;" {1919, SBBS 506.3}

till not even one star remained, to glimmer on the vacant and dark night.—"Hora Apocalyptica," Rev. E. B. Elliott, A. M., Vol. I, pp. 358-361. London: Seeley, Burnside, and Seeley, 1847. {1919, SBBS 506.4}

Seven Trumpets, The Fourth; Gibbon on the Extinction of the Imperial Office.—The submissive people of Italy was prepared to obey, without a murmur, the authority which he [Odoacer] should condescend to exercise as the vicegerent of the Emperor of the West. But Odoacer had resolved to abolish that useless and expensive office; and such is the weight of antique prejudice that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus [the emperor] was made the instrument of his own disgrace: he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly "disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the title of Patrician, and the administration of the diocese of Italy."—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 36, par. 30 (Vol. III, p. 512). New York: Harper & Brothers. {1919, SBBS 506.5}

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Seven Trumpets, The Fourth; Early Expositor on.—The sun shone at Rome as long as the consular dignity and the kingdom was possessed of authority over other cities and provinces. The moon and the stars shone there as long as the ancient power of the senate, and of the other magistrates remained. But these being all taken away (which was done by this trumpet), what was there but darkness, and a universal failure of light, both diurnal and nocturnal? Namely, what belonged to that city, to which a third part of the light of heaven was attributed?—"Clavis Apocalyptica," Joseph Mede (1627), Cooper's translation, p. 171. London. {1919, SBBS 507.1}

Seven Trumpets, The Fourth; The Consulship Abolished.—The first magistrates of the republic [the consuls] had been chosen by the people, to exercise, in the senate and in the camp, the powers of peace and war, which were afterwards translated to the emperors. But the tradition of ancient dignity was long revered by the Romans and barbarians. A Gothic historian applauds the consulship of Theodoric [a. d. 493-526] as the height of all temporal glory and greatness; the king of Italy himself congratulated those annual favorites of fortune who, without the cares, enjoyed the splendor of the throne. . . . {1919, SBBS 507.2}

The succession of consuls finally ceased in the thirteenth year of Justinian [a. d. 541], whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 40, par. 30 (Vol. IV, pp. 110, 111). New York: Harper & Brothers. {1919, SBBS 507.3}

Seven Trumpets, The Fourth; The August Senate Extinguished.—That senate of which he who declared that it was composed of kings, alone formed a true idea.—"History of Rome," Livy, book 9, chap. 17; Everyman's Library, Vol. II, p. 181. {1919, SBBS 507.4}

After a period of thirteen centuries [in the time of Justinian, about 553] the institution of Romulus [the senate] expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces, can be discovered of a public council or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freedmen of the Roman senate!—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 43, par. 17 (Vol. IV, p. 273). New York: Harper & Brothers. {1919, SBBS 507.5}

Where is the senate? Where are the people? . . . All the glory of earthly dignity has expired from the city.—Pope Gregory the Great [A. D. 540-604], Homilies on Ezekiel (2:6, sec. 22); cited in "Life of Gregory the Great," Frederick Homes Dudden, Vol. I, p. 185. {1919, SBBS 507.6}

Seven Trumpets, Fourth.—See Rome, Its Barbarian Invaders, Goths, 444-450; Heruli, 450-452. {1919, SBBS 507.7}

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