

8:1 And when He had opened the seventh seal, there was silence in the heavens for about half an hour. 2 And I saw the seven heavenly angels who stood before יהוה; and to them were given seven trumpets.

Chapter seven was an interlude which interrupted the continuity of breaking the seven seals.

Mentioned in ancient Jewish historical writings;
Uriel, Raphael, Raguel, Michael, Saraqael, Gabriel and Remiel.

The first six seals which were broken in chapter six represent the theme or character of the last age and the trail of trial toward the end of the age. The end was announced with the sixth seal.

I view the unsealed and unravelling judgments as an orchestral procession toward the end!

***** The seventh seal has no content; the seven trumpets constitute the content of the seventh seal!**

In a similar way the seventh trumpet has no plague or woe like the proceeding six, but only has an announcement of the end and is followed by the seven bowls.

***** Which would mean the seventh trumpet has no content, the seven bowls constitute the content of the seventh trumpet!**

In sum; the six seals lead us up toward the end, whereas the seventh seal reveals the beginning of the end itself.

Both seals and trumpets have interludes: the multitudes between the sixth and seventh seal; and the visions of the angel, the little book and the measuring of the temple between the sixth and seventh trumpet.

Another parallelism: neither the seventh seal or seventh trumpet contain a plague or woe like all the other six seals and six trumpets.

1 And when He had opened the seventh seal, there was silence in the heavens for about half an hour.

The silence records the trembling suspense on account of the heavenly hosts as יהוה is in His holy temple rendering the final judgment.

Hab 2:20 יהוה is in his holy temple: let all the earth keep silence before him.

Zeph 1:7 Hold thy peace at the presence of the Master יהוה : for the day of the יהוה is at hand: for יהוה hath prepared a sacrifice, he hath bid his guests.

Keep silent before YHWH's sacrifice! This is the priestly remnant cry before the final slaughter (Rev 8:1).

Who is the offered animal? In Zephaniah the animal is Judah that's going to be shared with His guests.

In Revelation it's of *them that say they are Jews, and they are not, but do lie - the synagogue of Satan* and the flesh of kings, and the flesh of captains, and the flesh of mighty men:

Rev 19:17 he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; 18 that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great. 19and all the birds were filled with their flesh.

This is called the *herem* sacrifice that comes at the end of battle (1 Sam 13) Saul's rash *herem* sacrifice when Samuel did not come to Gilgal - it cost him the kingship).

2 Sam 15:10 But Absalom sent secret messengers throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then say, 'Absalom is king at Hebron!'" And while Absalom was offering the sacrifices, he sent for Ahithophel the Gilonite, David's counselor, from his city Giloh. And the conspiracy grew strong, and the people with Absalom kept increasing.

What's the thematic similitude between the books of Samuel and the Revelation *herem* sacrifice?

Think about it, in both accounts it's about a Crusade for the kingdom, a battle for the kingly and priestly rule.

Saul loses it; with Absalom - Messengers/Malach's/angels are sent throughout the tribes of Israel (Rev 7 the tribal multitude) then the trumpet is sound (Rev 8) a

rival king (a Absalom/Anti Messiah) raises up (Rev 12) and the conspiracy grows stronger and stronger until the final herem sacrifice - Rev 19.

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

Another heavenly angel; some would mistakenly say this is Yahusha, but this is wrong. Dan 9:20 and 10:10 show us the angel Gabriel in a mediatorial role in bringing Daniel the answer to his prayers. Heb 1:14 tells us that angels perform some kind of ministry for the saints and thats what's in view here.

A heavenly priest; our counterpart.

Our prayers a lying on the altar and the angel comes along with incense to cense the holy things. Then the smoke of the incense rose with the prayers of the saints adding fragrance to them.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before יהוה out of the heavenly angels hand.

5 And the heavenly angel took the censer, and filled it with fire of the altar, and cast it onto the earth: and there were voices and thundering and lightning and an earthquake.

Johns vision is reminiscent of the rebellion by Korah. Korah, a non-priest Levite, this resembles the rebellion against the priestly status of Aaron and his line. Something very specific is going on here.

Anyone who speaks contemptuously against the Melchizedek High Priest and His royal Melchizedek priesthood will face the wrath.

If the censer had not been thrown down no one would survive the following 7 trumpet judgments!

In Num 16 we see our shadow backdrop.