

Revelation

Chapter 8

Review

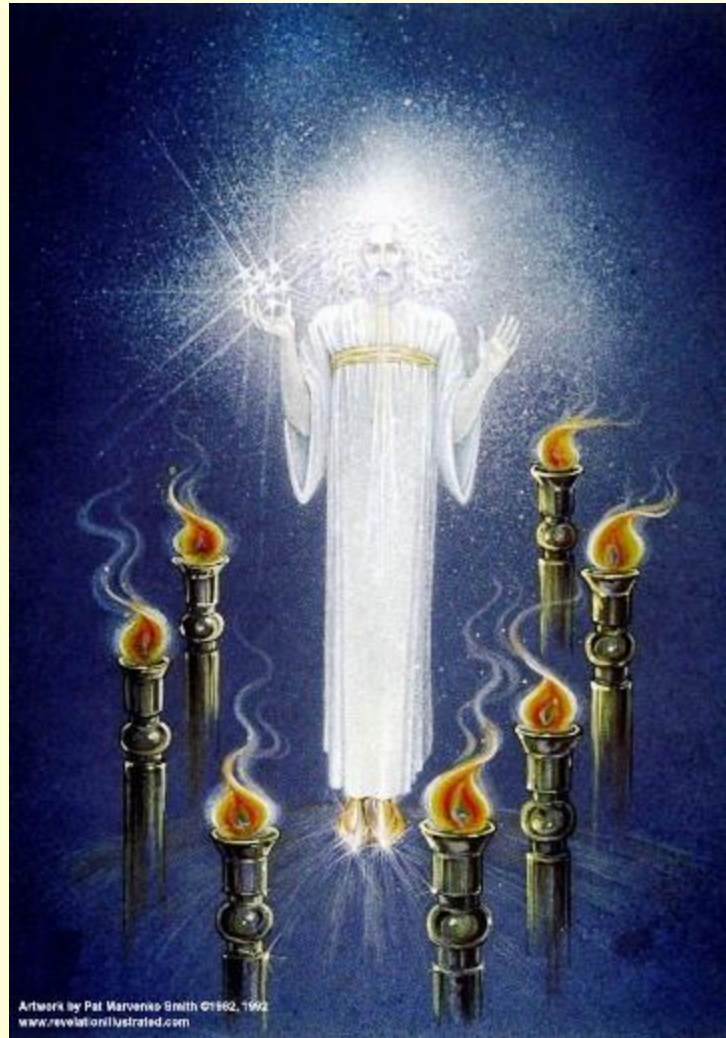
- The Revelation to John
 - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times”

Review

- Introduction (1:1-3)
 - This revelation was given by God to Jesus.
 - Jesus revealed it, through his angel, to John.
 - John writes of all that he has heard and seen.
 - Those who read, hear, and do what is written will be blessed, because the end is near.
- Salutation, Doxology (1:4-8)
 - John extends his greetings to “the seven churches in Asia” while giving praise to God.

Review

- The First Vision (1:9-20)
 - John was worshiping on the Lords day, in Patmos, when he was overtaken by an ecstatic vision
 - In the vision:
 - He sees the glorified Christ standing among seven lampstands with seven stars in his hand.
 - Christ explains the mysterious image that John sees: The lampstands are the seven churches and the stars are the “angels” of the seven churches.



September 27, 2011

Review

- Letters to the Seven Churches (Chapters 2 & 3)
 - In the vision, Jesus instructs John to write certain things to each of the seven churches.
 - These “letters” draw on the material from Chapter 1 and help to interpret the visions which follow in later chapters.
 - Each “letter”:
 - follows approximately the same pattern,
 - is to be read by all of the churches,
 - shares the common theme: **those who overcome and persevere until the end will inherit eternal life**

The Seven Churches



Review

- Ephesus (2:1-7)
 - Christ commands them to become loving again, or he will remove them as a lampstand.
- Smyrna (2:8-11)
 - Christ urges them to endure persecution and remain faithful unto death.
- Pergamum (2:12-17) and Thyatira (2:18-29)
 - Christ warns these churches to expel heretics, repent of their idolatrous and immoral practices, and remain faithful to him until the end.

Review

- Sardis (3:1-6)
 - Christ urges them to become alert to their situation (they are “dead”) and repent lest he comes against them.
- Philadelphia (3:7-13)
 - Christ promise them a place in the eternal kingdom of David despite their persecution by so called Jews
- Laodicea (3:14-22)
 - Christ says he will spit this lukewarm church out of his mouth, but to those among them who conquer, he promises that they will sit with him on his throne.

Review

- In Verse 21 of Chapter 3 Jesus says:

“The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.”
- John then sees a door standing open in heaven and hears Jesus calling him to come up and see.
- What John sees at first is the heavenly throne room, which is described in Chapters 4 and 5.



September 27, 2011

Review

- Chapter 4 & 5
 - All of the heavenly beings constantly give glory to God, because he **created** all things.
 - In God's right hand, John sees a scroll full of writing, things which only God knows, completely sealed.
 - Only Jesus Christ (here called the "Lion of the tribe of Judah" and the "Root of David") can reveal these things and make them happen, because only he is worthy.
 - He is worthy because he was slain and by his blood he **ransomed** a people for God from every tribe and language and people and nation.
 - Appearing in the vision as a lamb who was slain, he takes the scroll from the hand of God, and then all of creation gives glory to God and to the Lamb.

Review

- Chapter 6
 - John watches as horses with riders are summoned before the heavenly throne, one for each of the first four seals which are opened successively by the Lamb.
 - These figures are symbols of the tribulations that will come upon the earth
 - When the 5th seal is opened, John within his vision sees the souls of the martyrs under the altar.
 - They cry out for justice, are reassured of their place in the coming kingdom, and asked to wait a while longer.
 - Then the 6th seal is then opened and John, in his vision, sees the coming of great and final calamity on earth.
 - Those who are being overcome ask, “who can stand?”
 - The answer is given in Chapter 7.

Review

- Chapter 7 (Last Week's Lesson)
 - As he is shown a vision of four angels holding back forces of destruction to come upon the earth,
 - John first hears the “number of the sealed” who are then described in some detail as the sons of Israel.
 - He next sees an uncountable number of people of all kinds who are described as those who have come out of the great tribulation, who have washed their robes in the blood of the Lamb, who stand before the throne of God night and day serving Him, and who will be comforted and protected forever by the Lamb.
 - I understand these people whom John sees to include the number of the sealed, and all of them to be sealed.
 - These are all Christians protected from God's wrath.

Summary

- Chapter 7 described a vision of Christians who come through the final tribulation described in Chapter 6 to live with God and the Lamb forever.
- The final tribulation described in Chapter 6 will come in answer to the prayers of the martyrs “under the altar,” when their number is complete.
- This has all been revealed in the heavenly throne room by the Lamb who was slain, as described in Chapters 4 and 5.
- The Lamb, also called the Lion of Judah, is Jesus Christ who stands among the churches in Chapter 1 and addresses them in Chapters 2 and 3.

Observations

- John has, already in his vision, seen beyond the end of this age and into the eternal life with God that belongs to those who have been redeemed by Christ.
- He has seen some of the things that happen to believers, until the last day.
- But he will be shown more things, all of which are logically prior to the vision of eternity described at the end of Chapter 7.
- In other words, what we read next, is more about the things which precede the end of this age.

ヨハネの黙示録 8:1

1. 小羊が第七の封印を解いた時、半時間ばかり天に静けさがあった。

Revelation 8:1

1. When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

8:1

小羊が第七の封印を解いた時、半時間ばかり天に静けさがあった。

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

- Where is this activity happening?

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When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

- Where is this activity happening?
 - In the heavenly throne room.

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When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

- Where is this activity happening?
 - In the heavenly throne room.
- Is that usually a quite place?

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- Where is this activity happening?
 - In the heavenly throne room.
- Is that usually a quiet place?
 - No, all the heavenly hosts are constantly praising God

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When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

- Where is this activity happening?
 - In the heavenly throne room.
- Is that usually a quiet place?
 - No, all the heavenly hosts are constantly praising God
- So the silence which John experiences is significant.
 - A half and hour is a long time in this vision, considering the speed with which things have been progressing

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小羊が第七の封印を解いた時、半時間ばかり天に静けさがあった。

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

- What brings about this momentous silence?

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- What brings about this momentous silence?
 - The Lamb opened the seventh seal

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- What brings about this momentous silence?
 - The Lamb opened the seventh seal
- How many seals were there?

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When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

- What brings about this momentous silence?
 - The Lamb opened the seventh seal
- How many seals were there?
 - Seven

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- What brings about this momentous silence?
 - The Lamb opened the seventh seal
- How many seals were there?
 - Seven
 - So this is the final one

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- What brings about this momentous silence?
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- How many seals were there?
 - Seven
 - So this is the final one
 - The last thing(s) to be accomplished by the Lamb

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- What brings about this momentous silence?
 - The Lamb opened the seventh seal
- How many seals were there?
 - Seven
 - So this is the final one
 - The last thing(s) to be accomplished by the Lamb
 - What follow, then, are well and truly the last things.

8:1

小羊が第七の封印を解いた時、半時間ばかり天に静けさがあった。

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

- But as we have already observed, the last things which must necessarily follow the opening of the seventh seal, include the vision described at the end of Chapter 7

ヨハネの黙示録 8:2-5

2. それからわたしは、神のみまえに立っている七人の御使を見た。そして、七つのラツパが彼らに与えられた。
3. また、別の御使が出てきて、金の香炉を手に持って祭壇の前に立った。たくさんの香が彼に与えられていたが、これは、すべての聖徒の祈に加えて、御座の前の金の祭壇の上にささげるためのものであった。

ヨハネの黙示録 8:2-5

4. 香の煙は、御使の手から、聖徒たちの祈と共に神のみまえに立ちのぼった。
5. 御使はその香炉をとり、これに祭壇の火を満たして、地に投げつけた。すると、多くの雷鳴と、もろもろの声と、いなずまと、地震とが起った。

Revelation 8:2-5

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,

Revelation 8:2-5

4. and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.
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.

8:2

それからわたしは、神のみまえに立っている七人の御使を見た。そして、七つのラツパが彼らに与えられた。

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Then I saw the seven angels who stand before God, and seven trumpets were given to them.

- John has just observed that there is silence in the heavenly throne room following the opening of the seventh seal.
- Now he sees “the seven angels who stand before God”
- The definite article suggests that these are not just any seven angels but, probably, the seven archangels of whom much is said in Jewish literature (c.f. Luke 1:19)

8:2

それからわたしは、神のみまえに立っている七人の御使を見た。そして、七つのラツパが彼らに与えられた。

Then I saw the seven angels who stand before God, and seven trumpets were given to them.

- These important heavenly characters are given trumpets
- Which suggests that maybe the silence in heaven is about to end
- Based on their use in the Old Testament and in other Jewish literature, trumpets should probably make us expect to see judgment coming upon God's enemies and victory for God and his people. (c.f. Joshua 6)

8:2

それからわたしは、神のみまえに立っている七人の御使を見た。そして、七つのラツパが彼らに与えられた。

Then I saw the seven angels who stand before God, and seven trumpets were given to them.

- And of course we already know from what God has promised, and from what John has already seen in his visions, that judgment certainly is coming upon God's enemies and that God and his people certainly will be victorious.
- It's just a question of when and how, and this is what we expect to learn more about as we read on.

8:3

また、別の御使が出てきて、金の香炉を手に持って祭壇の前に立った。たくさんの香が彼に与えられていたが、これは、すべての聖徒の祈に加えて、御座の前の金の祭壇の上にささげるためのものであった。

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,



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- We have archangels standing by with trumpets
- While a deep silence pervades the heavenly throne room
- Now something else is happening
- Another angel comes to offer incense along with the prayers of the saints on the altar before the throne.

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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,

- Notice that this angel is given the incense to offer, just as the other angels were given their (still silent) trumpets.
- The giver of these things is God, and the Lamb.
- The prayers are from the saints.
- They are offered to God, not to the angels.

8:3

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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,

- The imagery is rich and suggestive:
 - The prayers of the saints are already well pleasing to God
 - Otherwise the angel would not offer them or add incense
 - And much incense is given by God to the angel for this purpose
 - The altar in view here is almost certainly the same altar under which John saw the souls of the martyrs in Chapter 6, Verse 9

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- The imagery is rich and suggestive:
 - In the Old Testament, incense is almost always offered in connection with sacrifices.
 - It is the sacrifices made (by the Lamb and his saints) which make their prayers pleasing to God and effective.
 - The prayers of the saints, in some very important sense, bring judgment upon God's enemies and victory unto his people.

8:4

香の煙は、御使の手から、聖徒たちの祈と共に神の
みまえに立ちのぼった。

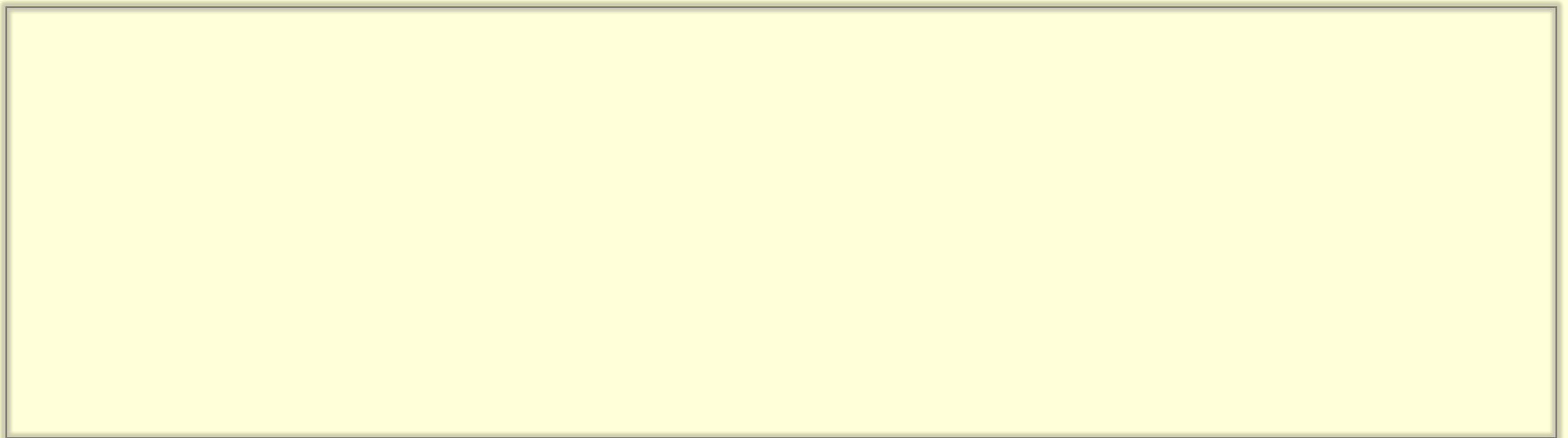
and the smoke of the incense, with the prayers of the saints,
rose before God from the hand of the angel.

- And so we see all of God creatures
 - Both heavenly and earthly
 - martyrs outright and other Christians
 - Both living and dead
 - All are in agreement with God, and with one another,
and all are involved in asking God to do what he will do.

8:5

御使はその香炉をとり、これに祭壇の火を満たして、地に投げつけた。すると、多くの雷鳴と、もろもろの声と、いなずまと、地震とが起った。

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.



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- The request has gone up to God
 - for justice
 - and salvation
- Now his answer come back
- And it is seen through the actions of the angel

8:5

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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.

- This is God's response to the prayers offered on the altar
- Fire is flung, from the altar, onto the earth
- There are then peals of thunder, rumblings, flashes of lightning, and an earthquake.
- In the Old Testament and in Revelation this language usually describes final destruction, and it does here too.

8:5

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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.

- Once again, there are no surprises.
- We know that God will deliver his saints and utterly destroy his enemies.
- It is just a question of when and how.
- Perhaps the angels with the trumpets will make some announcements.

ヨハネの黙示録 8:6-12

6. そこで、七つのラツパを持っている七人の御使が、それを吹く用意をした。
7. 第一の御使が、ラツパを吹き鳴らした。すると、血のまじった雹と火とがあらわれて、地上に降ってきた。そして、地の三分の一が焼け、木の三分の一が焼け、また、すべての青草も焼けてしまった。

ヨハネの黙示録 8:6-12

8. 第二の御使が、ラツパを吹き鳴らした。すると、火の燃えさかっている大きな山のようなものが、海に投げ込まれた。そして、海の三分の一は血となり、
9. 海の中の造られた生き物の三分の一は死に、舟の三分の一がこわされてしまった。

ヨハネの黙示録 8:6-12

10. 第三の御使が、ラツパを吹き鳴らした。すると、たいまつのように燃えている大きな星が、空から落ちてきた。そしてそれは、川の三分の一とその水源との上に落ちた。
11. この星の名は「苦よもぎ」と言い、水の三分の一が「苦よもぎ」のように苦くなった。水が苦くなったので、そのために多くの人々が死んだ。

ヨハネの黙示録 8:6-12

12. 第四の御使が、ラツパを吹き鳴らした。すると、太陽の三分の一と、月の三分の一と、星の三分の一とが打たれて、これらのものの三分の一は暗くなり、昼の三分の一は明るくなくなり、夜も同じようになった。

Revelation 8:6-12

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 8:6-12

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 8:6-12

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 8:6-12

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.

8:6

そこで、七つのラッパを持っている七人の御使が、それを吹く用意をした。

Now the seven angels who had the seven trumpets prepared to blow them.



8:6

そこで、七つのラッパを持っている七人の御使が、それを吹く用意をした。

Now the seven angels who had the seven trumpets prepared to blow them.

- With the opening of the seventh seal and the ensuing silence in heaven, during which the prayers of the saints are offer by the angel to God, we are very near the time when God will vindicate himself and his people on earth.
- This has already been prefigured in this vision with the flinging of incense from the altar upon the earth.
- Now this image of heavenly fire is expanded upon.

8:7

第一の御使が、ラツパを吹き鳴らした。すると、血のまじった雹と火とがあらわれて、地上に降ってきた。そして、地の三分の一が焼け、木の三分の一が焼け、また、すべての青草も焼けてしまった。

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.

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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.

- The silence in heaven is broken.
- The first angel announces a calamity to come upon earth.
- This image like the one before it and those that come after contain much “fire” and “burning”

8:7

第一の御使が、ラツパを吹き鳴らした。すると、血のまじった雹と火とがあらわれて、地上に降ってきた。そして、地の三分の一が焼け、木の三分の一が焼け、また、すべての青草も焼けてしまった。

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.

- The images of fire and burning are mixed with other things, such as hail and blood here in verse 7.
- Remember that these are images seen by John in a vision which is self consciously figurative and symbolic.

8:7

第一の御使が、ラツパを吹き鳴らした。すると、血のまじった雹と火とがあらわれて、地上に降ってきた。そして、地の三分の一が焼け、木の三分の一が焼け、また、すべての青草も焼けてしまった。

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.

- Very much of the imagery here is reminiscent of plagues in Exodus and other Old Testament scripture.
- To attempt to match these images with “realistic” natural phenomenon is to misunderstand the vision.

8:7

第一の御使が、ラツパを吹き鳴らした。すると、血のまじった雹と火とがあらわれて、地上に降ってきた。そして、地の三分の一が焼け、木の三分の一が焼け、また、すべての青草も焼けてしまった。

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.

- The point here, as in Chapter 6, is that great calamity comes upon the earth.
- But here, more than in Chapter 6, we are looking at calamity that afflicts those who persecute the church.
- Just as the plagues in Egypt mostly afflicted Egyptians.

8:8

第二の御使が、ラツパを吹き鳴らした。すると、火の燃えさかっている大きな山のようなものが、海に投げ込まれた。そして、海の三分の一は血となり、

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.



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- Again we seen images of fire and burning, coming from the images of burning coals flung from the heavenly altar upon the earth.
- Again this is mixed with other images, here a great mountain and the sea become blood.
- The latter is clearly reminiscent of an Egyptian plague.

8:8

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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.

- The image of a great burning mountain probably comes from Jeremiah 51:25
- where the image represents a powerful country, there Babylon, that has been destroyed.
- Something similar is probably meant here --- e.g. the destruction of a nation which brings about significant degradation of the quality of human life.

8:8

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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.

- Fire and burning are sometimes symbolic of drought and famine in Biblical literature.
- Once again, to look for realistic natural explanations for calamities describe in John's vision, is to misunderstand what we are reading.
- The vision understands itself (!) to be figurative and symbolic.

8:9

海の中の造られた生き物の三分の一は死に、舟の三分の一がこわされてしまった。

A third of the living creatures in the sea died, and a third of the ships were destroyed.



8:9

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A third of the living creatures in the sea died, and a third of the ships were destroyed.

- Here as in Chapter 6, the vision gives us to understand that the calamity in view is significant, but limited.
- Why? Why not kill all of the living creatures in the sea?
- And why separate disasters and send them separately over time?

8:9

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A third of the living creatures in the sea died, and a third of the ships were destroyed.

- Why not have one big final disaster and get it over with?

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A third of the living creatures in the sea died, and a third of the ships were destroyed.

- Why not have one big final disaster and get it over with?
 - To allow time for repentance: as in Pharaoh's Egypt, some who are affected by plagues come to worship the true and living God.

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- Why not have one big final disaster and get it over with?
 - To allow time for repentance: as in Pharaoh's Egypt, some who are affected by plagues come to worship the true and living God.
 - To allow time to assemble and perfect God's people: as said in Chapter 6 the end cannot come until the number of martyrs is complete.

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 - To glorify God.

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 - To allow time for repentance: as in Pharaoh's Egypt, some who are affected by plagues come to worship the true and living God.
 - To allow time to assemble and perfect God's people: as said in Chapter 6 the end cannot come until the number of martyrs is complete.
 - To glorify God.
 - This is a substantial mystery. (c.f. Romans 9:20)

8:10

第三の御使が、ラツパを吹き鳴らした。すると、たいまつのように燃えている大きな星が、空から落ちてきた。そしてそれは、川の三分の一とその水源との上に落ちた。

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.



8:10

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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.

- There is a fairly strong symbolic association between stars and angels, and to speak of angels as symbols of nations or groups of people (c.f. 1:20)
- Here then, as with the mountain of fire in Verse 8, we may be looking at a symbol of a fallen nation.
- An interesting example is Isaiah 14:12 where the falling star represents Babylon.

8:11

この星の名は「苦よもぎ」と言い、水の三分の一が「苦よもぎ」のように苦くなった。水が苦くなったので、そのために多くの人々が死んだ。

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.

- Whether this falling star represents a nation or something else, it has the effect of making the water bitter and unhealthy.
- This could refer literally to some sort of water pollution and is generally consistent with symbolic sense of fire and burning as representing drought and famine.
- But again literalistic explanations may be out of school.

8:11

この星の名は「苦よもぎ」と言い、水の三分の一が「苦よもぎ」のように苦くなった。水が苦くなったので、そのために多くの人々が死んだ。

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.

- Once again we have a “plague” that is reminiscent of Egypt, and which is both significant but limited in scope.

8:12

第四の御使が、ラツパを吹き鳴らした。すると、太陽の三分の一と、月の三分の一と、星の三分の一とが打たれて、これらのものの三分の一は暗くなり、昼の三分の一は明るくなくなり、夜も同じようになった。

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.

8:12

第四の御使が、ラツパを吹き鳴らした。すると、太陽の三分の一と、月の三分の一と、星の三分の一とが打たれて、これらのものの三分の一は暗くなり、昼の三分の一は明るくなくなり、夜も同じようになった。

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.

- Plainly here we are dealing with imagery which cannot be understood quite literally.
- But we can tell that this is somehow more frightening than all that has come before.

8:12

第四の御使が、ラツパを吹き鳴らした。すると、太陽の三分の一と、月の三分の一と、星の三分の一とが打たれて、これらのものの三分の一は暗くなり、昼の三分の一は明るくなくなり、夜も同じようになった。

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.

- Light and dark are so often understood to be symbols of good and evil, wisdom and foolishness, etc.
- This leads us in the direction of the 5th and 6th trumpet where the affliction becomes more spiritual.

8:12

第四の御使が、ラツパを吹き鳴らした。すると、太陽の三分の一と、月の三分の一と、星の三分の一とが打たれて、これらのものの三分の一は暗くなり、昼の三分の一は明るくなくなり、夜も同じようになった。

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.

- The heavenly bodies themselves are being affected, which is more unmistakably supernatural.
- And symbolically, tampering with light has more spiritual overtones.

ヨハネの黙示録 8:13

13. また、わたしが見ていると、一羽のわしが中空を飛び、大きな声でこう言うのを聞いた、「ああ、わざわいだ、わざわいだ、地に住む人々は、わざわいだ。なお三人の御使がラツパを吹き鳴らそうとしている」。

Revelation 8:13

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!"

8:13

また、わたしが見ていると、一羽のわしが中空を飛び、大きな声でこう言うのを聞いた、「ああ、わざわいだ、わざわいだ、地に住む人々は、わざわいだ。なお三人の御使がラッパを吹き鳴らそうとしている」。

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!"

- As noted previously, the first four trumpets announce visions of natural calamity, although tampering with the light in Verse 12 (the fourth trumpet) is getting rather more obviously symbolic of supernatural forces.
- As we shall see next week, the 5th and the 6th trumpets announce demonic attacks.

8:13

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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!"

- And these are some of the things that the Eagle sees.
- Because he flies so high (symbolically speaking) he can see far --- all the way to the end of what is coming next.
- Because he is a carrion fowl (the word can be translated "vulture") he can spot death from afar(c.f. Luke 17:37)

8:13

また、わたしが見ていると、一羽のわしが中空を飛び、大きな声でこう言うのを聞いた、「ああ、わざわいだ、わざわいだ、地に住む人々は、わざわいだ。なお三人の御使がラッパを吹き鳴らそうとしている」。

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!"

- So the eagle is warning us of what is ahead in our next reading.
- This alerts us to how remarkably bad things may be, in light of the rather terrible visions we have seen already.