

**Chinese Martyrs Catholic Church**  
**Bible Sharing Program 2023-24**  
**Session #7: The First Four Trumpets – Natural Disasters**  
**(Rev 8)**

CSB = Ignatius Catholic Study Bible  
 CCSS = Cath Commentary on Sacred Scriptures  
 BSP04 = 2004-05 BSP notes SN = Special notes  
 NAB = New American Bible  
 CSSN = Catholic Scripture Study notes  
 LS = Dr. Hahn's Lamb's Supper

<p><b>A</b></p>	<p><b><u>Overview</u></b></p> <ul style="list-style-type: none"> <li>Concerning the evil power that resists God's holy will, God uses the seven trumpets with sevenfold judgment. They are judged by the three cycles of seven chastisements: seven seals, seven trumpets and seven bowls; each wreaking havoc more severe than the previous one.</li> <li>The events that follow the first four trumpets depict human sufferings and grave disruptions of nature.</li> </ul>	<p>8:1-13</p> <p>CSB p 503</p> <p>CCSS p 152</p>	<p>Lv 26:3-4, 14-15, 18, 21, 24</p>
<p><b>B</b></p>	<p><b><u>The Seventh Seal Brings a Half Hour of Silence</u></b></p> <ul style="list-style-type: none"> <li>The silence signals readers to get ready for what will happen next. It can also be seen as a liturgical silence that precedes God's imminent judgment. In this verse, the four trumpets heralding God's judgment commence after the incense of the angels and the prayers of God's holy people.</li> <li>The imagery of the trumpet in OT is a symbol of the worship of God, warning, and judgment. In Revelation, the trumpet announces God's imminent judgment of the powers that resist God. In OT, this power is represented by Sodom, Egypt, Babylon, and Jericho. The trumpet blast signifies the judgment of Jerusalem, the new Jericho and Egypt.</li> </ul>	<p>8:1</p> <p>CCSS, CSB        Lk 1:8-10        Hab 2:20, Zp 1:7</p> <p>CCSS NB 4/5, 6</p> <p>11:8, 14:8</p>	<p>Nb 10:1-7        Ezk 33:3        Joel 2:1        Joshua 6:16</p>
<p><b>C</b></p>	<p><b><u>The God Censer and the Prayers of God's People</u></b></p> <ul style="list-style-type: none"> <li>"And I saw that the seven angels who stood before God were given seven trumpets. [ ... ] Another angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne" – this portrays the liturgical worship of God that instructs the worship of all holy people on earth in unity with all the saints and angels in heaven, through prayers and liturgy, opposing all evil and injustice. This spiritual battle involves the entire Church, the entire mystical body of Christ; a battle in which we are all participants already.</li> </ul>	<p>8:2-6</p> <p>BSP 04 #4E</p> <p>1Cor 12:26        Ps 66:13-15</p>	

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	<ul style="list-style-type: none"> <li>When we pray, “thy kingdom come, thy will be done on earth”, we are pleading for God’s judgment upon those who persist in evil and injustice. Our prayers and liturgy prompt the angel who “took the censer, filled it with burning coals from the altar, and hurled it down to the earth. There were peals of thunder, rumblings, flashes of lightning, and an earthquake”; signifying God’s response.</li> </ul>	<p>CCSS          Ex 19:16-18,          Rev 4:5, 11:19,          16:18-21</p>	<p>Ezk 10:1-7</p>
<p><b>D</b></p>	<p><b><u>The First Four Trumpets and Foretelling of the Other Three Catastrophes</u></b></p> <ul style="list-style-type: none"> <li>The systematic and orderly appearance of natural disasters reveals that it is God who is in charge of everything. God’s judgments strike the natural order on which human life depends: the land, sea, springs and rivers, and sky.</li> <li>The severity of the judgments that follow the first four trumpet blasts all involve natural disasters has been progressively increased from “one-quarter” to “one-third”.</li> <li>The disasters brought by the four trumpet blasts, including hail, water turned to blood, the pollution of drinking water, and supernatural darkness, recall God’s judgments against Jericho and Egypt in the OT; both were oppressors of the God’s chosen people who were barriers to the fulfillment of God’s plan. See B2: Jerusalem is the new Jericho.</li> <li>“A large star burning like a torch. It fell ...”, the sun, the moon, and the stars were struck: “a third of them became dark. The day lost its light a third of the time, as did the night”. This portrays the scene about the last day as prophesized by Jesus. Similar disasters happened multiple times throughout history. These can be interpreted as God’s warnings and opportunities for us to repent. The scenarios are getting progressively more terrifying until the last day.</li> </ul>	<p>8:7-13</p> <p>CCSS</p> <p>CCSS, 6:8</p> <p>CCSS,          CCSSN B4/5, 6</p> <p>Mk 13:24-25</p> <p>CCSS p 160, 9:20-21</p>	<p>Joshua 6, Ex 7-10</p>

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Special Notes:

1. “The great distress” of 7:14 alludes to a prophecy in the book of Daniel about “a time unsurpassed in distress”. This period will last “for a time, two times, and half a time” (Dn 7:25, 12:7). In Revelation, these periods are referred to as “forty-two months” (11:2); “one thousand two hundred and sixty days” (11:3, 12:6); “one year, two years, and half a year” (12:14; “forty-two months” (13:5). “3.5” represents half of the perfection and entirety of “7”, signalling that all these temporary trials have been allowed by God. This can also be seen as the Church’s ultimate trial throughout her entire history (12:6). This is also the Church’s most important trial before the Last Day.