

**expound base on Rev 8:2 ; vs 3 who was that another Angel; vs 6 who were the seven angels, the prayers of the saints are they from tribulation period, from Messianic Jewish Perspective,**

### **1.1. The Identity of the "Another Angel" (Verse 3)**

In Revelation 8:3, John sees "**another angel**" come and stand at the altar, holding a golden censer and offering incense with the prayers of the saints. From a Messianic Jewish perspective, there are two primary schools of thought regarding this angel's identity, both deeply rooted in Second Temple Jewish tradition and priestly liturgy.

**Position A: A High Ranking Priest-Angel (The Archangel Michael or Metatron)**

Many Messianic scholars identify this figure as a literal, high-ranking angel operating in a heavenly **priestly capacity**.

- **The Heavenly Kohen (Priest):** In Jewish apocalyptic literature (such as the *Testament of Dan* and the *Talmud* in tractate *Chagigah 12b*), the **Archangel Michael** is explicitly described as the heavenly High Priest who stands at the altar in the heavenly temple offering sacrifices and interceding for Israel.
- **The Liturgical Duty:** In Hebrew thought, angels are "ministering spirits" (*Ruachot Shareit*). Just as earthly priests carried out the *Avodah* (Temple service), this angel is tasked with the liturgical duty of taking the prayers of the suffering community and presenting them to the Almighty.

## Position B: Yeshua (Jesus) Appearing in Angelic Form

Other Messianic commentators argue that this is **Yeshua Himself** appearing as the "Angel of the LORD" (*Malakh YHWH*), a familiar figure throughout the Tanakh (Genesis 22, Exodus 3).

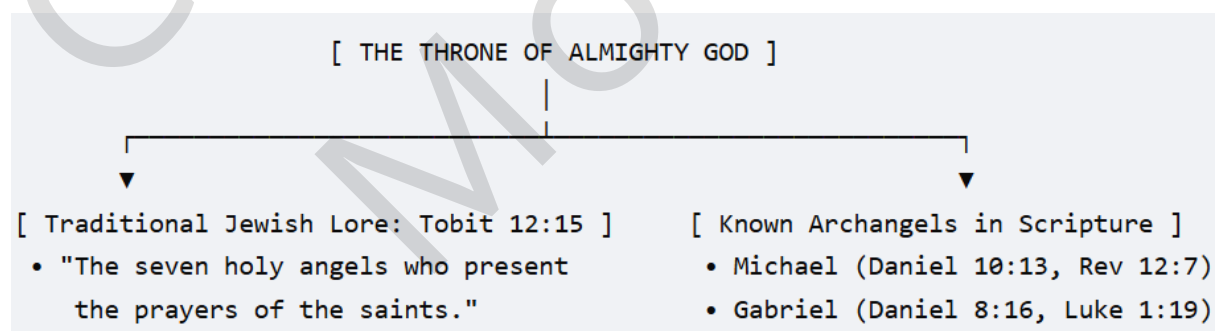
- **The Ultimate Intercessor:** The text states this angel was given much incense to offer *with* the prayers of all the saints. In Messianic theology (especially Hebrews 7–8), **Yeshua is the only Mediator** and Great High Priest whose personal merit can make human prayers acceptable to God.
- **The Golden Censer:** The unique access to the Golden Altar of Incense—and the authority to throw the fiery coals of judgment directly to the earth—mirrors

the sovereign divine authority belonging uniquely to the Messiah.

## 1.2. 2. The Identity of the "Seven Angels" (Verses 2 & 6)

Revelation 8:2 states: "*And I saw the **seven angels who stand before God**, and seven trumpets were given to them.*"

In Hebraic thought, these are not random or anonymous angels. They are a specific, elite class of celestial beings known in Second Temple Jewish literature as the **Angels of the Presence** (*Malachei HaPanim*).



## The Second Temple Textual Clue

The phrasing John uses is a direct linguistic match to **Tobit 12:15**, an ancient Jewish text from the Second Temple period, which reads: *"I am Raphael, one of the **seven holy angels who report the prayers of the saints** and who enter into the presence of the glory of the Holy One."*

### **Their Prophetic Role**

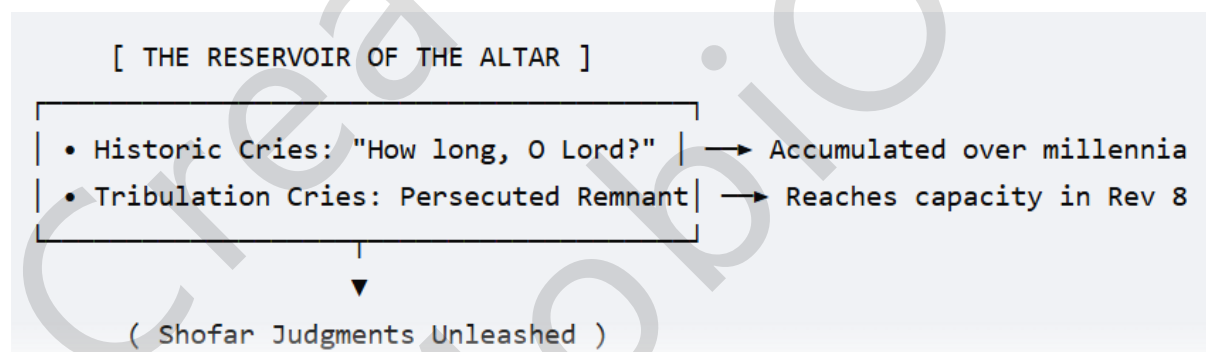
In the book of **Daniel** and **Enoch** literature, these seven archangels (traditionally named ***Michael, Gabriel, Raphael, Uriel, Raguel, Saraqael, and Remiel***) are entrusted with the highest execution of God's global decrees. Gabriel explicitly introduces himself in **Luke 1:19** as the one *"who stands in the presence of God."*

By giving the **seven trumpets (shofarot)** to these specific seven angels, God is signaling that the absolute highest administrative

powers of heaven are being deployed to execute covenant judgment on the earth.

### 1.3. The Prayers of the Saints: Are They From the Tribulation Period?

From a Messianic Jewish perspective, the answer is **yes, but not exclusively**. The incense represents a cumulative, historic reservoir of prayers that reaches its boiling point during the Tribulation period.



### The Immediate Source: The Tribulation Saints

The context of Revelation 6:9–11 (the Fifth Seal) shows the **souls of the martyred saints** under the altar crying out with a loud voice:

*"**How long**, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"* They are told to rest a little longer until the full number of their fellow servants is complete.

In Revelation 8, that time has arrived. The prayers rising from the censer include the agonizing cries of the **Tribulation saints**—both the **Jewish remnant** (the 144,000) and the **global multi-ethnic multitude**—who are facing unparalleled economic, physical, and political persecution under the anti-Messiah.

### **The Cumulative Source: The Historic Prayers of Israel**

Messianic theology also views this as the accumulation of *all* righteous prayers throughout history.

- Every time a Jewish person over the last 3,000 years prayed the ***Amidah*** (the

standing prayer) asking God to "*break the power of the wicked*" and "*restore Jerusalem,*" those prayers were stored in the heavenly Tabernacle.

- Every **cry of the martyrs** from the Babylonian exile, the Maccabean revolt, the Roman destruction of Jerusalem, and modern atrocities are gathered into this golden censer.

## **The Law of Inversion**

In Revelation 8:5, the angel takes the censer, fills it with fire from the altar, and throws it to the earth. This is a profound spiritual law: **unanswered prayers for justice do not evaporate; they turn into judgment.** The very prayers that the wicked tried to silence by killing the saints become the direct spiritual catalyst that triggers the cosmic destruction of the pagan world.

As we analyze this intense courtroom scene in heaven:

- Explore how the **throwing of the censer's fire** matches Ezekiel's vision of the coals of fire scattered over Jerusalem (Ezekiel 10).
- Examine the **prophetic role of the Archangel Michael** as the specific protector of Israel during the Tribulation (Daniel 12:1).
- Discuss the **Hebraic concept of the "Treasury of Prayers"** found in ancient rabbinic midrash.

### **1.1. The Fire of the Censer and Ezekiel's Coals of Fire**

The action in Revelation 8:5—where the angel fills the censer with fire from the altar and casts it to the earth—is a direct thematic replication of **Ezekiel Chapter 10**. Both

passages present a terrifying reality: **the very fire meant for atonement inside the sanctuary is converted into an instrument of destruction against the rebellious.**

[ Ezekiel 10:2 ] —> "Fill your hands with coals of fire... and scatter them over the city."

[ Rev 8:5 ] —> "Filled it with fire from the altar and threw it to the earth."

## **The Ezekiel Paradigm (Ezekiel 10:1–7)**

In Ezekiel's vision, the *Shechinah* (Divine Glory) is preparing to depart from the defiled First Temple. God commands a man clothed in linen (a priestly angelic figure) to go between the spinning wheels beneath the cherubim, **take handfuls of burning coals from the holy altar, and scatter them over the city of Jerusalem.**

- **The Inversion of Holiness:** Usually, altar coals were handled with extreme care by priests to burn incense for purification. Scattering them raw over the city signified that Jerusalem had become spiritually

identical to Sodom and Gomorrah. The holy fire was now a consuming judgment against covenant unfaithfulness.

## **The Revelation Fulfillment**

John uses this exact prophetic template, but expands the geographic scope. In Ezekiel, the fire targets unfaithful *Jerusalem*. In Revelation 8, the fire is thrown "**to the earth**" (*eis tēn gēn*), targeting the unfaithful *nations* and the global empire of the anti-Messiah.

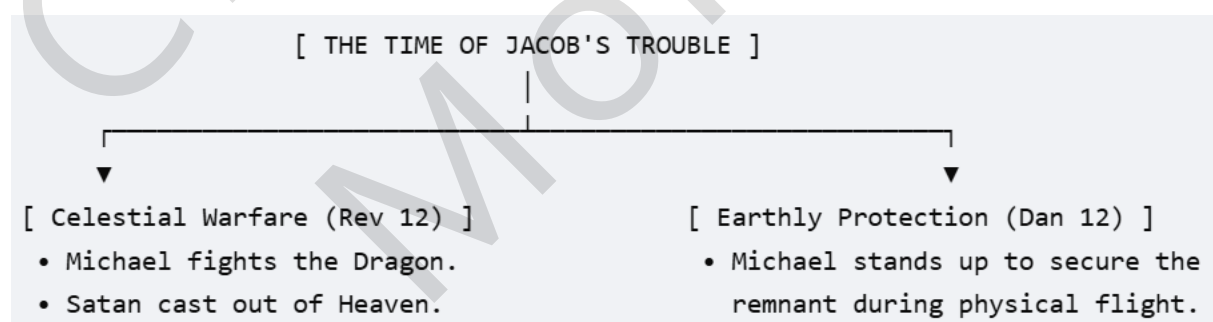
By taking fire directly from the **Altar of Incense**—the very place where the prayers of the saints were just offered—God demonstrates that the impending *shofar* plagues are not random environmental disasters. They are the legal, holy, and direct response of the Heavenly Tabernacle to the earth's wickedness.

## 1.2. The Archangel Michael: Protector of Israel in the Tribulation

In **Daniel 12:1**, the prophet receives a specific blueprint regarding the end-time crisis:

*"At that time **Michael** shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was... And at that time your people shall be delivered."*

From a Messianic Jewish perspective, Michael's role as the **Guardian of Israel (*Sar Yisrael*)** is crucial to navigating the cosmic warfare detailed in Revelation.



### The Cosmic Eviction (Revelation 12:7–9)

Michael's primary task during the Tribulation is an act of celestial military enforcement.

John records: "*War broke out in heaven: **Michael and his angels fought with the dragon.***"

- Up until this midpoint of the Tribulation, Satan has access to the heavenly court to act as the **Prosecuting Attorney (HaSatan)**, accusing the believers day and night (Rev 12:10).
- Michael, acting as the *Defense Attorney* and Chief Commander of God's armies, physically evicts Satan from the heavenly realm.

### **The Earthly Result: "Standing Up"**

In Biblical Hebrew, the phrase "to stand up" (*Amidah*) means to **arise for official military or legal intervention**. When Michael "stands up" in heaven, it triggers the intense 3.5-year

period known as the Great Tribulation or the **"Time of Jacob's Trouble"** (Jeremiah 30:7).

Because Satan is cast down to earth with great wrath, he immediately attempts to destroy the Jewish woman (Israel). However, Michael's spiritual covering ensures that the remnant is miraculously preserved and delivered in the wilderness.

### **1.3. The Hebraic Concept of the "Treasury of Prayers"**

To fully comprehend why the prayers of the saints in Revelation 8 are described as being pooled together in a golden censer, one must examine the ancient **Hebraic understanding of prayer accumulation** found in Rabbinic Midrash and Second Temple literature.

[ THE HEAVENLY TIPPING POINT ]

- |                                         |                                     |
|-----------------------------------------|-------------------------------------|
| • Prayer Chamber / Treasury (*Otzar*)   | → Each prayer is a structural brick |
| • Woven into Crowns / Packed in Censors | → Stored until structural capacity  |

▼  
( The Torrent of Judgment )

## The *Otzar* (Treasury) of Prayers

Ancient Jewish theology does not view prayers as transient soundwaves that dissipate. Instead, prayers are treated as **substantive, physical items** stored in the heavenly realm.

- According to the Midrash (*Exodus Rabbah* 21:4), there is an angel named **Sandalphon** who stands in heaven, gathers the prayers of Israel from all the synagogues, and literally weaves them into **regal crowns** for the head of the Almighty.
- Similarly, *Deuteronomy Rabbah* 2:12 speaks of an "**Otzar**" (**Treasury**) of prayers under the Throne of Glory. Prayers for

justice, vindication, and redemption are systematically stored in this celestial treasury until they reach a designated capacity.

## **The Law of Critical Mass**

This Hebraic concept beautifully illuminates Revelation 8. The prayers of the saints are not answered instantly because God is waiting for a **holy tipping point**.

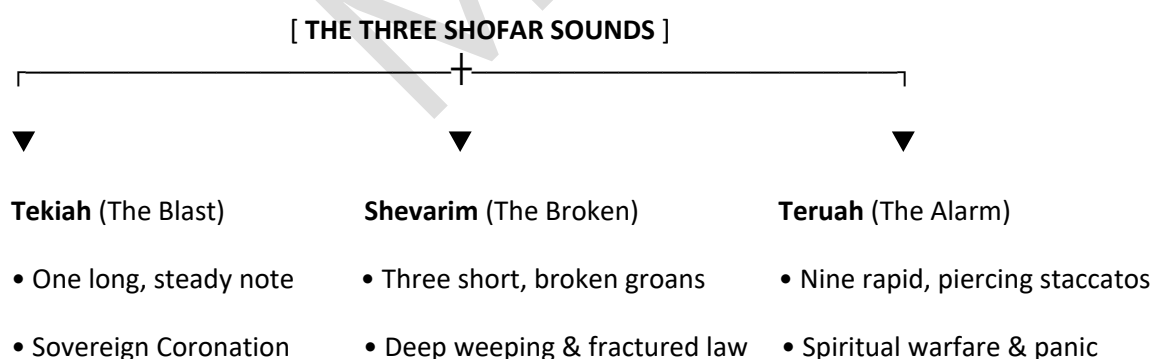
The censer must be filled completely. Every single tear, every cry of "*How long, O Lord?*" from the martyrs, and every modern plea for the return of the Messiah acts like liquid filling a vessel. In Revelation 8:3–5, the golden censer finally reaches **maximum structural capacity**. The angel tips the overflowing vessel over, pouring the concentrated, historical weight of those accumulated

prayers back onto the earth as a torrent of righteous judgment.

## 1.1. The Hebraic Meaning of the Shofar Blasts and End-Time Warnings

In Jewish tradition, the *shofar* (ram's horn) is not blown randomly. During *Rosh Hashanah* (The Feast of Trumpets) and seasons of repentance, it is blown in **three distinct, technical patterns**, each carrying a specific spiritual meaning.

When the seven angels sound their trumpets in Revelation 8–11, a first-century Jewish reader would immediately map these plagues to the traditional sounds of the **Tekiah, Shevarim, and Teruah**.



## Tekiah (The Kingly Blast)

- **The Sound:** One long, straight, unbroken note.
- **The Meaning:** The *Tekiah* is the sound of **sovereign coronation, triumph, and assembly**. It announces that the King is entering the camp or ascending His throne.
- **End-Time Link:** This maps perfectly to the **Seventh Shofar** (Rev 11:15). When the final trumpet sounds, the long, triumphant note of the *Tekiah* fills the heavens, legally announcing that "*the kingdom of the world has become the kingdom of our Lord and His Messiah.*"

## Shevarim (The Broken Groan)

- **The Sound:** Three medium, broken, sighing notes that sound like a person sobbing or groaning in deep distress.

- **The Meaning:** *Shevarim* literally means "**broken.**" It represents a heart broken by sin, a fractured creation under the curse, and the heavy groaning of humanity under divine discipline.
- **End-Time Link:** This corresponds to the **First Four Shofars** (Rev 8), which systematically fracture and break down one-third of the earth, sea, fresh waters, and sky. The natural world literally groans like a broken vessel as God strips away human security to provoke repentance.

## **Teruah (The Alarm of War)**

- **The Sound:** Nine rapid, piercing, staccato blasts. It sounds like an urgent, frantic alarm.
- **The Meaning:** The *Teruah* is the explicit **battle cry or emergency alarm**. Numbers 10:9 states that when Israel goes to war

against an oppressor, they must blow a *Teruah* to be remembered before the Lord.

- **End-Time Link:** This directly activates the **Three Woes / Last Three Shofars** (Rev 9–11). The rapid, terrifying *Teruah* staccato blast signals that cosmic, supernatural warfare has officially broken out on earth, unleashing demonic armies from the Abyss and the Euphrates.

## 1.2. The Mighty Angel (Rev 10) vs. The Angel of the Covenant (Malachi 3)

In Revelation 10:1–3, John sees a "**mighty angel**" descending from heaven, clothed with a cloud, a rainbow over his head, a face like the sun, feet like pillars of fire, and holding a little open scroll. From a Messianic perspective, this figure bears an unmistakable

## prophetic correlation to the **Angel of the Covenant** in Malachi 3:1.

[ Malachi 3:1 ] —► "The Lord whom you seek... the Angel of the Covenant in whom you delight, behold, He is coming!"

[ Rev 10:1-3 ] —► Mighty Angel with a cloud, rainbow, face like the sun, roaring like a lion.

### **The Descriptive Match**

The imagery John uses to describe this "mighty angel" does not match standard created angels. Instead, it mirrors the **Shechinah descriptions of God Himself:**

- **Clothed with a Cloud:** Throughout the Torah, God travels, speaks, and cloaks Himself in a cloud (Exodus 19:9, Leviticus 16:2).
- **The Rainbow:** This is the exact signature of the divine throne room seen by Ezekiel (Ezekiel 1:28) and John (Revelation 4:3), signifying God's Noahic covenant faithfulness.

- **Face Like the Sun / Feet Like Fire:** This is an exact replication of the glorified description of **Yeshua** in Revelation 1:15–16.

## **The Malachi 3 Fulfillment**

Malachi 3:1 prophesied: *"The Lord whom you seek will suddenly come to His temple; and the **Angel (Messenger) of the Covenant** in whom you delight, behold, He is coming."*

In Biblical Hebrew, *Malakh* can mean a celestial angel or a divine messenger. In Revelation 10, Yeshua appears in this historic *Malakh YHWH* (Angel of the LORD) form.

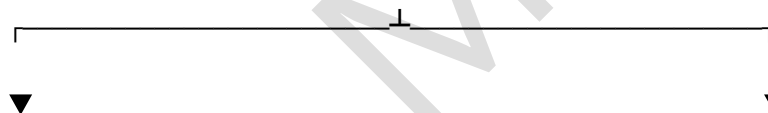
- He places His feet on the sea and land, legally claiming the earth.
- He cries out with a loud voice **"like a lion roaring"** (Rev 10:3), which directly fulfills Joel 3:16 (*"The LORD roars from Zion"*).

- He holds the open scroll because He has successfully broken its seals. He is acting as the ultimate Messenger of the Covenant, stepping down to physically enforce the terms of that covenant upon a rebellious planet.

### 1.3. Transition to a New Theological Chapter: Isaiah Chapter 63

To continue this study through a Messianic Jewish lens, let us pivot to a vital foundational text that provides the "backstory" to the climatic combat scenes later in Revelation:  
**Isaiah Chapter 63:1–6.**

#### [ THE APOCALYPTIC BLOODLINE ]



[ Isaiah 63:1–3 ]

- Warrior coming from Edom/Bozrah.
- Garments are stained deep crimson red.
- "I have trodden the winepress alone."

[ Revelation 19:13–15 ]

- Messiah returns to earth.
- Clothed in a robe dipped in blood.
- "He treads the winepress of the fierce wrath of God."

## **The Prophetic Question (Isaiah 63:1–2)**

The prophet Isaiah looks toward the south and sees a terrifying, magnificent figure marching toward Jerusalem. He asks: *"Who is this who comes from Edom, with dyed garments from Bozrah... traveling in the greatness of His strength?"* The Warrior answers: *"I who speak in righteousness, mighty to save."* Isaiah then asks: *"Why is Your apparel red, and Your garments like one who treads in the winepress?"*

## **The Winepress of Wrath (Isaiah 63:3)**

The Warrior responds: **"I have trodden the winepress alone... I trod them in my anger and trampled them in my wrath; their lifeblood splattered on my garments, and I stained all my apparel."**

## **The Revelation 19 Connection**

Western traditions often interpret Jesus's blood-stained robe as a symbol of His own blood shed at the cross. However, reading this through the lens of Isaiah 63 reveals a far more intense reality.

When Yeshua returns in Revelation 19:13, He is wrapped in a robe **dipped in the blood of His enemies**. Revelation 19:15 explicitly quotes Isaiah: "**He will tread the winepress of the fury of the wrath of God the Almighty.**"

- **Bozrah** was the ancient capital of Edom, Israel's historic archenemy. In Hebrew, *Bozrah* literally means "**grape-gathering**" or "**fortress.**"
- God uses this geographic wordplay to show that the final battle is a literal "grape-stomping" harvest of judgment. The blood on Messiah's clothes is the physical consequence of Him destroying

the anti-Messianic armies to defend and  
liberate the remnant of Israel.

We have successfully connected the shofar  
liturgy, the Angel of the Covenant, and the  
winepress of Isaiah!

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