

Revelation 7-9

...the seventh seal...

...σφραγίδα τὴν ἑβδόμην...

Chapter 7 Outline:

- I. THE SEALING OF THE 144,000, vv. 1-8
- II. THE TRIBULATION SAINTS WORSHIP BEFORE THE THRONE, vv. 9-17

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Chapter 7:

In Chapter six we saw the beginning of God's judgement on the earth and the tribulation period. We have looked at six of the seven seal judgments which are to come upon the earth.

I. THE SEALING OF THE 144,000, vv. 1-8

A. Brief Intro:

1. This chapter is a parenthesis in-between the 6th seal and the 7th seal. It really answers the question that has been asked in chapter 6 verse 17, "who shall be able to stand?"
2. This chapter is a very important chapter to understand because it deals with the 144,000 Jews, twelve-thousand from each of the twelve tribes of Israel which will be sealed and protected as God's ministers during the tribulation period. What is here should be seen as something to be literally fulfilled in the future.
3. God has always had a plan for His people Israel, and He has not cast them off entirely. God's plan, in short, for the people of Israel goes as follows...
 - a) God choose the people of Israel to be the people through whom would come the Messiah. This was their primary purpose.
 - b) When the Messiah came (who was their own Messiah) they rejected Him and for doing so God temporarily set the Jews aside as His special nation to then work out His divine purposes with the rest of the nations of the world.
 - c) Because of Israel's stubbornness and rebelliousness they have been blinded to see their very own Messiah and the Bible tells us that this blindness would be a "blindness in part... until the fulness of the Gentiles be come in. (Romans 11:25)"
 - d) It is important to see that, God, in setting His chosen people aside, has not completely cast off Israel but promised that He would one day work among them again as His special and peculiar people. He would bring them back into the covenant which he originally made with their forefathers Abraham, Isaac, and Jacob.
 - e) In Revelation the seventieth week of Daniel's prophecy which was to be accomplished on the people of Israel is being fulfilled. So God's involvement with the people of Israel plays a huge role in the purpose of

the tribulation period happening on earth.

- f) Here in chapter seven the people of Israel are brought back into focus when God seals (before any cataclysmic judgment is poured out) 144,000 Jews to be His ministers on earth during this time of tribulation.
- g) These are Jews, natural descendants of Abraham, Isaac, and Jacob! Not people that represent the church. 144,000 means 144,000 and 12,000 from each of the twelve tribes means 12,000 from each of the twelve tribes and the phrase “of the children of Israel” mean the children of Israel. People that see the 144,000 as the church also put the church in the middle of the tribulation period. But there is no good reason to think that out of the 29 times the tribes of Israel are listed through the Bible that this time in Revelation the list would refer to someone other than the children of Israel. No where in the Bible does the phrase “the children of Israel” refer to anyone else other than the children of Israel. Therefore we should by no means think any different here.

B. “...the four corners of the earth...” v.1

1. This is not saying that the earth is square. The four points of the compass is being referred to here.
2. “This verse has long been derided as reflecting a naive “pre-scientific” concept of earth structure, one that supposedly viewed the earth as flat with four corners. However it is the same word (Greek *gonia*) which is translated “four quarters” of the earth in Revelation 20:8. In terms of modern technology, it is essentially equivalent to what a mariner or geologist would call the four quadrants of the compass, or the four directions. This is evident also from the mention of the “four winds” which, in common usage, would of course be the north, west, south, and east winds.”¹
3. These angels are standing over the four quadrants of the earth and for the moment they are told to refrain from carrying out judgment until God seals his servants. This judgment that they were holding back was to be carried out through using the four winds of the earth. Only four of these mighty angels are powerful enough to shut off the “mighty engine” which circulates the atmosphere.

C. “...the four winds of the earth...”

1. “The circulation of the atmosphere is a mighty engine, driven by energy from the sun and the earth’s rotation. The tremendous powers involved in this operation become especially obvious when they are displayed in the form of

¹ Henry Morris, The Revelation Record, p.126

great hurricanes and blizzards and tornadoes. These winds of the earth make life possible on earth through the hydrologic cycle, transporting waters inland from the ocean with which to water the earth. Yet the angels—only four of them—had turned off this gigantic engine.”²

- a) Verses like this should bring us great comfort knowing that God has appointed the angels to be “ministering spirits, sent forth to minister for them who shall be heirs of salvation...” (Hebrews 1:14) Jesus himself spoke of not despising “one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.” (Matthew 18:10) With such tremendous power being displayed who would dare challenge that statement made by our Lord?
2. Now, in the book of Daniel chapter 7 verse 2 it says, “Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.” Here they are called the four winds of the earth, so a little different than in Revelation. In Daniel 7 it is describing political change that takes place and four beast kingdoms coming to the floor through a series of spiritual judgments. Here in Revelation these winds are speaking of actual winds which will upset the world's hydrologic system in God's judgment over the earth.
3. For the meantime there was a great calm over the earth as these angels withheld the wind from blowing gusting down God's wrath. Just as we say today during a lull in wind circulation prior to a storm, it's “the calm before the storm.”

D. “And I saw another angel ascending from the east...” v. 2

1. When did this angel arise to seal the servants of the Lord? Before or during the great tribulation period?
 - a) Perhaps this looks back to before the opening of at least the 5th seal. It is clearly mentioned that these angels could not judge the earth nor the waters of the earth until these servants of God would be sealed. Therefore it is most likely that before the great cataclysmic judgment recorded at the end of chapter 6 these were sealed.
2. We don't know who this angel is though some have suggested it to be Christ Himself but that is merely conjecture.

² Henry Morris, The Revelation Record, p. 126

- E. "...having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, *till we have sealed the servants of our God in their foreheads.*" vv. 2-3
1. This angel, and others with him (which is meant by the word "we"), were called to go forward with the seal of the living God and seal the servants of God in their foreheads.
 2. The Holy Spirit is the seal of every born again believer.
 - a) 2 Corinthians 1:22 says, "Who hath also sealed us, and given the earnest of the Spirit in our hearts."
 - b) And in Ephesians 1:13,14 it says, "In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory..." and in 4:30 "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."
 3. These 144,000 Jews were sealed already in this way at the point of conversion. These obviously were saved within the tribulation period. Though the presence of the church was absent the Word of God (The Bible), christian literature, and the rapture of the church would have proclaimed loudly the gospel of Jesus Christ to these Jews resulting in their salvation thus being sealed with the Spirit of God.
 - a) The *presence* of the Holy Spirit in the world during the tribulation period does not contradict the mentioning of being taken out of the way during the tribulation in 2 Thessalonians 2:7.
 - b) The Spirit of God will be taken "out of the way" as a restraining force against evil in the world at the rapture of the Church. That the Holy Spirit is currently restraining evil through the church does not mean that when the church is raptured prior to the tribulation period He will not be present at all thereafter. He will always be present and that is only in keeping with His omnipresence. The only difference will be in the way He works in the world after the rapture. He will be, in relation to His workings in this world, as it was prior to the day of Pentecost.
 4. But the sealing which takes place here is not the sealing of salvation but that of another kind. A protective seal which guarantees the safety of these 144,000 as they minister during a time when normally for ministering one would be killed.

5. These ministers during the great tribulation period are clearly Jewish, as they are made up of twelve-thousand out of each tribe of the nation of Israel. They will be kept safe from the time of judgement that is to be poured out upon the whole earth.

a) There were those in the past that roared through judgment but were kept from harm's way in the time of judgment. Several examples of this are Noah in the ark while the rest of the world were under the waters of God, and the people of Israel in Goshen while God's plagues were devastating the land of Egypt.

b) A very interesting example of this is found in Ezekiel 9:3-7 which says, "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which [had] the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old [and] young, both maids, and little children, and women: but come not near any man upon whom [is] the mark; and begin at my sanctuary. Then they began at the ancient men which [were] before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city."

F. "...Judah...Reuben...Gad...Asher...Naphtali... Manasseh...Simeon...Levi... Issachar...Zebulun...Joseph...Benjamin..." vv. 4-8

1. This sealing of the 144,000 is in contrast to the seal or the mark of the beast. The seal upon God's servants will spare them *from* judgment while the mark of the beast will guarantee a sure place *in* judgement.

2. These are the twelve that are listed. But where is Ephraim and Dan?

a) Ephraim and Manasseh were actually half tribes both being sons of Joseph. The northern kingdom was often called Ephraim because it was the dominant tribe amongst the ten that made up the northern kingdom. Joseph is mentioned as representing Ephraim perhaps.

b) Some think that from Dan will come the false prophet who will lead the world in worship of the anti christ because of the prophecy of Jacob in Genesis 49:17 which says, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." There is no hard proof of this interpretation but it could be a possibility. But Dan was the first tribe to go into idolatry and lead the

nation into it as well.

- c) Perhaps both are simply omitted because of Idolatry. In 1 Kings 12:25-30 and in 2 Kings 10:29 we see there the sin of Dan and Bethel. Bethel being on the border of Benjamin and Ephraim was within Ephraim's territory. Dan obviously was guilty of housing one of the two golden calves after which the Israelites went a whoring. These calves were erected by king Jeroboam the son of Nebat.
- d) Dan eventually is brought back into the number of the twelve tribes in Ezekiel 48:1 in the dividing of the land in the millennial kingdom. He is mentioned first in that listing.

II. THE TRIBULATION SAINTS WORSHIP BEFORE THE THRONE, vv 9-17

- A. Multitudes of people will come to Jesus during this last period of Judgment that is to come upon the earth.
- B. This group of tribulation saints is different from the first group mentioned in chapter six under the altar in heaven in that these don't cry anymore for the Lord to avenge and judge on their behalf.

Chapter 8:

I. THE OPENING OF THE SEVENTH SEAL, vv. 1

The opening of this chapter takes us into the opening of the seventh and final of the seal judgments. This seal is most unlike all the others in that forth from it flows the rest of the judgments of God described within the book of Revelation until the second coming of Christ.

A. "...there was silence in heaven about the space of half an hour." v.1

1. The silence which occurs in heaven speaks very loudly. This is that same silence which can be experienced in a courtroom moments before a condemning verdict to a guilty criminal is given. It is "the calm before the storm," and just as all "calms before storms" are eerie, this calm or silence would be the eeriest of all.
2. Note that there is here a mention of a half hour in heaven. What about time in heaven?

II. THE SEVEN ANGLES AND SEVEN TRUMPETS INTRODUCED, vv 2-6

A. "And I saw the seven angels which stood before God; and to them were given seven trumpets." v.2

1. Out of this seventh seal comes the seven trumpets which we will now see are given unto seven specific angels. These angels were chosen of the millions there where to choose from and that indicates to us that these seven had a special place of prominence with the Lord.
2. These seven angels are in fact angels and not the seven Spirits of God mentioned back in Revelation 5:6. Isaiah 11:1-2 describes to us the sevenfold character of the Spirit of God and that is what's being mentioned in the fifth chapter of Revelation.
3. The angels are now given seven trumpets and one by one each angel with his respective trumpet will begin to sound out the judgments and wrath of almighty God.
 - a) Trumpets in the Bible are used for various reasons. They were used in "various phases of Israel's economy. They were sounded at times of public assembly, used to direct soldiers in war, and to signal important events on the calendar. Trumpets were used on the occasion of the giving of the law, were sounded on the first of the month, and served to announce

almost every important occasion (cf. Exodus 19:19; Lev. 23:24; Num. 10:2-10; Joel 2:1).”³

B. “And another angel came and stood at the altar, having a golden censer;” v.3

1. This other angel that appears is either simply another angel or it is Jesus Christ Himself.
 - a) It could be Jesus in that here we see this “angel” performing a priestly function in the offering up of incense mingled with the prayers of the saints before the altar of God. This priestly function is not a function for angels. That this could be Jesus appearing as the angel of the Lord is not a foreign concept to the Bible. “Christ appeared in the Old Testament frequently as the angel of Jehovah [and this would lend] further support to this point of view (cf. Gen. 16:7; Exodus 3:2; Num. 22:22; Judges 2:1; 1 Kings 19:7; Ps. 34:7; Isa. 37:36).”⁴
 - b) It could simply be an angel given the fact that word for “another” is a greek word which means another of the same kind. There are actually two greek words for the word “another”. One is *heteros* i.e. one not of the same nature, form, class, or kind and therefore different altogether. This word is not used here which if that angel were Jesus one would think that this word would have been used to differentiate between the nature of the angels and the nature of Christ. The word used here however, is *allos* which as stated above means another of the same kind.
 - c) Either way we can’t know for certain.

C. “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.” v.3

1. Incense in the Bible are symbolic of prayers. At the altar of incense in the tabernacle and in the temple incense were burning continually to speak of the never ceasing petitions of God’s people rising up to Him. The fact that God choose incense to represent prayer tells us that he delights in our prayers. Just as someone would delight in a sweet and beautiful fragrance from a rose or the cool and fresh autumn air so too (but much more) does God delight in the prayers of His people. That God delights in our prayers should tell us that He delights also in the prayer offerer! How could he delight in the prayer of someone He doesn’t personally accept or delight in in the first place.
2. The first altar in this verse is the brazen altar which would be the altar that was previously presented to us in the book of Revelation (see 6:9). And the

³ John F. Walvoord, The Revelation of Jesus Christ, p. 152

⁴ *ibid*

second is the altar of incense. The fire to burn the incense on the “golden” altar came from the brazen altar. “The officiating priest of the tabernacle or temple took the fire for his censer from the brazen altar, and then offered the incense upon the golden altar.”⁵

- D. “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.” v.5
1. The angel now takes this censer that had incense mingled with the prayers of the saints in it and adds fire from off the brazen altar to it and casts it down to the earth.
 2. The censer, with the incense burning and rising to God from it, stood as a long standing symbol of prayer. This however changes in this verse. As the angel casts this censer to the earth and judgments begin to roll out we see that it now stands as a symbol of Judgment.
 - a) The Lord heard the prayers of the martyred beneath the altar and promised to one day vindicate them by judging their persecutors (6:10). This censer being cast to the earth brings on the preambles (voices, thunderings, lightnings, and an earthquake) of the judgment which will take out, for the most part, their persecutors. So God is now responding to the the prayers of these that we saw under the altar back in chapter 6.
 - b) Also it is the fulfilling of all the prayers of every saint throughout time. The Lord himself taught us to pray, “Thy kingdom come. Thy will be done in earth, as [it is] in heaven (Matt. 6:10).” This is now what is happening! God’s kingdom is coming and He must dispossess the earth from man and man’s kingdom before setting up His on earth and these judgments act as agents accomplishing His will coming down upon earth. “Thy kingdom come, thy will be done.”
- E. “And the seven angels which had the seven trumpets prepared themselves to sound.” v. 6
1. The calm before the storm has been violently interrupted by the sounds of voices screaming or shouting, and thunderings clashing in the atmosphere, and lightnings flashing across the sky, with an earthquake that no doubt rendered the inhabitants of the earth as powerless. These all were sounds signaling the angels to get ready to blast the trumpets.

⁵ Marvin R. Vincent, *Vincent’s Word Studies in the New Testament*, p. 505

III. THE FIRST TRUMPET, v. 7

A. "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." v.7

1. There is absolutely no reason to make this judgment symbolic. This will actually take place, the hail, the fire, the blood, all of it.
2. A similar judgment was poured out upon the land of Egypt in the past.

"And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation." Exodus 9:23-24

3. The differences between the hail in Exodus and that of Revelation is that the latter will be world wide and not a local judgment and will be "mingled with blood."
4. This judgment designed to destroy one third of all trees and green grasses. Vegetation which we fight to protect and keep so earnestly will be a third completely and irreversibly destroyed. The creation which God has given to point us to His eternal power and Godhead has become a god in it of itself to man and thus God will take away this idol which man so often has been guilty of worshipping!
 - a) "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed [it] unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things... Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:18-23, 32.

IV. THE SECOND TRUMPET, v. 8

A. "...a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 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." v. 8

1. This verse tells us clearly that it was no an actual mountain that was cast into the sea yet it was "as it were" a mountain. Or it was some figure which was so huge in John's sight that it resembled a mountain. Perhaps this will be a meteorite or an astroid but it is impossible to know the exact nature of this "great mountain."
2. This fiery mass will crash down into the sea and the third part of the sea will become blood. Again we see a parallel between the judgments here and of those that happened in Egypt.
 - a) "And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to blood. And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." Exodus 7:20-21
3. The difference of course is that the judgment in Revelation will effect all the world (to some degree) through the death in the seas whereas the judgment in Egypt affected the river, the waters and the people only in Egypt.
4. Vegetation was killed in the first trumpet and sea life in the second. These two make up "the lowest and most basic components of many of the world's food chains, so their destruction must produce a domino effect on many higher forms of life."⁶
5. Along with the sea becoming blood we are told that one third of the creatures in the sea die and one third of all ships are destroyed. Many thousands of ships with there goods and people will be sunk to the depths of the sea in this second trumpet.
6. Though no human life is recorded as lost, we can conclude that some people of course will die in this event and the commerce of the ships that are sunk will be lost. This of course will have a very significant impact on the worlds economy and would send a very strong message to those on earth that there are harder times to come for those who remain in their rebellion against God.

⁶ Henry Morris, The Revelation Record, p. 148

V. THE THIRD TRUMPET, vv. 9-11

- A. "...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; 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." vv. 10-11
1. There again seems to be a parallel to an old testament passage. In Exodus 15:23-25 three were the waters of Marah. The people came to bitter waters and by casting the wood in the bitter waters they became sweet. Here the opposite happens, the waters are sweet and the "wormwood" cast in has a contaminating influence upon the water making them bitter.
 2. "In this case, the fragments of the star fall not only on the waters of the sea, but also on the rivers poisoning a third part of them as well. The deadly chemicals penetrate even to "the fountains of waters." The greek word for "fountain" also means "well" and is so translated in John 4:6, 14. It thus refers to the subterranean sources of water, received through springs and wells. Even these are contaminated by the effusions of this deadly projectile from outer space."⁷
 3. So far we see the earths vegetation and sea life devastated and now the worlds fresh water supply is so poisoned by this wormwood that it causes many men to die from drinking it. These things are severe and unimaginable and yet the worst is yet to come!

VI. THE FOURTH TRUMPET, v.12

- A. "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." v. 12
1. The word smitten in the greek is only used here in the entire new testament and it's etymology is uncertain.
 2. Here God grants the angels power to smite the sun so that a third part of it's brightness is taken. This also was the case with the stars.
 3. later we see the sun given strength again to judge the world. Revelation 16:8-9

⁷ Henry Morris, The Revelation Record, p. 149

VII. INTERLUDE, v.13

A. “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!” v. 13

1. Some argue that angel is eagle in the best greek manuscripts.

2. Three woes are cried out by this angle/eagle.

a) Woes in the Bible are very interesting. Isaiah, Matthew Revelation and Paul’s woe too.

(1) 1 Corinthians 9:16 “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”

Chapter 9

The first four trumpet judgments brought judgment upon the natural world. Those on earth were severely effected by all of the first four but mainly by the 3rd trumpet that was blown.

The trumpets are similar to the seal judgments in that the first four were mostly against the earth. However the last three of the seals and trumpets take on a more supernatural character.

“The first four seals and trumpets presented judgments directed against the earth. In the first four seals, these were the “four horsemen” bringing tyranny, war, famine, and death on the earth. In the first four trumpets, these were the ecological destruction of the vegetation, seas, fresh waters, and sky. The last three seals focused upon heaven: the cry of the martyrs, cosmic disturbances, and the heavenly prelude to the seven trumpets. But the last three trumpets will speak of hell, in terms of the demonic.”⁸

The trumpets thus far:

1. Hail and fire mingled with blood was cast upon the earth and $\frac{1}{3}$ of earth's vegetation was killed.
2. A great mountain that was burning was cast into the sea and $\frac{1}{3}$ of the sea became blood, $\frac{1}{3}$ of all sea creatures were killed and $\frac{1}{3}$ of ships in the sea were destroyed.
3. A great star named wormwood fell from heaven upon the rivers and upon the (subterranean) fountains of water making the water bitter and killing many that ingested this water.
4. $\frac{1}{3}$ of the sun, moon, and stars were smitten; “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 last chapter ends with three chilling woes . These woes shouted for the remaining trumpet judgments to come. The world has already been shaken to it's core due to the much judgment it has already received and yet there is greater wrath to be poured out and so the angel shouts out his triple woes.

⁸ David Guzik, Commentary on Revelation, taken from www.blueletterbible.org

I. THE FIFTH TRUMPET, vv. 1-12

From the 5th trumpet onward the judgments take are more supernatural in nature.

A. A fallen one with a key v. 1

“...and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.”

1. The **star** which falls from heaven is unlike the star named wormwood in chapter 8. That was literally at least a piece of a star or mass from the heavens which fell to the earth.
 - a) This particular “star” is said to be a “him” (... and to *him* was given the key of the bottomless pit...) which gives some sort of a personage to it.
 - b) It is not an uncommon thing in scripture that angels are referred to as stars.
 - (1) Job 38:7
“When the morning stars sang together, and all the sons of God shouted for joy?” This verse speaks of angels when it mentions the stars and the sons of God.”
 - (2) Isaiah 14:13
“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:” Lucifer speaking of being exalted above the other angels in heaven.
 - (3) Revelation 12:4
“And his tail drew the third part of the stars of heaven, and did cast them to the earth:” The third part of angels were cast to the earth. The word “stars” refers to angels.
 - (4) Revelation 1:16, 21
“¹⁶...And he had in his right hand seven stars: ...”
“²¹...The seven stars are the angels of the seven churches...” These angels, as we have already made note of, could be literal angels or pastors to the churches. Either way they speak of some sort of personage or personality. In this particular case in chapter one that personages is either an angel or a pastor.
 - c) If this “star” is indeed an angel, was a good angel or an evil angel? Who is this “star”?

- (1) The simple and most honest answer is that we don't know for sure.
- (2) The suggestions run wild. There are suggestions from the star being satan to the star being Jesus. Some say that he is evil some say that he is good. We really don't know
- (3) "In the context, this star is best seen as an angel; whether he is a good or bad angel depends on his relation to the angel of the bottomless pit in Revelation 9:11. If the angel of Revelation 9:1 one is the same as the angel of Revelation 9:11, it is an evil angel - perhaps Satan himself. If it is a different angel, it may be a good angel sent by God to open up this bottomless pit for the purposes of judgment." ⁹
- (4) Because this angel is fallen we lean towards calling him satan or some other evil angel. But because he has been given the key to open the bottomless pit we want to lean towards calling the angel good and only being sent by God to open the pit which release a terrible demonic judgment upon those dwelling on the earth.

2. The star **falls** from heaven

- a) The word "fall" is in the perfect tense. John did not see a star falling but he saw a star fallen. The falling has already happened and now John sees this star as already fallen to the earth.

- (1) Luke 10:18

"And he said unto them, I beheld Satan as lightning fall from heaven."

- (2) Isaiah 14:12

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

- b) This is a falling from the spiritual realm to earth and it has already taken place.
- c) We have no clue when this has taken place.

3. To this personality was given a key to the **bottomless pit**

- a) This is the abyss. It is spoken of seven times in the book of Revelation.
- b) Jesus when he was at Gadera cast out the legion of demons from the demoniac and before He did the demons pleaded with Him that "He would not command them to go out into the deep" (luke 8:31). The word for

⁹ David Guzik, Commentary on Revelation, taken from www.blueletterbible.org

“deep” in the greek is *abyssos* which is the same word as bottomless pit in the greek here in Revelation 9:1.

- c) Earlier on in His conversation with these demons they asked in fear if Jesus had come to torment them “before the time” (Matthew 8:29).
- d) It seems these demons knew their fate. That they would one day be judged and tormented in that judgment. But they also knew that it was not time for them to be judged and are fearful that the Lord had come upon them earlier than expected.
- e) That they ask if He had come early to torment them and then pleaded with Him that He would not cast them into the *abyssos*, tells us that perhaps this place (the bottomless pit, the deep, the abyss) is somehow a place of torment.
- f) Not only is this place a possible place of torment but “the *abyssos* is a prison for certain demons. This is probably the same place as this bottomless pit. More generally, this place is considered the realm of the dead, the same as Hades (Romans 10:7).”¹⁰
- g) “The bottomless pit (Gr. *Abyssos*) is the abode of demons according to Luke 8:31. The Greek word is found seven times in Revelation (9:1, 2, 11; 11:7; 17:8; 20:1, 3)...From these references, it may be concluded that the pit of the abyss is none other than the place of detention of wicked angels. It is here that Satan himself is confined for a thousand years during the reign of Christ on earth (20:1-3).”
- h) Some verses to consider:
 - (1) 1 Peter 3:18-19
“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison;”
 - (2) 2 Peter 2:4
“For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;”
 - (3) Jude 6
“And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness

¹⁰ David Guzik, Commentary on Revelation, Taken from www.blueletterbible.org

unto the judgment of the great day.”

(4) Isaiah 24:21-22

“And it shall come to pass in that day, [that] the LORD shall punish the host of the high ones [that are] on high, and the kings of the earth upon the earth. And they shall be gathered together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”

B. The demonic locusts and their mission v. 2-6

“And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [was] as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.” v. 2-6

1. It is important to remember that when we read through the book of Revelation that we make note of the comparison words or phrases that are used. The words “as” and “like” along with the phrase “like as” or “as it were” are comparison indicators. When these words are used the writer is trying to describe something he saw the best he can by comparing it to something that would perhaps resemble in some way the things that he saw. So when John speaks of the smoke coming out of the pit “as” the smoke of a great furnace, he didn’t mean for us to understand that the smoke of the pit actually will come forth out of a great furnace.
2. These obviously are not locusts as we know them. They are demonic entities that converge and attack the earth-dwellers during the time of the tribulation as hordes of locusts would swarm and come upon a crop to destroy it.
3. These scorpion locusts “are uncanny denizens of the abyss, locusts of a hellish species, animated by devilish instincts, and equipped with infernal powers.” ¹¹
4. These were not allowed to kill any people but only to torment them. They were allowed by God to do this for five months.

¹¹ Walvoord sighting A.S. Peake, The Revelation of John, p. 181

5. Those that will be tormented by these hellish creatures will be in so much pain and anguish that they will be seeking to die. But God, as part of this judgment, does not allow them to accomplish their desire to die. It literally says that death will flee away from them. This is an absolutely foreign thought or concept to us. But we do understand from scripture and perhaps even from some situations presently in our world that people oppressed and even possessed by demons do not have the capability to control their bodies, thoughts or desires.

C. The Locusts described v.v. 7-11

“And the shapes of the locusts [were] like unto horses prepared unto battle; and on their heads [were] as it were crowns like gold, and their faces [were] as the faces of men. And they had hair as the hair of women, and their teeth were as [the teeth] of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings [was] as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months. And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.”

1. These locusts are:
 - a) Shaped like a horse
 - b) Have a crown of some sort
 - c) Their faces resemble the face of a human
 - d) They have hair like women's hair
 - e) Teeth like a lion
 - f) Some sort of protective covering like iron
 - g) They have wings which when they are in use sound like many horses running to battle.
 - h) Lastly they have a tail which has a stinger on it like that of a scorpion.
2. These Locusts also have a king over them and his name is destroyer.
 - a) In the book of proverbs we are told that locusts have no king over them (Pro. 30:27) yet these do and his name is destroyer.

- b) It says of Satan in the New Testament that he it says of satan that he is come to steal kill and destroy (John 10:10)

II. THE SIXTH TRUMPET, vv. 13-21

A. A voice commands four angels to be released from the Euphrates river

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” vv. 13-15

1. This is the same **river** that will be dried up in a later judgment and will prepare the way of the kings of the east. This will be in preparation to Armageddon. Revelation 16:12.
2. These angels were prepared or reserved unto this specific **hour**.
 - a) We can see God’s sovereignty all through these judgments.
3. There Job was to slay $\frac{1}{3}$ of man on earth.
 - a) We have already cut the earths population down 25% in chapter 6:8. Now this demonic judgment will take another third part of the earths population.
 - b) Currently the earth has 6,788,262,117 (taken from www.census.gov on 04/10/09). If $\frac{1}{4}$ of that were to be taken that would leave 5,091,196,588. If $\frac{1}{3}$ of that number were taken it would leave 3,394,131,059 people on earth. A total loss thus far of 3,394,131,058 people! Surely a time of great judgment.

B. A description of these deadly ones

“And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses [were] as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails [were] like unto serpents, and had heads, and with them they do hurt.” vv. 16-19

1. These four angels evidently lead an innumerable army.

- a) Some believe the translation reads “twice ten-thousand times ten-thousand” which would be a 200,000,000 man army.
 - b) Others believe the translation of these words are “myriads time myriads” which would simply be an innumerable company.
2. The went forth killing with fire, smoke and brimstone
- a) Perhaps the meaning of their power was in their mouths means that they breathed fire as a weapon to destroy man.
 - b) They also had heads on their tails (like serpents) which did harm too.

C. Men still did not repent

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” ^{VV. 20-21}

1. This passage shows us two things

(1) The wickedness of man

- (a) “And GOD saw that the wickedness of man [was] great in the earth, and [that] every imagination of the thoughts of his heart [was] only evil continually.” Gen. 6:5
- (b) “The heart [is] deceitful above all [things], and desperately wicked: who can know it?” Jer. 17:9
- (c) “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” Rom. 3:12
- (d) As it is written, There is none righteous, no, not one:

(2) The grace of God

- (a) “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not

believed in the name of the only begotten Son of God. Jon.
3:16-18

- (b) “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 Pe. 3:9
- (c) “Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else.” Isa. 45:22
- (d) “Have I any pleasure at all that the wicked should die? saith the Lord GOD: [and] not that he should return from his ways, and live?” Eze. 18:23, 32
- (e) And many more!