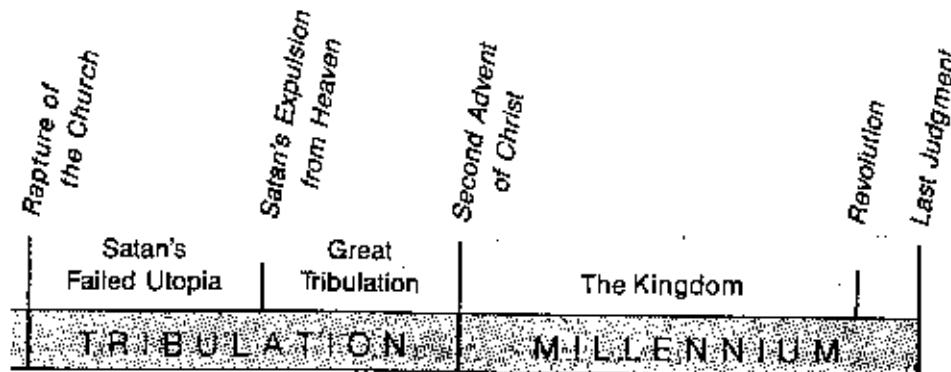


1. Last week I began a study of chapter eight. When time expired we were about to begin the exegesis of Rev 8:10-11.
2. Before continuing, I want to provide “1Jo 1:9 time” as may be necessary.
3. Let’s review some of that learned and then begin new material on page two.
4. The first angel sounded the trauma of the first trumpet judgment: destructive hail, fire and blood descending from the heavens.
5. At the sound of the trumpet held by the second angel, another great judgment falls on the earth, this time dealing with the sea.
6. John, in his vision, sees a large object compared to a great mountain burning with fire which is cast into the sea. A third part of the sea becomes blood, a third part of the creatures of the sea die, and a third part of the ships are destroyed.
7. The trumpet judgments are delivered in the middle of the Tribulation, i.e., the last three and one-half years of what is called the Great Tribulation.



7.1 There is no reason to refuse a literal interpretation of the trumpet judgments. There are parallels to the plagues on Egypt recorded in the book of Exodus; and like the plagues recorded in the book of Exodus, the trumpet judgments should also be interpreted literally.

8. To make the mountain a form of human government, the sea the Roman Empire, and the ships that are destroyed the church or organized religion, is to read into the passage far more than is justified. God is dealing in righteous wrath with the wicked earth.

9. Before we begin an exegesis of Rev 8:10-11, I want to give you an expanded translation of Rev 8:1-9.

Expanded Translation

Rev 8:1 And when our Lord opened the last of the seven seals there was silence in heaven for about one half an hour.

Rev 8:2 And I saw the seven angels standing before the Father's Throne. And they each were given a trumpet.

Rev 8:3 And then I saw the Lord Jesus Christ come and stand over the altar; He was holding a golden censer. And there was given to Him a large packet of incense in order that he might mix it with the prayers of all the saints; He mixed it over the altar of incense which had been placed before the central throne.

Rev 8:4 From the hand of our Lord the smoke of the incense filled the heavenly temple, the smoke being a symbol of the prayers of the saints.

Rev 8:5 Then Christ filled the golden censer with the burning coals taken out of the altar, and He threw the burning contents of the censer toward the earth. As a result there followed loud claps of thunder, booming voices, terrible lightnings and a major earthquake; all of which served as a warning of impending wrath to come.

Rev 8:6 And the seven angels who had the seven trumpets prepared themselves to sound their trumpets of judgment and wrath.

Rev 8:7 The first angel then sounded his trumpet, and from heaven fell great hail stones mixed with fire falling in a shower of blood.

Rev 8:8 And a third part of the earth was burned and a third part of the trees was burned, and a third part of all the green grass was burned.

Rev 8:9 And the second angel sounded his trumpet. And a large mass, as large as a great mountain, burning with fire was thrown into the sea.

10. Now let's see what we can learn from Rev 8:10-11.

KJV

Rev 8:10 And the third angel sounded, and 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;

Rev 8:11 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.

NIV

Rev 8:10 The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water--

Rev 8:11 the name of the star is Wormwood. A third of the waters turned bitter, and many people died from the waters that had become bitter.

1. When the third trumpet sounds John witnesses a great star burning like a lamp falling upon a third of the earth's rivers and springs.

2. The star is named "Wormwood" and apparently causes the water to be bitter resulting in the death of many. The word Wormwood can be found only here in the New Testament.

2.1 The Greek word is **Apsinthos**; it is a plant which is both bitter and often poisonous; it usually grows in desolate places. It is from this Greek word we get our English word "Absinthe", a green liqueur with a bitter licorice taste.

2.2 In the KJV the Hebrew word **Laanah** is translated "wormwood" in both Lamentations and Amos.

KJV

Lam 3:15 He hath filled me with bitterness, he hath made me drunken with **wormwood**.

KJV

Amo 5:7 Ye who turn judgment to **wormwood** and leave off righteousness in the earth,

3. In interpreting all the trumpet judgments, expositors have had a field day in assigning symbolic meaning to the components of this judgment.

3.1 Hal Lindsey takes the position that all the calamities of both chapters eight and nine are the result of nuclear war and the ecological disturbances which would naturally follow a nuclear holocaust. He writes for example:

"Now such things as John described are not only possible, but could happen within thirty minutes! There are already enough nuclear-tipped missiles on station and ready for launching to do everything predicted. I personally believe that all the enormous ecological catastrophes described ... are the direct result of nuclear weapons ... In fact if the book of the *Revelation* had not been written we might well predict these very catastrophes within fifty years or less."

3.2 Dr. W. H. Pickering of Cal Tech confirmed this when he warned, "In half an hour the East and the West could destroy civilization ..."

4. Others claim with reference to this third trumpet the meanings are only symbolic. There is no consensus among expositors like Pickering and Lindsey as to interpretation. For example several have concluded that the great star is the Antichrist or Satan himself and the waters are symbolic of the peoples of the earth.

5. It seems preferable, to view this prophecy with a reasonable literalness, as in the case of the second trumpet. The star seems to be a heavenly body or a mass from outer space, understandably burning as it enters the atmosphere of earth, and falling with contaminating influence upon the rivers and springs.

6. The reference to wormwood seems to draw a parallel and a contrast with the experience of the children of Israel at the waters of Marah. There the tree cast into the bitter waters made them sweet.

Exo 15:22 Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water.

Exo 15:23 When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.)

Exo 15:24 So the people grumbled against Moses, saying, "What are we to drink?"

Exo 15:25 Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became sweet. There the LORD made a decree and a law for them, and there he tested them.

7. In the Revelation the wormwood cast into the water made it bitter. Walvoord points out, "Such also is the contrast between Christ on the cross atoning for sin and making that which is bitter precious and sweet as over against the Christ coming in judgment when He turns the vain hopes and ambitions of men into bitterness and despair."

8. The result of this trumpet is to inflict a divine judgment from God upon men themselves.

9. Before we study the last two verses of Revelation chapter eight I want to give you an expanded translation of Rev 8:10 and 11.

Expanded Translation

Rev 8:10 The third angel sounded his trumpet and a blazing meteor fell from the heavens. It broke in pieces landing upon a third of the rivers and upon a third of the springs from where the earth's waters originate.

Rev 8:11 The name of the star was Wormwood. As a result of its falling to the earth a third part of the planet's water supply became unpotable and many people died because they drank from the contaminated water supply.

10. Now let's see what we can learn from Rev 8:12 and 13.

KJV

Rev 8:12 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.

Rev 8:13 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!

NIV

Rev 8:12 The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night.

Rev 8:13 As I watched, I heard an eagle that was flying in midair call out in a loud voice: "Woe! Woe Woe! to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!"

Principles

1. In contrast to the first three judgments having to do with land, sea, rivers, and fountains of water, the fourth trumpet relates to the heavens themselves.
2. As John witnesses the scene he sees a third part of the sun, a third part of the moon, and a third part of the stars darkened. There seems to be described an eclipse that extends to a third part of the day and a third part of the night.
3. The symbolic interpretation of verse 12 usually regards this prophecy as portending a disruption of human government and society extending to a third part of the earth.
4. Here again, however, it is preferable to interpret what we have literally; thus we have a disruption of light from heaven as a solemn warning of other judgments which are yet to fall upon the earth.

J. B. Smith has written:

"It is of considerable interest to note the progress one third of the green trees and grass, one third of marine life and shipping, one third of the waters, and one third of the heavenly bodies. Food is destroyed; distribution is crippled; water supply is limited; production is hampered."

5. This interpretation is given support by the next verse, which indicates that the first four trumpets are not only judgments in themselves but warnings of the last three trumpets which will be far more severe in character.
6. John writes that he both beheld and heard the loud voice of an angel pronouncing a triple woe on the inhabitants of the earth because of the three trumpets which were yet to sound.
7. In the better manuscripts "eagle" (**Aetos**) is substituted for "angel (**Angelos**)."
Whether announced by an angel or an eagle, the effect of the trumpet is much the same.
- 7.1 An **Aetos** can be either an eagle or a vulture, both are carnivorous. Thus the meaning: "A large carnivorous bird" flying above the earth announcing pending judgment."

8. The earth then is uniquely warned of judgment to come.

8.1 The trumpet judgments, which have their beginning in this chapter, confirm the predictions of Christ and the Old Testament prophets of the coming time of tribulation. A period of time far worse than anything the human race had ever experienced before.

9. The first four trumpets deal with aspects of the physical world which are taken more or less for granted. The beauty and benefit of the trees, the luxury and growth of the green grass are seldom occasions for thanks-giving to God, i.e., unless you have ever tried to raise cattle in drought conditions and had to buy hay.

10. In a similar way we are prone to take for granted the blessings of water, whether it is the beauty of the sea, the majestic flow of great rivers, or the pure fountains and springs which abound in the natural world.

10.1 These too are gifts from a loving God to an undeserving world and they come under the blight and judgments described in the second and third trumpets.

11. Still another area of blessing from God is the light of the sun, moon, and stars. The handiwork of God in the heavens is mentioned frequently in Scripture as a reminder of God's power, sovereignty and wisdom.

12. David, in writing Psalm 19 declared, "The heavens declare the glory of God; and the firmament shows his handiwork ..."

13. The very presence of these aspects of nature so essential to human life and existence reveal God in His eternal power.

Rom 1:20 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:

14. The Prophet Jeremiah spoke of the sun and moon as tokens of God's faithfulness to the nation of Israel and as symbols of their continuance as long as the earth endures.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

15. These very tokens of blessing and revelation of the glory of God are affected by the fourth trumpet.

15.1 So dramatic are the judgments and so unmistakably an evidence of the power and sovereignty of God that blaspheming men on earth can no longer ignore the fact that God is dealing with them.

16. Fearful as these judgments are they are only the beginning of God's dealing with the earth; and as indicated in a special announcement, three great woes (the last 3 trumpet judgments) are still to fall.

17. As in the case of the seals, the first four trumpets would seem to form a special unit in contrast to the last three trumpets.

Alford writes, "It has been before observed, that as in the case of the seals, so here, the first four are marked off from the last three ... It is in the kind of the exercise which their agency finds, that these four trumpets are especially distinguished. The plagues indicated by them are entirely inflicted on natural objects: the earth, trees, grass, sea, rivers and lights of heaven: whereas those indicated by the two latter are expressly said to be inflicted on men, and not on natural objects..."

18. Though it is difficult in this day of grace to imagine such catastrophic judgments, the Word of God is plain and men are called everywhere to avail themselves of grace before it is too late.

19. Let me give you an expanded translation of verses twelve and thirteen:

Expanded Translation

Rev 8:12 The fourth angel sounded his trumpet, and a third part of the light of the sun was obliterated, and a third part of the moon was darkened, and the light from a third of the stars fell silent. Even more disconcerting, a third part of the day was without light, and a third part of the night turned pitch black.

Rev 8:13 As I watched, I heard a large carnivorous bird in mid-air call out in a loud voice: There are three terrible calamities coming "Woe to the inhabitants of the earth because of the last three trumpet blasts about to be sounded!"

Review Points:

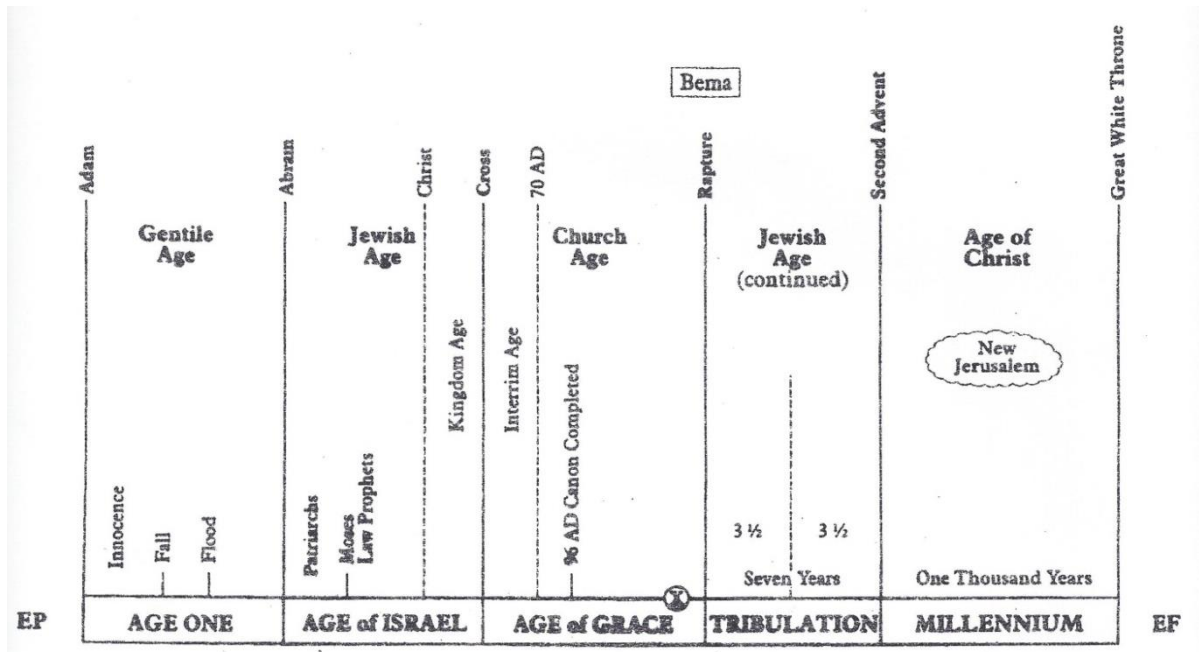
1. We've seen that Revelation chapter eight describes in a general sense a reign of terror on earth called in Scripture, a time of Jacob's trouble.
2. We have examined our Lord's successive breaking of six of the seven seals of a scroll, and we've seen that seals two, three, four, five and six usher in a specific judgment on a Christ rejecting world.

3. The first seal (White Horse rider) releases a dictator, the Antichrist, who quickly succeeds in becoming ruler of a ten nation federation with his headquarters in Rome.
4. The second seal (Red Horse rider) takes peace from the earth.
5. The third seal (Black Horse rider) results in an economic collapse. There is great poverty in the land, a natural result of war.
6. The fourth seal (Pale Green rider) precipitates a tremendous outbreak of death through famine, epidemics, and civil violence.
7. The fifth seal describes the beginning of the greatest persecution of all time, a period when believers will be slaughtered in the streets.
8. The sixth seal unleashes a worldwide holocaust, i.e., stars fall, there are numerous earthquakes, the sun blackens and the moon turns blood red; God's judgment falls in spades on the world.
9. Revelation chapter 7 flashes back to the beginning of the Tribulation period shortly after the Rapture but just before the judgments begin. Though all believers have been Raptured, God provides a continuing witness for Christ by establishing a remarkable evangelistic program: 144,000 Jewish evangelists, a large bird announcing the return of Christ and a reincarnated Moses and Elijah who proclaim the truth of the gospel.
10. Chapter eight begins with the opening of the seventh seal. The seventh seal ushers in the prophetic judgments of God. Though simply introduced, the seventh seal is clearly the most important development up to this point.
11. The events of chapter six provided a summary of those things which occur in the Great Tribulation.
12. Contained in the seventh seal, the trumpets and the vials are all the specific developments leading up to the Second Advent of Christ. Chapter eight tells us of the first four trumpet judgments.
13. Christ first offered the prayers of the Saints and then He filled the Censer with fire and then hurls it to earth. The thunder, lightning and more which ensues is a warning of the wrath to come.
14. Like the one-half hour of silence the thunder and lightning gives mankind adequate opportunity to think on what they have already seen and experienced.
15. Time is drawing nigh, the Great Tribulation is in session but God in Grace has provided time for repentance.

16. There unfortunately is no such repentance forthcoming.

17. The trumpets and bowls are on the way.

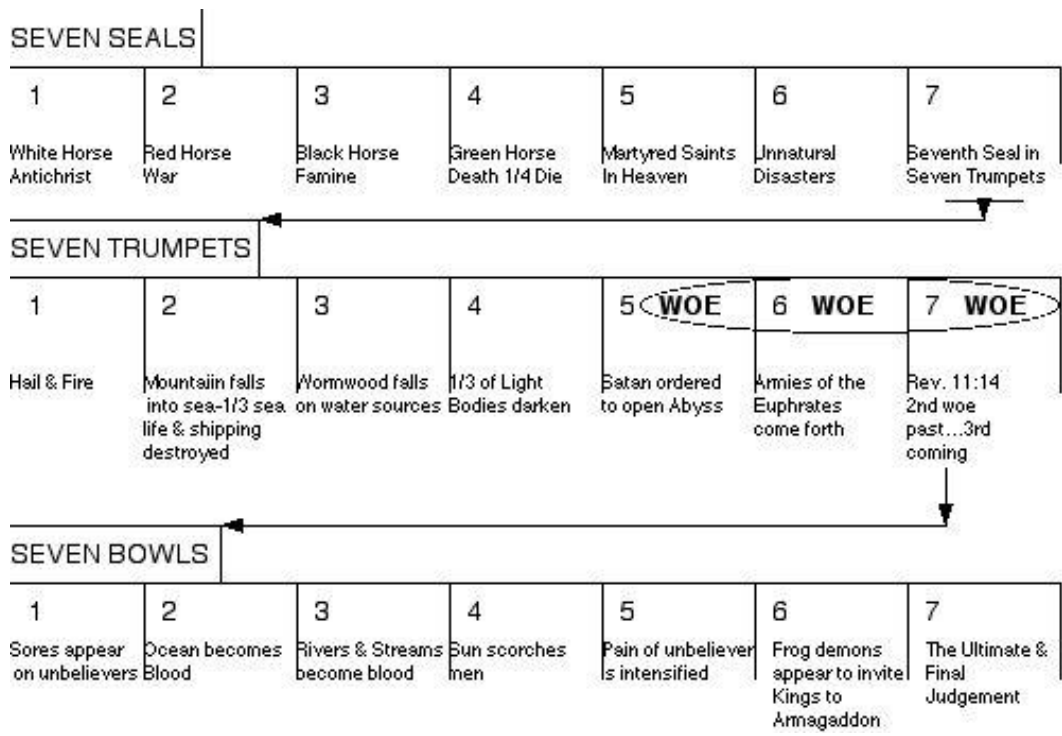
18. In one sense these "woes" are the direct answer to the prayer of God's martyred Saints lifted up toward heaven and this includes saints from all the ages.



19. Now we are ready for an exegesis of Revelation Chapter nine. Chapter nine will teach the events of the fifth and sixth trumpets. The fifth and sixth trumpets represent what are also called the first and second Woe. Chapter nine consists of twenty-one verses. Let's begin with several points of introduction.

Introduction Revelation Chapter Nine

1. The first four trumpet judgments were directed toward the earth's ecology, but the last three judgments are directed toward man himself.
2. Each of these judgments increases in scope and magnitude as they unfold. It appears that God is putting the pressure on man, a little more each time, to try to get him to repent and turn to Jesus for salvation.
3. Even the word "woe" which the carnivorous bird pronounces on mankind is a solemn warning in itself. The word translated "woe" means: "sorrow, calamity or affliction."



4. I want to comment on the three WOE judgments.

5. The first woe that is set loose on man is actually the fifth trumpet judgment.
(Rev 9:1-12)

6. The second woe which man has to endure is synonymous with the sixth trumpet.
(Rev 9:13-21)

7. The third woe is the seventh trumpet, and this judgment contains the final and most awful catastrophes of all times, called the "seven bowl or vial judgments." The record of the "seven bowl judgments" begins with verse one of Revelation chapter sixteen though the woes are discussed with John in greater specificity in Revelation chapter seventeen.

8. Now let's get specific and see what we can learn from Rev 9:1-2:

NIV

Rev 9:1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.

Rev 9:2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.

1. The rising crescendo of judgments on the earth now introduces the first woe, a dramatic event described by John in the first twelve verses of this chapter.

2. As the trumpet of the fifth angel is sounded John records that he sees a star fallen from heaven having the key to the bottomless pit.

3. The star is described as "falling." A more accurate translation would be "having fallen with the result this star is on the earth."

4. The verb **Pipto** translated "fall" is a perfect active participle and signifies a completed action with an emphasis on a present result.

4.1 For the event itself, see Revelation Chapter 12.

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

Rev 12:8 But he was not strong enough, and they lost their place in heaven.

Rev 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan who leads the whole world astray. He was hurled to the earth, and his angels with him.

4.2 The occasion is the aftermath of warfare in heaven where the devil is cast down to earth; this begins the Great Tribulation.

5. Hal Lindsey has written of this passage: "The star of Revelation 9:1 has to be a person rather than a literal star, since "he" is given a key with which he opens the bottomless pit. I believe this fallen star is none other than Satan himself, described in Isa 14:12-19 as "Lucifer" or "Star of the Morning." Satan receives the key from Christ Himself, since Christ is the possessor of the key to hell. (Rev 1:18)

Isa 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!

Isa 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 (*for more of the sides of the north see Psa 48:2*):

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isa 14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

Isa 14:17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

Isa 14:18 All the kings of the nations, even all of them, lie in glory, everyone in his own house.

Isa 12:19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

Rev 1:18 I, Christ am the Living One; I was dead, and behold I am alive forever and ever!
And I hold the keys of death and Hades.

Psa 48:2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

6. John Walvoord has also concluded, "The star here mentioned ... seems to refer to a person rather than a literal star or meteor."

7. The person referred to as the star is given the key of the bottomless pit, or the pit of the abyss as it is better translated.

8. Let me give you several points to further identify the creatures of the abyss.

The Creatures of the Abyss

1. Lets' see if we can identify the creatures of Revelation nine who ascend out of the pit.

1.1 Their purpose would seem to be to punish unbelievers of the Tribulation. I have attempted to shed some light on these special demons. Let me give you a point or two about locust both from the internet and then from a personal anecdote:

First from the internet:

Locust are found all over the world, locusts are a type of grasshopper. Except for their short-horned appearance, locusts and grasshoppers look quite similar. Unlike grasshoppers, however, locusts have developed a dangerous swarming behavior that can be devastating to crops ... Swarms of desert locusts can pack up to 80 million insects into half of a square mile and the entire swarm can stretch for more than 400 square miles. A 2009 study conducted at Cambridge University found that this swarming behavior known as the gregarious phase is stimulated by a collective desperation for food among the insects.

Anecdotal:

My brother and I owned a large stand of "coastal bermuda" hay which had been leased-out to a neighbor. My brother Bill saw a few locust and urged the lessor to protect his crop by spraying. He did not and then it happened "the fields were literally solid with lucust eating everything in their path. Even the cats climbed up onto the roof of the house to avoid the swarms. Finally the lessor bit the bullet and sprayed. Imagine then these super-duper locust swarming the planet.

End Lesson Taught 1-25-2017

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.