

1. Last week I completed a study of Revelation chapter eight. When time expired we were in the process of exegeting Rev 9:1-2.
2. Before continuing, I want to provide “1Jo 1:9 time” as may be necessary.
3. Let me first give you an expanded translation of Revelation chapter eight.

### **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.**

**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.**

**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. 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.

11. 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. For the event itself, see Revelation chapter twelve.

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.

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

### **The Creatures of the Abyss**

1. Let's see if we can identify the creatures of Revelation nine who ascend out of the pit. Their purpose would seem to be to punish unbelievers of the Tribulation. I have attempted to shed some light on these special demons.

1.1 John writes of the locust judgment as a visual presentation of a panoply of demons running amok on planet earth. It has been written "they are uncanny denizens of the abyss, locust of a hellish species, animated by devilish instincts and equipped with infernal powers." Another has written "... the locust army is a symbolical representation of judgment of a superhuman kind ..."

1.2 The locust are commanded not to do what locust do, i.e., not to hurt the grass of the earth or any green thing, or any tree, but are instead to sting those who do not have the seal of God on their foreheads.

1.3 All except the sealed of God are subject to their torment. It is impossible then for any believer in that day to be subject to the torment of the locust; the torment is rather a judgment upon those who reject Christ.

1.4 The graphic description of the torment is compared to that of a scorpion's sting. Scorpions in some places grow so large that their venom has been known to not only be painful but even deadly to infants, the aged and the infirm.

1.5 The torment is said to last five months. There is no good reason to interpret the five months as anything other than five literal months. Five months is the time during which locust ordinarily ravage whatever vegetation stands in their way.

1.6 This is a horrible picture of a pervasive supremacy by a divine plague to such an extent that men are dominated in agony of body. The natural plagues of the first four trumpets are now joined by a torment of demons.

2. Let's see how the first two verses of Revelation chapter two look by way of an expanded translation.

**Expanded Translation:**

**Rev 9:1 And the fifth angel sounded his trumpet and I saw Satan fall to earth from heaven; Jesus the Christ authorized one of His angels to give him the key to the bottomless pit.**

**Rev 9:2 And Satan opened the pit and there arose out of it a great smoke, like the smoke from a great furnace; and the sun and the air were darkened by the smoke.**

2.1 The abyss is a place no doubt but what place is the question.

2.2 Could this be **Tartaros**, the place of confinement of the angels who sinned just before the flood or is it just a special abyss where reserve forces of Satan are made to reside until needed in God's timing. Gen 6:1-7; 2Pe 2:4-5; 1Pe 3:18-20 and Jude 6.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Gen 6:5 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 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

2Pe 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;

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

1Pe 3:18 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:

1Pe 3:19 By which also he went and preached unto the spirits in prison;

1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2.3 The fall of Satan marks the beginning of the Great Tribulation.

2.3.1 The good news is: it terminates the ability of Satan to accuse the brethren in heaven as he has been doing since the creation of man. At this point it would seem Satan is a defeated enemy and can only do as he is told. His complete demise has become a reality and certainly a time of rejoicing in heaven.

Rev 12:10 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

2.4 The first verse of chapter nine does not record the fall itself, but rather the star is seen as already fallen from heaven to the earth. It would seem clearly, therefore, that the star is Satan.

2.4.1 Not to be lost in the meaning: Satan has been given a key from Christ to open the pit and let out "demonic scorpions" who will sting the followers of Satan, i.e., his very own. Let's think on this paradox for a moment.

2.5 To Satan is given the key of the bottomless pit, or pit of abyss. This is the first instance of this expression in Scripture mentioned three times in this chapter and four additional times later in the Book of the Revelation.

2.6 The "bottomless pit" (in the Greek **Abussos**) is the abode of demons according to Luk 8:30-31.

Luk 8:30 Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into him.

Luk 8:31 And they begged him repeatedly not to order them to go into the **Abyss**.

2.7 The Greek word, **Abussos**, is found seven times in the Book of the Revelation: Rev 9:1, 2, 11; Rev 11:7; Rev 17:8; Rev 20:1 and verse 3.

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**.

Rev 9:11 They had as king over them the angel of the Abyss, whose name in Hebrew is **Abaddon**, and in Greek, **Apollyon**.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the **Abyss** will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 17:8 The beast, which you saw, once was, now is not, and will come up out of the **Abyss** and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come.

Rev 20:1 And I saw an angel coming down out of heaven, having the key to the **Abyss** and holding in his hand a great chain.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the **Abyss**, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

2.8 When comparisons are made between 1Pe 3:18-20, Romans 10:7 and Eph 4:9 we find that Christ descended into the spirit world sometime between His death and His resurrection.

1Pe 3:18 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:

1Pe 3:19 By which also he went and preached unto the spirits in prison;

1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Rom 10:7 "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead).

Rom 10:8 But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: [for more information re: this verse and its meaning see the *Doctrine of Shema* under Pastor Merritt's Study Books at [westbankbiblechurch.com](http://westbankbiblechurch.com).

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and made possible the giving of gifts to men.

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

2.9 From these references, it may be concluded that the pit of the abyss is none other than the place of detention of the wicked angels, a place called elsewhere Tartaros.

2.10 Is it here that Satan himself is confined for a thousand years during the reign of Christ on earth?

2.11 The opening verse of this chapter, therefore, presents Satan as having the key to the pit of the abyss with power, under the permissive will of God, to release those who are confined there.

2.12 The second verse records the use of the key. The pit of the abyss is opened, and out of it comes a smoke as the smoke of a great furnace which darkens the sun and the air.

2.13 It is evident that this event causes that which is contained in the pit of the abyss to erupt, polluting the air and darkening the light of day.

2.14 It seems to portend the spiritual corruption, pain and physical damage which will be caused by these demons released from their confinement, and it identifies the character of the judgment involved in the fifth trumpet as that of a demonic and satanic led attack against his very own followers.

3. Let's continue by looking at a description in summary fashion of what the locust do.

**Expanded Translation:**

**Rev 9:3 Earth's atmosphere was darkened by reason of the smoke from the shaft; even the light from the sun could not be seen. And out of the smoke there came grass-hopper like creatures into the earth. And there was given to them power like the power of a scorpion.**

**Rev 9:4 And they were told that they should not injure the grass of the earth nor any green thing nor any tree, for they were only to injure those who do not have the seal of God on their foreheads.**

**Rev 9:5 And they were given a charge; they were not to kill these unbelievers but instead they were to torture them for five months.**

**Rev 9:6 Their torture was similar to the sting of a scorpion. And in those days men shall seek death but they shall by no means find it. They shall long to die, but death is not an option; they can only suffer.**

**Rev 9:7 And the resemblances of the grasshoppers were similar to those of horses prepared for war. And upon their heads they wore a victor's crown; they had wreaths of gold like those provided at the Bema. And their faces were like the faces possessed by men.**

**Rev 9:8 but they had long hair like the hair of a woman. And their teeth were like those of lions. And each wore a breastplate of iron.**

**Rev 9:9 And the sound of their wings was like the sound of thousands of moving chariots and horses running into battle.**

**Rev 9:10 And they had tails like those of scorpions, and in their tails there resided stingers sufficient to inflict terrible pain upon the unbelievers living in the Great Tribulation. They were given this power for five months.**

3.1 From the abyss the creatures described as locusts or scorpions (vs. 3) are said to have great power and they are allowed to torment unbelievers (though not to kill them) for a period of five months. (vs. 5)

**Rev 9:3 Earth's atmosphere was darkened by reason of the smoke from the shaft; even the light from the sun could not be seen. And out of the smoke there came grass-hopper like creatures into the earth. And there was given to them power like the power of a scorpion.**

**Rev 9:5 And they were given a charge; they were not kill these unbelievers but instead they were to torture them for five months.**

3.2 So intense will be the suffering that men will seek death but such "relief" will not be granted. (vs. 6)

**Rev 9:6 Their torture was similar to the sting of a scorpion. And in those days men shall seek death but they shall by no means find it. They shall long to die, but death is not an option; they can only suffer.**

3.3 Locusts are used in the famous prophecy of the book of Joel as symbols of an invading army.

3.4 Men are likened to locust in Jdg 6:5; Jer 46:23; and in the prophetic Scriptures they are symbols of divine judgment. (Deu 28:38, 42; Nah 3:15, 17 and Amos 7:1-3)

3.5 For example, just before God called Gideon to rescue Israel from a coalition of Arab nations.

Jdg 6:3 Whenever the Israelites planted their crops, the Midianites, Amalekites and other eastern peoples invaded the country.

Jdg 6:4 They camped on the land and ruined the crops all the way to Gaza and did not spare a living thing for Israel, neither sheep nor cattle nor donkeys.

Jdg 6:5 They came up with their livestock and their tents like swarms of locusts. It was impossible to count the men and their camels; they invaded the land to ravage it.

3.6 Wycliffe writes: "I personally have not felt I could be more specific than was Milligan, who said-and surely all would agree with this-that the judgment refers to "a great outburst of spiritual evil which shall aggravate the sorrows of the world, make it learn how bitter is the bondage of Satan ..."

4. Rev 9:11 Scripture and comment:

**Expanded Translation:**

**Rev 9:11 And these creatures had a leader over them, it was Satan himself, here he is also called the angel of the bottomless pit, his name in the Hebrew tongue is Abaddon, but in the Greek tongue it is called Apollyon.**

NIV:

Rev 9:11 They had as king over them the angel of the Abyss, whose name in Hebrew is **Abaddon**, and in Greek, **Apollyon**.

Wuest:

Rev 9:11 They have over them as king the angel of the bottomless place. His name in Hebrew is **Abaddon** [the destroyer], and in Greek he has a name, **Apollyon** [the destroyer].

4.1 There is plenty of etymology however, such etymology does not provide much help.

5. Etymology:

5.1 The Greek **Abussos** is a word for without depth, or (infernally) "abyss." It comes from the Greek **Buthos** or **Bathos** meaning depth or sea.

5.2 The Greek **Abaddon** is of Hebrew origin meaning a destroying angel or destruction. Three uses of **Abaddon** in the Old Testament are:

Job 26:6 Hell is naked before him, and "**destruction**" hath no covering.

Pro 15:11 Hell and "**destruction**" are before the LORD: how much more than the hearts of the children of men?

Pro 27:20 Hell and "**destruction**" are never full; so the eyes of man are never satisfied.

5.2.1 In the Septuagint the word "**Abaddon**" is translated in the Greek with "**Apoleia**" and it carries this idea of destruction. For a New Testament use see Mat 7:13.

Mat 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to **destruction**, and many there be which go in there at:

5.3 The Greek **Apollyon** means a destroyer and it comes from the Greek verb **Apollumi** meaning to destroy fully. Used reflexively it means to perish, or it means to lose.

6. We are told that over these creatures is the angel of the abyss, called in Hebrew, **Abaddon**, and in the Greek, **Apollyon**, the latter meaning "destroyer."

7. As you can see the etymology gives little help in our attempt to identify more specifically the abyss and/or the demons.

8. Now let's see what Walvoord has to say in his book entitled "The Revelation of Jesus Christ."

8.1 "The star here mentioned ... seems to refer to a person... The word fall in the perfect tense signifies completed action ... the occasion may be the aftermath of warfare in heaven ...

8.1.1 It would seem the person referred to in this fall is none other than Satan ... the pit of the abyss is none other than a place of detention ... "

8.2 Walvoord seems to leave open the possibility that the pit could be **Tartaros** however he does not so state.

8.3 Walvoord writes, "Rom 10:7 implies hypothetically that Christ descended into the spirit world between His death and resurrection ... it may be concluded that the pit of the abyss is none other than a place of detention of the wicked angels ... "

9. Dr. Morris in his Defender's Study Bible has the following footnote: "This pit is ... the lowest compartment of Hades ... It probably refers to the lowest hell where "the angels that sinned" (2Pe 2:4) are confined in "chains of darkness " awaiting their final judgment. It is perhaps these nefarious creatures who will temporarily be released ... from the bottomless pit."

10. It is also possible from the etymology that the abyss is merely the ultimate place of punishment of the lake of fire and not Tartaros.

11. In researching this question I also consulted whom I consider the master of eschatology, Dr. Dwight Pentecost. Dr. Pentecost does not in his book entitled *Things To Come* provide an answer concerning the identification of either the abyss or the demons.

12. Now let us look at the announcement of the 2nd woe.

KJV

Rev 9:12 One woe is past; and, behold, there come two woes more hereafter.

NIV

Rev 9:12 The first woe is past; two other woes are yet to come.

### **Expanded Translation**

**Rev 9:12 The first great calamity is now past; two other calamities are about to fall upon the earth.**

1. Fearful as is the torment inflicted by the locust of the pit of the abyss, it is only the first of three great judgments which conclude the trumpet period.

1.1 In verse 12, we are informed that the woe described as the fifth trumpet is now past, and two more woes are going to follow.

2. The word woe refers in Scripture to some great calamity, usually a judgment from God such as Christ pronounced upon Chorazin and Bethsaida.

Mat 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

3. Desperate indeed will be the situation of those who know not Christ in these tragic hours preceding His return to judge the wicked world.

4. The tribulation period unmask human wickedness and also demonstrates the true character of Satan.

5. In our modern day, while Satan is still restricted, it is easy to forget the great conflict which is raging between the forces of God and the forces of Satan referred to in Eph 6:12.

Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

6. Now let's see what we can learn about the second woe:

KJV

Rev 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

Rev 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Rev 9:15 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.

NIV

Rev 9:13 The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is before God.

Rev 9:14 It said to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

Rev 9:15 And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.

End Lesson Taught 2-1-2017

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