

## REVELATION CHAPTER NINE

### BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 79

8-1-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson seventy-nine.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of Revelation chapter eight, gave you a number of summary points on the chapter and then I began a study of Revelation chapter nine.

3. Before proceeding with our study of chapter nine I want to give you an expanded translation of Revelation chapter eight.

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

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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.

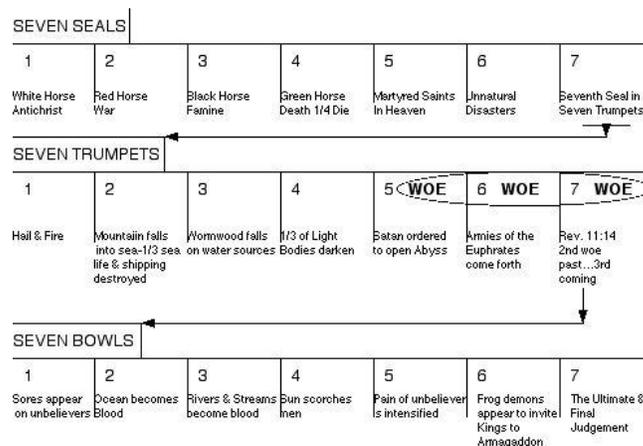
Rev 8:11 The name of the star was Wormwood. As a result of its falling to the earth a third part of the planet's water supply turned unpotable and many people died because they drank from the contaminated water supply.

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 while flying in mid-air call out in a loud voice: There are three terrible calamities coming "Woe! Woe! Woe! to the inhabitants of the earth because of the last three trumpet blasts about to be sounded!"

#### 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. Let me again explain and make clear the order of the next 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 judgments."

7.1 The record of the "seven bowl judgments" begins with verse one of Revelation chapter sixteen.

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.

Principles:

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 earlier 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 completed 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 may be the aftermath of warfare in heaven mentioned here, where the devil is cast out into the earth to begin 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 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)

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

6. John Walvoord has written: "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.

Let me give you several points to further identify 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.

1.2 As John writes about this judgment the locust are 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 ..."

1.2.1 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 only those who do not have the seal of God on their foreheads."

1.3 It would seem the locust here represent a divine judgment upon a wicked world. They torment men in a way comparable to the torment of a scorpion.

1.3.1 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 5 months and best interpretation would seem a literal five months. Five months is the ordinary time during which locust commit their ravages although the five may be symbolic of "a short time."

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. Rev 9:1-2 by way of Expanded Translation with comment:

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.

2.3 The fall of Satan marks the beginning of the Great Tribulation, it terminates the ability of Satan to accuse the brethren in heaven as he has been doing through previous ages.

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 9 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 Luke 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 H 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 it taught 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:

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.

2.10 It is here that Satan himself is confined for a thousand years during the reign of Christ on earth (Rev 20:1-3).

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.

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 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 come creatures described as locusts or scorpions (vs. 3) having great power; they are allowed to torment unbelievers (though not to kill them) for a period of five months (vs. 5).

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

3.3 Locust are used in the famous prophecy of the book of Joel as symbols of invading armies.

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 the rescue, the Arabs were real pests:

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, this is Satan, 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 Etymology may help us identify the one who falls and those who are released to do the will of God.

4.2 We need to see what we have for Abyss [**Abussos**], **Abaddon** [**Abaddwn**] and **Apollyon** [**Apolluwn**]. **Abussos** can be found 9 times whereas **Abaddon** and **Apollyon** are hapax legomenon, i.e., they only appear once in the New Testament.

#### 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 O.T. 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 then 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 loose ...

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 does go on to write when speaking of the abyss as the abode of demons when he says: "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. To what conclusion or lack of conclusion do we come. There is the possibility Satan does go to **Tartaros** and releases these willful and especially evil angels who once cohabited with the women of the world. Dr. Henry M. Morris of the Institute for Creation Studies is in support of this version.

9.1.1 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 probably these that will temporarily be released by Abaddon from the bottomless pit.

End Lesson Taught 8-1-2001

Revelation

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1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of Rev 9:1-10 and when time expired we were looking at a series of summary points on verse eleven.

3. Before proceeding with our study of chapter nine I want to give you an expanded translation of Rev 9:1-10.

Rev 9:1 And the fifth angel sounded his trumpet, and I saw that Satan had fallen to earth; He was no longer permitted in heaven. Jesus the Christ authorized one of His angels to give him the key to the bottomless pit.

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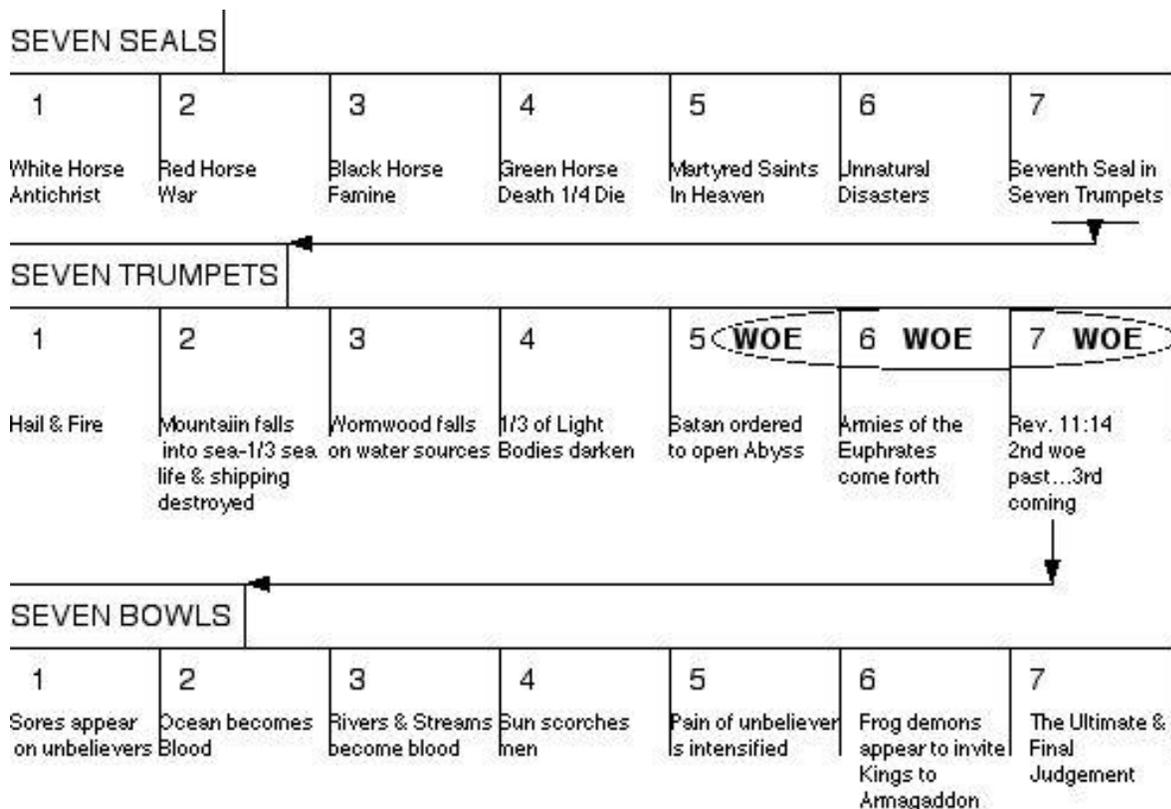
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7. The third woe is the seventh trumpet, and this judgment contains the final and most awful catastrophes of all times, called the "seven bowl judgments".

7.1 The record of the "seven bowl judgments" begins with verse one of Revelation chapter sixteen.



Now let's return to our study of Revelation verse eleven of chapter nine:

Expanded Translation:

Rev 9:11 And these creatures had a leader over them, their leader is Satan, 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.

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6. To what conclusion or lack of conclusion do we come.

6.1 There is the possibility Satan does go to Tartaros and releases these willful and especially evil angels who once cohabited with the women of the world. Dr. Henry M. Morris of the Institute For Creation Studies is in support of this view.

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6.2 There is the possibility Satan goes to a place where there are special angels confined by God as Satan's reserves.

6.2.1 If that be the case certainly our verse would indicate they were placed there specifically for this purpose and such thought is not out of keeping with that which we know concerning Satan and his having a table of organization.

6.2.2 Such thought is also in keeping with the premise that even Satan and his demon minions do God's bidding.

6.2.3 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 given the fact that the New Testament uses abyss in this way. Rev 17:8; 20:1 and 3

7. One last thought concerning Tartaros being the abyss: These angels were punished because they stepped out of line and left their first estate therefore "would they be permitted to leave and work again or is there finality in their judgment since they left their first estate"?

8. 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 a for sure answer concerning the identification of either the abyss or the "demons.

Now let me give you several points about the torment of the "locust."

1. The locust are commanded, probably by God, not to hurt the grass of the earth or any green thing, or any tree, but only men who do not have the seal of God on their foreheads.

2. In the Old Testament, locust were greatly feared partly because they could strip the country of every green leaf, leaving man and beast alike to die for lack of food.

2.1 Frequently in the Bible, locust are used by the Lord as a divine judgment upon a wicked world.

3. In the contest of Moses with Pharaoh in Egypt the plagues of locusts mentioned in Exodus 10:12-20 caused Pharaoh to be quickly humbled.

3.1 Accordingly, Pharaoh called for Moses and Aaron, "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death..."

4. In response to this entreaty, Moses prayed to God and a strong west wind blew the locust into the Red Sea.

4.1 A similar plague of locust is mentioned in Joel 1:4-7.

Joe 1:4 What the locust swarm has left the great locusts have eaten; what the great locusts have left the young locusts have eaten; what the young locusts have left other locusts have eaten.

Joe 1:5 Wake up, you drunkards, and weep! Wail, all you drinkers of wine; wail because of the new wine, for it has been snatched from your lips.

Joe 1:6 A nation has invaded my land, powerful and without number; it has the teeth of a lion, the fangs of a lioness.

5. The locust in Revelation 9, however, while given this title because their function is similar, they represent a divine judgment upon a wicked world.

5.1 They are described as having the capacity to sting as the scorpions of the earth and as not eating the grass or green vegetation as "normal locust/grasshoppers would do.

6. Instead, they torment men in a way comparable to the torment of a scorpion.

7. It is clear that any believer in that day would not be subject to the torment of the locust; the torment is rather a judgment upon Christ rejecting men.

8. The graphic description of the torment is compared to that when a scorpion strikes a man. Scorpions in all climates are fearful and painful scourges.

9. Further, the torment is said to extend for five months. This is in contrast to the pain caused by a normal scorpion which would pass away in a course of hours, this continues for a long period; John writes that men shall seek death and shall not find it.

10. This is a horrible picture of domination by demons to such an extent that men are in agony of body and soul.

10.1 What the Scriptures convey is that in addition to the natural plagues of the first four trumpets, now wicked men are afflicted by the torment of demons.

11. The attempts of some commentators to spiritualize this trumpet would seem to lack consistency and is thus a stretch and unjustified.

12. The word day frequently refers to a period of time longer than twenty-four hours.

13. For example the weeks or sevens of Daniel's prophecy in Daniel 9 are evidently prophetic years rather than twenty-four-hour days, in this instance however there is no justification for taking the expression to mean anything other than a literal five months.

14. This would fit in the chronology of the tribulation time as it is elsewhere taught in the Scriptures.

14.1 The introduction of the time element is to show that the torment is not a passing experience of a few days but rather a plague that extends over a considerable period of time, making its affliction a fearful experience to contemplate.

15. Undergoing such a strange and painful experience, it is natural that men would seek to die. The prophecy indicates, however, that though they seek death, death shall flee from them.

16. As is common in demonic affliction as recorded in the Gospels, those in the grip of demons are not free to exercise their own will and therefore are not free to take their own lives.

17. Even the hope of death to deliver them from their present troubles is taken away from them in that dark hour. They are left to face their trial and affliction without any way of escape.

Now let's summarize what the Scriptures teach us about the description of the locust.

1. The description of the locust given in these verses makes it clear that they are not ordinary locusts and are so named only because of their function as a judgment and plague from the Lord.

2. They apparently are much larger than ordinary locust and are compared to horses prepared for battle.

3. The locust are described as having stefanoi of gold on their heads, ordinarily a token of victory, but here apparently a decoration or headdress. Their faces are described as similar to the faces of men.

4. Their hair is described as the hair of women and their teeth as the teeth of lions. This awesome combination of the qualities of beast and men depict the utterly fearful character of these instruments of divine judgment.

5. In verse 9, the locusts are declared to have breastplates of iron, implying that they are immune to destruction.

5.1 They are also equipped with wings which give forth the sound of many chariots going

to battle, implying speed and the impossibility of evading their attack.

6. Particular attention is given to their tails, which are compared to those of %scorpions and by which they have power to hurt men for five months.

7. It would be difficult to describe a more fearful spectacle than these instruments of divine justice, utterly wicked in themselves, and released from the pit of the abyss to accomplish this terrifying judgment.

8. The fact that they have power to hurt men five months is repeated in verse 10, as if to call special attention to the length of their torment.

9. As earlier described their leader is called the "destroyer." Satan and the demons are seen as the destroyers of the souls of men and as those who can only bring affliction.

9.1 When divine restraint is released, as in this instance, the true character of the evil one is manifested immediately.

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 unmasks 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.

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.

Principles:

1. With the sounding of the sixth trumpet, John hears a voice described as coming from the four horns of the golden altar before God. In Rev 8:3, this altar is the scene of the offering of incense with the prayers of saints.

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 the two and set them ablaze over the altar of incense which had been placed before the central throne.

2. Here in its final mention in the book of the Revelation, it is related to the judgment of the sixth trumpet.

3. The inference is that this judgment like those preceding is partially an answer to the prayers of the saints and a token of divine response and preparation for their deliverance.

3.1 The four horns seem to indicate that this altar is similar to the design of the altar of incense used in the Tabernacle and in the Temple.

4. Wycliffe has written of the horns:

“Horns of the altar:

Altars made of stone (the wood and brass altars disintegrated) have been found by archaeologists. The "horn" on the altar was a horn like protrusion on each corner.”

Exo 38:2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

In the sacrificial rites the priest put some of the blood on the horns of the altar.

Exo 29:12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

Even the golden incense altar had horns on its corners (Exo 30:2-3) which received the blood of the sin offering on the day of Atonement (Exo 30:10).

Exo 30:2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

Exo 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Since the altar stood for justice, taking hold of the horns of the altar was a sign that one claimed sanctuary from his enemy until his case could be properly adjudicated.

1Ki 1:50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

1Ki 2:28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar."

5. The voice instructed the sixth angel to loose the four angels declared to be bound in the great river Euphrates.

5. Verse 13 begins with the second woe (the sixth trumpet). It's a terrifying judgment. Four of the most wicked and powerful of all fallen angels are released to destroy a third of all remaining mankind!

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.

5.2 Remember that one-fourth of the world population has already been destroyed by the judgments described in Revelation 6:8.

Rev 6:8 I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

5.3 The poisoning of the fresh water sources killed many more. Now the remaining population is reduced by still another 33 percent!

5.4 These four angels at the River Euphrates are very significant. They were bound by God as future tools of Satan. Their confinement at the River Euphrates is especially momentous and not without significance.

5.5 The first human sin is believed to have been committed here, in the Garden of Eden. In this area the first murder and the first great revolt against God also took place.

5.6 It was in nearby Babylon that the first world ruler set up his kingdom. The Euphrates region is truly the site of many significant events of human history!

5.7 The Romans, Greeks, and Babylonians always considered the Euphrates River the boundary line between the East and the West. Rudyard Kipling put it succinctly: "East is East, and West is West, and never the twain shall meet."

5.8 But they are going to meet in the Tribulation!

5.9 Hal Lindsey has written of these forces: "The four angels of our verses will mobilize an army of 200 million soldiers from east of the Euphrates. Revelation 16 will provide more details about this, but in essence I believe these 200 million troops are Red Chinese soldiers accompanied by other Eastern allies."

5.9.1 The Scriptures referred to by Hal Lindsey are:

Rev 16:12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

Rev 16:13 Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

Rev 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

5.9.2 Lindsey goes on to write: "It's possible that the industrial might of Japan will be united with Red China. For the first time in history there will be a full invasion of the West by the Orient."

5.10 Walter Scott observes that the command to loose the four angels indicates that "these angelic ministers of judgment are under divine control and cannot act without express command.

6. In attempting to understand the description of this unusual event, a number of questions can be raised about the four angels.

7. Why should they be bound in or at the river Euphrates? The answer seems to be that the vision does in fact concern an invasion from the Orient.

7.1 As Alford says, "there is nothing in the text to prevent 'the great river Euphrates' from being meant literally."

8. These apparently are not the same four angels mentioned in Rev 7:1, who are the angels in authority over the winds of the earth. The four angels mentioned in chapter 7, holding the four winds of the earth, are instructed not to inflict their punishment until the 144,000 of Israel are sealed and protected.

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

Rev 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

Rev 7:4 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

9. They seem to be holy angels or instruments of God's divine wrath upon the world. The four angels in chapter 9, however, are obviously of a different character, for they are described as bound at the great river Euphrates.

10. There is no instance in Scripture where elect angels are bound. Some of the wicked angels, however, are bound according to Jude 6. Likewise, later Satan is said to be (Rev 20:2-3) bound for one thousand years and cast into the pit of the abyss.

Jud 6 And the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

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.

11. From these parallels, it may be concluded that the four angels bound in the Euphrates River are evil angels who are loosed on the occasion of the sounding of the sixth trumpet in order to execute judgment.

12. It is another instance of the loosing of wicked angels similar to the release of the demonic locust earlier in the fifth trumpet.

12.1 They all are prepared for their hour of activity much as the great fish was prepared to swallow Jonah and effect divine discipline upon the prophet.

13. These are wicked angels designated to execute the great judgment of the sixth trumpet but prevented from doing so until the proper moment.

13.1 It is declared their function is to slay the third part of men and that they had been prepared to fulfill this purpose at this given hour.

14. The expression "an hour, and a day, and a month, and a year" designates not the duration of their activity but the fact that this judgment comes exactly at the hour of God's appointment.

15. On the basis that the article is used only before the word hour in the Greek construction it should be translated "the hour, and day, and month, and year," to be interpreted as Alford does: "the appointed hour occurring in the appointed day, and that in the appointed month, and that in the appointed year."

16. Though the agency of men is used to accomplish the purpose of God, the time schedule is determined by God, not man; even angels execute God's will in God's time.

17. The judgment here depicted, that of slaying the third part of men, is one of the most devastating mentioned anywhere in the Book of The Revelation; i.e., prior to the Second Coming of Christ.

18. Earlier in the fourth seal, a fourth of the earth's population is killed. Here an

additional third is marked out for slaughter.

19. These two judgments alone account for the destruction of half of the world's population.

20. Never since Noah has such a substantial proportion of the earth's population come under God's righteous judgment. The fact that the third part of the population of the world is killed is repeated in Rev 9:18.

Rev 9:18 By these three plagues there was killed the third part of the men, by the fire and the smoke and the brimstone which proceed out of their mouths.

Now let's see what we can learn from Rev 9:16-19.

KJV

Rev 9:16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Rev 9:17 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.

Rev 9:18 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.

Rev 9:19 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.

NIV

Rev 9:16 The number of the mounted troops was two hundred million. I heard their number.

Rev 9:17 The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur.

Rev 9:18 A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths.

Rev 9:19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

Principles:

1. Having declared the purpose of the army, John now gives details. Most impressive is the astounding number of the cavalry, 200 million, (in the Greek *dismuriades* *muriadwn*) or literally "twice ten thousand times ten thousand."

2. Because the number "ten thousand times ten thousand" is often used of an

innumerable company (compare Rev 5:11) some have held that this should not be understood as a literal number.

Rev 5:11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

2.1 Scott does not believe that the army of 200 million should be taken literally.

3. H. B. Swete comments, "These vast numbers forbid us to seek a literal fulfillment, and the description which follows supports this conclusion."

3.1 If considered a literal enumeration of the army, it would represent the largest armed force ever known to man. Considering the millions of people in the Orient, the literal interpretation is not impossible.

4. There is no direct statement as to the origin of this army, but the implication is that the angels of verse 14 were bound "in" or at the Euphrates, therefore the army may come from the East.

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."

4.1 A similar and later development mentioned in Rev 16:12 following the outpouring of the sixth vial also depicts an invasion from the East.

Rev 16:12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

4.2 Unless the vials and the trumpets coincide as some believe, these are two different events, possibly two different phases of the same operation.

5. Chronologically the judgments seem to fall like trip hammer blows; the timing seems to occur just as the great tribulation comes to a close.

6. Whether the army is held to be the literal number mentioned or not, it is clear that this is a massive force of tremendous military power; this is evident given they slay a third part of the human race.

7. It may be that the army here described continues to fight until the time of the Second Coming of Christ, and the number slain is the total number involved in the conflict.

End Lesson Taught 8-8-01

Revelation

1. Tonight we will continue our study of the book of the Revelation. We are in lesson eighty-one.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of Rev 9:1-15 and when time ran out we had just finished a series of summary points on verses sixteen through nineteen

3. Before proceeding with our study of chapter nine I want to give you an expanded translation of Rev 9:1-15.

Rev 9:1 And the fifth angel sounded his trumpet, and I saw that Satan had fallen to earth; He was no longer permitted in 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.

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 crawling out of the pit and onto 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 did 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. The pain was so severe that the unbelievers wanted to die but death was not for them an option. They could 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. The beasts had faces like the faces of 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.

Rev 9:11 And these creatures had a leader over them, their leader was Satan himself,

also called the angel of the bottomless pit, his name in the Hebrew tongue is Abaddon (meaning "the destroyer"), but in the Greek tongue it is called Apollyon (also meaning "the destroyer").

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

Rev 9:13 And the sixth angel sounded his trumpet. And I heard a voice out of the four horns of the golden altar which is before God

Rev 9:14 saying to the sixth angel who had the trumpet, Set free at once the four angels who have been bound at the river, the great river, the Euphrates.

Rev 9:15 And the four angels were set free who had been kept in readiness for the hour and day and month and year in order that they should kill the third part of the men.

4. Let me again explain the order of the next judgments.

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

6. The second woe which man has to endure is synonymous with the sixth trumpet (Revelation 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 judgments".

7.1 The record of the "seven bowl judgments" begins with verse one of Revelation chapter sixteen.

Now let's return to our study of Revelation verses sixteen through nineteen:

KJV

Rev 9:16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Rev 9:17 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.

Rev 9:18 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.

Rev 9:19 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.

NIV

Rev 9:16 The number of the mounted troops was two hundred million. I heard their number.

Rev 9:17 The horses and riders I saw in my vision looked like this: Their breastplates

were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur.

Rev 9:18 A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths.

Rev 9:19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

Principles:

1. Having declared the purpose of the army, John now gives details. Most impressive is the astounding number of the cavalry, 200 million, (in the Greek *dismuriades* *muriadon*) or literally "twice ten thousand times ten thousand."

2. Because the number "ten thousand times ten thousand" is often used of an innumerable company some have held that this should not be understood as a literal number.

2.1 Scott does not believe that the army of 200 million should be taken literally.

3. H. B. Swete comments, "These vast numbers forbid us to seek a literal fulfillment, and the description which follows supports this conclusion."

3.1 If considered a literal enumeration of the army, it would represent the largest armed force ever known to man. Considering the millions of people in the Orient, the literal interpretation is not impossible.

4. There is no direct statement as to the origin of this army, but the implication is that the angels of verse 14 were bound "in" or at the Euphrates, therefore the army may come from the East.

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."

4.1 A similar and later development mentioned in Rev 16:12 following the outpouring of the sixth vial also depicts an invasion from the East.

Rev 16:12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

4.2 There is certainly "no reason not" to believe that the vials and the trumpets coincide although the two descriptions could be two different events or even two different phases of the same operation.

4.2.1 It is my view the two coincide.

5. Chronologically the judgments seem to fall like trip hammer blows; the timing seems

to occur just as the great tribulation comes to a close and both the chapter nine event and the chapter sixteen event describe the same oriental invasion.

6. Whether the army is held to be the literal number mentioned or not, it is clear that this is a massive force of tremendous military power; this is evident given they slay a third part of the human race.

7. It may be that the army here described continues to fight until the time of the Second Coming of Christ, and the number slain is the total number involved in the conflict.

7.1 The vast oriental army could fight their way across the Middle East arriving at Jerusalem just in time for the final battle of Armageddon.

8. John also gives a graphic description of the horses as well as of the warriors who sit upon them. They are declared to have breastplates of fire and of jacinth and brimstone.

8.1 Some have interpreted the description as John's understanding of a scene in which modern warfare is under way.

9. Further, the heads of the horses are compared to heads of lions out from whose mouths fire, smoke, and brimstone issue. This again is a description that might be comparable to modern mechanical warfare.

10. In verse 19 additional details are given in that the power is declared to be in their mouths and in their tails. Their tails are compared to serpents, and even the tails have heads with which they can hurt men.

Rev 9:19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

11. Whether these are symbols or the best description John can give of modern warfare this is an awesome picture of an almost irresistible military force destroying all whom oppose it.

11.1 The terms "horses," "lions," and "serpents" all speak of deadly warfare.

12. The mention of lions can be compared to that in Revelation 10:3 where lions roar, and to the description of the locust in Rev 9:8 as having the teeth of lions, and to the beast of Rev 13:2, which has the mouth of a lion.

12.1 As the king of beasts the lion speaks of victorious conquests.

Rev 10:2 He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land,

Rev 10:3 and he gave a loud shout like the roar of a lion. When he shouted, the voices of

the seven thunders spoke.

Rev 9:8 Their hair was like women's hair, and their teeth were like lions' teeth.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

13. Further light is cast on the character of the warfare in verse 18, where it is repeated that the third part of men are killed by the invading force; special mention is made of the means, namely, "by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

Rev 9:18 By these three plagues there was killed the third part of the men, by the fire and the smoke and the brimstone which proceed out of their mouths.

14. This could certainly be a picture of modern warfare.

15. The world that longs for peace and seeks to attain it by the worship of the Antichrist learn the sad lesson that there can be no peace until the Prince of Peace rules.

Let me give you an expanded translation of verses sixteen through nineteen:

Expanded Translation:

Rev 9:16 And the number of the armies of the horsemen was two hundred million. I heard one of the angels announce their number.

Rev 9:17 After this I saw the horses; those seated upon them had breastplates of fire and of jacinth and of brimstone. And the heads of the horses were like the heads of lions. And out of their mouths proceeded fire and smoke and brimstone.

Rev 9:18 The fire, smoke and brimstone killed a third part of mankind.

Rev 9:19 The power of the horses was in their mouths and in their tails. Their tails were like snakes, having heads and by means of them they caused injury.

Now let's see what we can learn from Rev 9:20-21, the last two verses of chapter nine.

KJV

Rev 9:20 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:

Rev 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

NIV

Rev 9:20 The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood--idols that cannot see or hear or walk.

Rev 9:21 Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

Closing Principles:

1. In spite of the dramatic judgment inflicted by this invading military force? Those who survive are declared to be unrepentant.

1.1 These two verses have to be the most incredible in the whole Bible. After all the foregoing supernatural events, men are still unwilling to repent and turn to Christ!

1.2 These two verses also reveal another remarkable prediction Ñ that men will once again turn back to worshiping demons and idols.

1.3 In the United States we've seen a return to witchcraft, Satan worship, and occultism.

1.4 Rock groups espouse and encourage witchcraft, occult groups are common, several of those who recently shot up their high school claim to worship Satan.

1.5 Some members of the academic community who were formerly agnostic in their religious views now not only accept the possibility of the supernatural but give the occult a cloak of respectability under the label of parapsychology!

1.6 An article in the "Education" section of Newsweek, April 9, 1973, said, "There may be more than meets the eye to that eerie silence on the nation's college campuses these days. Some of the very same students who were once embroiled in activist causes are now tuning out reality in favor of the supernatural. In response, courses in a wide variety of occult subjects are now among the most popular additions to the curriculum at many schools."

1.7 Certainly in the 1960s there was a great and unprecedented change of attitude toward the supernatural on the college campuses.

1.7.1 The increased use of drugs in this "notorious" decade resulted in pervasive occultism though often called by more sophisticated names.

1.7.2 Since then it has become a worldwide phenomenon, multiplying at a geometric rate.

1.8 Feature Magazine had this to say about the trend: "One might say that we are living in a new 'Age of Faith,' but the kind of faith that people put into their astrologer's predictions, palmists, or clairvoyants.

“The revival of interest in witchcraft today is said to be due to our attempt to escape from the lunacy that we now live in. Societies in all civilizations have had some sort of faith, faith in the unknown, the supernatural. Witchcraft now appears to be man's answer as a replacement for their lost faith in Christianity. ”

1.9 History shows that man cannot live in a religious vacuum. There are many moving toward the occult to find a means of relieving their sense of fear about the uncertainty of the future and to find meaning for their existence.

1.9.1 Many were seeking to find some relief from their sense of powerlessness over their own destiny in the midst of a modern, computerized, and pressurized society.

1.10 Even Russia, which is officially atheistic in its national life and policy, many in Russia are now exploring the strange world of the occult.

1.11 A well documented book called *Psychic Phenomena Behind the Iron Curtain* reveals that Russia is probably leading the world in experiments with clairvoyances of all kinds.

1.12 They have been enormously successful at contacting supernatural forces and they seem to be ignorant of the fact that these forces are demons.

1.13 This experimentation is setting the stage for a general acceptance by the atheistic Russians of an occult based religion; it's just another step toward complete control and action of the rider of the Red Horse.

2. The character of their wickedness is unfolded in these verses. Those who suffer the pain of the demons described in Romans nine do not repent of the evil works of their hands.

3. They do not repent of their worship of devils, or demons, and the worship of idols which their hands have formed, which John dramatically describes in the words "which neither can see, nor hear, nor walk."

4. Verse 21 also indicates that they do not repent of their murders, their wicked sorceries, their fornication, nor their thefts.

4.1 These four seem to be the most prominent sins of the Tribulation.

4.2 The first of these characteristic sins is murder. Over a century ago, before America groaned under the present crime wave, Joseph Seiss, the author of *The Apocalypse*, predicted on the basis of Revelation 9:21 that capital punishment would have been largely abolished by the time of the Tribulation!

4.3 He foresaw the day when murderers would be spared punishment because society

rather than the individual would be held responsible for their crimes!

4.4 Many law enforcement officers, as well as private citizens, believe that the failure of the courts to use capital punishment is one of the reasons for the alarming increase in murders.

4.5 Whether capital punishment is a strong deterrent to murder is perhaps debatable given the way we do it.

4.6 But there are other factors which many would agree have contributed to the rise in crime.

4.7 First is the failure of parents and churches to teach children and adults the sinful nature of man and that God's remedy is a new birth in Christ and a renovated mind.

4.8 There have been murders committed by people who knew they were sinful, but I'm also sure that many did not know how to deal with the dark, angry emotions that surged through them in the depths of their beings.

4.9 Another strong factor in the making of murderers is the rejection of absolute standards of right and wrong.

4.10 This rejection came about partly because of liberal theologians teaching that the Bible is only a Book and not God's Word.

4.11 Add to this the "situational ethics" and relative standards of morality fostered by certain nineteenth century philosophical and psychological thinkers; it is no wonder that men can explode with their passions and then somehow justify to themselves the taking of another's life.

4.12 The breakdown in the home and the failure of fathers to assume their roles of leadership have also been strong contributing factors to the increase of violent crimes.

4.13 A child who is never taught discipline and respect for authority in the home will grow up with destructive anxieties and frustrations, and too often he takes out his hostilities on society.

4.14 Many believe the freely accepted practice of aborting the unborn has made mankind callous and without appreciation for the sanctity of life in general. This would seem to make sense given the great debate in secular circles as to when life begins.

4.14.1 Few can agree when life begins and yet abortions are being performed in large numbers even amidst an undecided populous and this indecision includes the scientific community.

4.15 The second prominent sin of the Tribulation era will be drug related occult activities.

4.15.1 The word "sorceries" in Revelation 9:21, comes from the Greek word pharmakeia, from where we get our word "pharmacy" and refers here to the practice of the occult through the use of drugs.

4.15.2 Even in Biblical times drugs often led to astrology, witchcraft, and outright demon worship.

4.16 In our day, drug addiction has swelled into a flood across the nation. With it has come an unprecedented tide of witchcraft and demonism.

4.17 Hal Lindsay has written extensively about demon possession and control. He writes: "I've talked with people who have been on LSD for a long time, and they've told me, 'Demons are no strangers to me!'"

4.18 Demons and drugs are very similar in their effect on the human mind. They can take over a man to the point where he's completely altered in personality.

4.19 An article in The International Journal of Social Psychiatry dealt with the reality of demon possession and how to diagnose it, and gave the following instruction:

"There is a need to ascertain if there is any involvement in drug addiction, as it is common that addicts, especially with heroin and alcohol, become involved in black magic and vice versa. (Some) have been known in some cases to have been very religious people who defaulted, and thus left themselves open to some power other than God to control their lives."

4.20 Lindsay goes on to write: "The interesting thing to me is that in many cases with which I am familiar the person first used drugs, then got into witchcraft. But when a deep involvement with the occult followed, drugs were eventually dropped in favor of the more powerful experience with spirits."

4.21 A powerful writer of our time, Carlos Castaneda, has written of his own personal experiences along this line in his bestseller of the 1970's, Journey to Ixtlan.

4.22 In this book and his two previous ones, he tells of his initiation into the practice of Indian sorcery in Mexico through the use of such hallucinogenic drugs as peyote, jipson weed, mushrooms mixed with other plants, and other natural drugs.

4.23 While Castaneda was on his "trips" he had all kinds of encounters with "beings" he couldn't understand. He was continually urged by an old Indian sorcerer named Don Juan to seek to really "see" the other world.

4.24 Whether Don Juan really exists or is simply a creation of Castaneda's pen, no one

knows for sure. But Castaneda has spent ten years of his life seeking to "see" by negating the routine use of the five senses and to experience firsthand the world of spirits and psychic phenomena.

4.25 For his efforts in this field UCLA gave him a Ph.D. for *Journey to Ixtlan*! One of the most important things that Castaneda discovered in his journey to becoming a sorcerer is that drugs are only necessary in the beginning.

4.26 As a seeker becomes fully committed to sorcery, a "spirit entity" attaches itself to the seeker and gives him unimaginable power.

4.27 The point to be made here is that Carlos Castaneda's three books *The Teachings*, *A Separate Reality*, and *Journey to Ixtlan*, have sold in the millions and are now considered by many in the academic world as among the most important anthropological research of all time.

4.28 And do you know what it is they are so excited and stimulated about? The Bible calls them demons!

4.29 According to the prophecies of the book of the Revelation, those who reject the truth about Jesus Christ will become so deceived that they will not only believe in the reality of demons, but they will actually worship them through the coming one world religion called "mystery Babylon" in Revelation 17.

4.30 The third prominent sin of the Tribulation will be rampant sexual immorality. Porneia, the Greek word used in this verse, refers to all kinds of sexual activity outside of its Biblically sanctioned function between a married man and woman.

4.31 The marriage vow will be virtually unknown in the Tribulation, and there will be a complete; breakdown of the family.

4.32 The Futurist magazine devoted an entire issue to "Man-Woman Relationships" in the future.

4.33 In the lead article Dr. Herbert Otto says, "A psychologist foresees a society in which men and women will explore new depths of intimacy, and the pursuit of joy will become an art form ... More people will indulge in group sex ... and the ideal life will not be marriage, children, and a house in the suburbs, but rather the experiencing of a series of deep and fulfilling relationships in a variety of environments."

4.34 We live in a day when the impact of the rejection of Biblical morality and absolutes is beginning to be seen at every level of society, but especially in attitudes toward sex.

4.35 The world is in a headlong plunge downward to the morality of Sodom and

Gomorrah and, unfortunately, to their same judgment as well!

4.36 The fourth characteristic of the Tribulation will be thievery of all kinds, including burglaries (theft by breaking into houses and businesses) and robberies (theft by threat of personal violence). These kinds of crimes have always been with us and so shall they always be!

4.36.1 But in the Tribulation it would seem "thievery" proliferates to unprecedented proportions.

4.37 When a society's family unit breaks down, the whole society falls apart. Many of our world's people are without moral conviction and natural affection because they have been set adrift on the sea of life with no compass, or rudder or destination.

4.38 The Futurist issue quoted above also reported, "Divorcing parents traditionally have battled to gain custody over their children, but in a growing number of broken families today neither parent wants custody."

4.39 Imagine what devastation that is to a kid! In a society with a growing number of unwanted children who are not given love, understanding, discipline, and a respect for authority, the predictable outcome is lawlessness, and spiraling crime.

End Lesson Taught 8-12-2001

