

3/21/04

Revelation 8-9

In chapter six we have seen the first six seals opened which mark the great day of God's wrath.
-Under the fifth seal the souls who are killed for the word of God and their testimony are praying for vengeance.

In chapter seven we saw a parenthetical passage between the sixth and seventh seal providing details during the first six seals, which take us to the end of the seven years. Rev. 6:12

1. Identifying for us the 144,000 Jews who are sealed with the seal of the living God to serve him during the Great Tribulation in the gospel.
 2. Identifying for us the great multitudes which no one could number which come out of the Great Tribulation in response to the gospel.
- * This is just the beginning of sorrows as Jesus stated.

Now in chapter eight we come to the opening of the seventh seal from which the seven trumpet judgments comes out from.

1. Chapter eight and nine record the first six trumpets.
2. Chapter ten to eleven verse fourteen is another parenthetical passage, giving us details to insert

within the first six trumpets much like chapter seven, between the sixth and seventh seal.

3. Chapter eleven, verse fifteen to eighteen, the 7th trumpet brings us to the end of the seven year tribulation. Rev. 11:15

The judgments are parallel to each other yet chronological in their severity and intensity!

8: 1-5 The seventh seal.

8:1-2 The outcome of opening the seventh seal.

- 1) The seventh seal is distinct from the first six seals. vs. 1
 - * Verse one really goes with chapter seven, the seventh seal, as the first section of visions.
 - a) The seventh seal is opened by Jesus.
 - b) The seventh seal results in silence in heaven for half year.
 - 1)) We are not told why, but some have called it the calm before the storm.
 - 2)) Possibly because of the progressive and severe judgments that are to follow.
 - c) The seventh seal gives rise to the trumpet judgments.
- 2) The seven angels before God. vs. 2

- a) John saw the seven angels, a specific group, who stand before God and it was given to them seven trumpets.
- 1)) We have seen the seven angels of the seven churches. Rev. 1:20
 - 2)) These seven angels stand before the throne of God. Rev. 15:1, 6, 7, 8; 16:1; 17:1; 21:9
- b) The angels are mere instruments and servants of God.
- 1)) They are “given” these trumpets.
 - 2)) The angels do not bring judgment on anyone unless directed by God.
 - 3)) There are names ascribed to seven angels who stand before God in the apocryphal book of Enoch and Tobit but it is not Inspired by God.
* Uriel, Raphael, Raguel, Michael, Saqael, Gabriel and Remiel.
- c) Trumpets are Old Testament symbols for Israel not the church.
- 1)) In the book of Numbers, two silver trumpets are mentioned for calling the assembly, breaking camp, alarm for war, celebrate days of sacred feast and for sounding the New Year, Oct 1. Num. 10
* By the way seven priests with trumpets led the armies of Israel

around Jericho and then blew them. Josh. 6:4, 6, 8

- 2)) These trumpets must not be confused with the ones that are designated to the church.
 - a)) The trumpet for the church is the last trump. 1Cor. 15:52
 - b)) The other trumpet for the church is the trump of God. 1Thess. 4:16
 - c)) These trumpets are for the horrible Day of the Lord. Zeph. 1:14-16

8:3-5 The angel with the golden censer.

8:3 *The angel is before the throne of God.*

- 1) The angel was distinct from the seven angels.
 - a) John saw another angel having a golden censer came and stood at the altar.
* Another “allos” another distinct in number but of the same essence.
 - a) Some believe he may be Jesus because he is acting as intercessor and mediator.
 - b) But he is not interceding but only offering incense with the prayers of all the saints, plus it is Jesus who is opening the seals.

- c) We do know that Gabriel stands in the presence of God, perhaps it is he. Lk. 1:19
- 2) He was given much incense that he might offer it with the prayer of the saints upon the golden altar.
 - a) The alter is the one before the veil in the Tabernacle that was used on the Day of Atonement with the Holy Of Holies.
 - b) The prayers of the saint was for vengeance, due to being martyred and found under the brass alter. Rev. 6:10
 - c) The alter representing judgment and the satisfaction for judgment.

8:4 *The prayers of vengeance are offered up to God.*

- 1) The smoke of the incense with the prayers of the saints ascended up to God.
 - * Christ gave Himself for us as a fragrant offering ad sacrifice to God. Eph. 5:2
- 2) The incense is so close to God that it rises up to Him.
- 3) The angels were the instrument, from their hands.
 - * The Psalm depicts prayer as incense. Ps. 141:2

8:5 *The angel is the instrument to initiate the judgment.*

- 1) Then the angel took the censer, filled it with fire from the altar.
 - * For our God is a consuming fire. Heb. 12:29
- 2) And threw it to the earth.
 - a) The judgment is the hour of testings on the whole world, probably in answer to the prayers of the martyrs. Rev. 3:10; 6:10
 - b) A man clothed in lines cast the coals of fire between the Cherubim and scattered them over the city. Ezk. 10:2-7
- 3) And there were noises, thunderings, lightnings, and an earthquake.
 - * “For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,...at Mount Zion... But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.” Heb. 12:18-23

8:6-9:21 The first six trumpets.

8:6 The introduction to the trumpet judgments.

- 1) The seven angels who had the seven trumpets prepared themselves to sound.
- 2) These could be the same seven angels that pour out the bowl judgments. Rev. 15:1, 6-8; 16:1; 17:2
- 3) There is no need to think they are different from the original seven and each will have the duty regarding the trumpet judgments.

8:7 The first trumpet.

- 1) The first angel sounded the first trumpet.
- 2) The manner of judgment came in hail and fire followed, mingled with blood, and they were thrown to the earth.
* Like in Egypt. Ex. 9:13-35; Joel 2:31; Acts 2:19
- 3) The affects are detailed, “And a third of the trees were burned up, and all green grass was burned up.
* Twelve time the increment one third appears between verse seven and twelve.
- 4) These trumpet judgments are literal not symbolic and are like those of Egypt. Ex 9:22-26
- 5) The first four trumpet judgment are directed to nature, being divided into four

and three like the seals, yet more severe and intense.

* There are many who interpret these judgments with natural phenomena but these are divine super-natural judgments!

8:8-9 The second trumpet.

- 1) The second angel sounded: And something like a great mountain burning with fire was thrown into the sea. vs. 8a-b
 - a) The description is a simile, not a literal mountain, this could be a meteorite.
 - b) Like the one in Winslow Arizona.
- 2) A third of the sea became blood, killing the sea life. vs. 8c-9a
* Like the first plague in Egypt turning the Nile blood. Ex 7:14-25
- 3) And a third of the ships were destroyed. Vs. 9b
- 4) The sea is not stated, usually “the sea” indicates the Mediterranean Sea but that is not stated.

8:10-11 The third trumpet.

- 1) The third angel sounded: And a great star fell from heaven. Vs. 10
 - a) It burned like a torch, another simile.
 - b) It affected one third of the rivers and on the springs of water.

- 2) The name of the star is Wormwood, some times called hemlock. Vs. 11
 * Only time in the New Testament!
- a) A third of the waters became contaminated with wormwood, and many men died from the water.
 - b) The reason is because it was made bitter, like the waters of Marah. Ex. 15:23
 - 1)) Represents calamity, bitterness and sorrow. Deut. 29:18, Lam. 3:15, Jer. 9:15
 - 2)) False judgment. Amos 5:7
 - c) Perhaps a giant star or meteorite shower, poisoning one third of our rivers and springs.

8:12 The forth trumpet.

- 1) The fourth angel sounded: And a third of the sun was struck. Vs. 12
 - a) One third of the moon, and a third of the stars, so that a third of them were darkened. Matt. 24:29
 * Darkness is one of the chief characteristics of the Day of the Lord. Is. 13:10, Amos. 5:18; Joel 2:2
 - b) A third of the day did not shine, and likewise the night.
 - c) Like the darkness in Egypt. Ex. 10:21-23

8:13 The flying angel.

- 3) John looked, and he heard an angel flying through the midst of heaven, saying with a loud voice. vs. 13
 - a) The angel means “eagle” perhaps identifying the one living creature like an eagle? Rev. 4:7
 - b) "Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"
 - c) The first four trumpets are on the creation and are related to nature, the last three are more severe and intense, dealing with demonic powers. Rev. 3:10
 - d) Woe is always associated with judgment, “Woe to you Chorazin, Bethsaida and Capernaum. Matt. 11:21-24

9:1-11 The fifth trumpet.

9:1 The fallen Cherub.

- 1) Then the fifth angel sounded: And John saw a star fallen from heaven to the earth.
 - a) A star is symbolic of angel, Satan fallen from heaven.
 - b) Verse eleven tell us he is angel and he king over these demons.

- c) His fall is recorded for us. Is. 14:12-15; Ezk, 28:12-18; Jn 8:44
 - d) His access to heaven is clear. Job 1:6-12
 - e) Jesus saw him falling like lightening. Lk 10:18 fell like lightning)
 - d) John tells us he is cast out of heaven once and for all later. Rev. 12:10
- 2) To him was given the key to the bottomless pit.
- a) It was given a key that it is a person not a star and once again God is in control, setting the limits.
 - b) The bottomless pit “abussos”, the immeasurable depth, the shaft.
 - c) The very same place Satan will be bound for 1,000 years, during the Millennium. Rev. 20:3
- 9:2** The release of an army of demons.
- * The demon activity increased.
- 1) Satan opens the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace.
 - a) The implication is to release something, as the next verse specifies.
 - b) Smoke also rises out of the “abusso”.
 - c) The demons at Gadera begged Jesus not to send them into the “abusso”, the demoniac shaft. Lk. 8:31
 - 2) So the sun and the air were darkened because of the smoke of the pit.

- a) These are the effects by this event.
 - b) Both the sun and air are affected, blocking the suns light. Joel. 1:6; 2:4-10
- 3) There is also a place called “Tartaroo” where vile angels are bound for ever. 2Pet. 2:4; Jude 6
- 4) Then you have Hades or Sheol, which is the place for all who die without Christ as their Lord.
- 5) Then the ultimate place of punishment is the Lake of fire, prepared for Satan and his angels. Matt. 35:41; Rev. 20:10
- 9:3** The description of the army of demons.
- 1) Then out of the smoke locusts came upon the earth.
 - a) The earth is the place of judgment.
 - b) The God rejecting world is the target.
 - 2) And to them was given power, as the scorpions of the earth have power.
 - a) Notice power is given, again God is in control and sets the limits.
 - b) They are likened unto scorpions and their venomous power.
- 9:4** The instructions to the army of demons.
- 1) They are commanded not to harm the grass of the earth, or any green thing, or any tree.
 - a) Which is strange being locust.

- b) Locust especially infests oriental countries, stripping fields and trees. Numberless swarms of them almost every spring are carried by the wind from Arabia into Palestine, and having devastated that country, migrate to regions farther north, until they perish by falling into the sea.
 - c) These are no ordinary locust.
 - 2) They are commanded only to hurt those men who do not have the seal of God on their foreheads.
- * The 144,000 Jews. Rev. 7:1-8

9:5-6 The limitation placed on the demon army.

- 1) Authority was not given to kill them to kill man. vs. 5
 - a) They can not go beyond this.
 - b) They are held back to give chance of repentance not mere suffering.
- 2) But only to torment them for five months. vs. 5
 - a) This is the life-span of the locust, from spring to summer.
- 3) Their torment was like the torment of a scorpion when it strikes a man. vs. 5
 - * Making them violently sick and in agony.
- 4) In those days men will seek death and will not find it. vs. 6
 - a) They will desire to die.

- b) And death will flee from them.
- c) The torment will go on for five months, while death flees for five months.
- d) Imagine the attempts to die by various ways only to inflict the physical consequences but the spirit is not released through death.

9:7-10 The more detail description of this army of demons.

- 1) The shape of the locusts was like horses prepared for battle. vs. 7
 - a) On their heads were crowns of something like gold.
 - b) And their faces were like the faces of men.
- 2) They had hair like women's hair, and their teeth were like lions' teeth. vs. 8
- 3) They had breastplates like breastplates of iron. vs. 9
 - a) The sound of their wings was like the sound of chariots with many horses.
 - b) They are running into battle. Joel 2:5-6
- 4) They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. vs. 10
 - a) Describing their mission.
 - b) Describing the purpose.

9:11 Their leader of this army of demons.

- 1) They had as king over them the angel of the bottomless pit, which is Satan.
- 2) Two names are given to him.
 - a) In Hebrew Abaddon, destruction or ruin.
 - b) In Greek he has the name Apollyon, destroyer or exterminator.
 - c) Jesus said Satan was a murderer and liar. Jn 8:44
 - d) Locust have no king. Prov 30:27

9:12 Two woes left, more severe.

- 1) This verse is a transitional verse to indicate that the first of three woes has passed, the fifth trumpet, “One woe is past”.
- 2) There remain two others, the sixth and seventh trumpet, “Behold, still two more woes are coming after these things.”

9:13-21 The sixth trumpet.

9:13-15 The increasing severity.

- 1) The sixth angel sounded: And John heard a voice from the four horns of the golden altar which is before God. vs. 13
 - a) The voice comes from the horns, which always represent power, without doubt God’s voice.

- b) The alter represents judgment via the prayers of the saints under the fifth seal. Rev. 6:9-10; 8:3
 - c) The angel under the seventh seal cast coals from this alter on the earth as God’s wrath, via the prayers of the saint under the fifth seal. Rev. 6:10
- 2) The voice says to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” vs. 14
- * Euphrates was usual the eastern boundary between east and west and the enemies of Israel often came from that direction.
- 3) So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. vs. 15
- a) Four angels bound have been prepared for a specific time.
 - b) They are released to fulfill a mission, to kill one third of mankind.
 - c) Now under the sixth seal, one fourth or 1 billion or so have died, one third another billion, so that half of the earths population has died by this time.

9:16-19 The incredible army.

- 1) The army of the horsemen was two hundred million; I heard the number of them. vs. 16
 * 200 million army is not the Chinese army, but an army of demons, though it could certainly involve human involvement.
- 2) John saw the horses in the vision. vs. 17
 - a) Those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow.
 - b) The heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone.
- 3) By these three plagues a third of mankind was killed. vs. 18
 - a) By the fire that came out of their mouths.
 - b) By the smoke that came out of their mouths.
 - c) By the brimstone which came out of their mouths.
- 4) For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm. vs. 19

9:20-21 The outcome of the fifth and sixth trumpet judgments.

- 1) But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands. vs. 20
 - a) Repentance is the goal of God through these judgments. Rev. 6:15-17
 * It is the goodness of God that leads us to repentance. Rom. 2:4
 - b) That they should not worship demons, and idols of gold, silver, brass, stone, and wood. Deut 32:17; 1Cor 10:21; 1Tim. 4:1
 - c) Which can neither see nor hear nor walk. Ps. 113:12; 115:4-7; 1Jn 5:21
- 2) And they did not repent. vs. 21
 - a) Of their murders.
 * Blood pollutes the land and can only be cleansed by the blood that shed the blood of another. Num. 35:33-34
 - b) Of their sorceries. Lev. 19:31, 20:6, Deut. 18:10; Jer. 27:9
 * The word “pharmachia” refers to drugs. Rev. 9:21; 18:23; 21:8
 - c) Of their sexual immorality.
 - d) Of their thefts.
 * Rom. 1:18-32; Gal 5:19-21
- 3) Chapter ten to eleven verse fourteen is another parenthetical passage, giving us details to insert within the first six trumpets much like chapter seven,

between the sixth and seventh seal. Rev.
10:1-11:14

- 4) Chapter eleven, verse fifteen to eighteen,
the seventh trumpet brings us to the end
of the seven year tribulation. Rev. 11:15-
18