



Revelation 9

Blessed is the one who reads aloud the words of this prophecy,
and blessed are those who hear it and take to heart what is written in it,
because the time is near. 1:3

Revelation 8 begins with ½ hour of silence and incense and prayers rising to God. The same censor is then used to hurl wrath on the earth. Keep in mind, the time frame for these trumpets is the entire New Testament era, from the Ascension to the Parousia.

Some see the seven trumpets as symbols of **various false teachings or heresies** that have plagued the church [Becker, Stoeckhart, Kretsmann];

others view them as **foreshadowing's of physical calamities** [Brighton, Griffen].

The seven **trumpets** announce a series of plagues **more severe** than the **seals**, but **not as devastating** as the **bowls**. (Note that 1/4 was designated in the 4th seal, here it is intensified to 1/3.)

Read Revelation 9:1-12

The Fifth Trumpet: the first WOE!

Introductory notes

The first four trumpet judgments were briefly described in just a few phrases. The relative significance and seriousness of the last three trumpet judgements is indicated by their extended descriptions. The imagery becomes more elaborate and other-worldly and is presented in much greater detail.

- † “Whatever the fifth and sixth scenes all involve, what they portray and symbolize is not within natural human understanding and experience but is of the **supernatural** and thus understood only within the spiritual realm.” Brighton, p.235
- † This is similar to 8th Plague on Egypt (Exodus 10). There, and here, God’s people were spared. Here, however, it is not a literal plague of locusts.
- † The darkness of the smoke (4x emphasized in 9:2b) indicates judgment; maybe spiritual darkness
- † **The trumpets are meant to lead people to repentance!** (see 9:20-21).

9:1 Who is the *Fallen Star*?

Unlike “Wormwood,” the bitter, blazing star of the preceding trumpet (8:10-11), the text indicates that this star represents a **MIGHTY FALLEN ANGEL** who **“holds the key to the shaft of the abyss.”**

Further identification is provided in Verse 11: **“They had as a King over them the Angel of the Abyss, whose name in Hebrew is Abaddon and in Greek Apollyon.”**

8:13 As I watched, I heard

An Eagle That Was Flying In Midair

call out in a loud voice:

“WOE! WOE! WOE!”

to the inhabitants of the earth, because of
the trumpet blasts **about to be sounded**
by the other three angels!”

The angel is identified as the “**KING**” of the monstrous horde of demonic locusts and “*the Angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.*” Both the Hebrew and Greek titles are based upon the verb “**to destroy**.” The name thus becomes the personification of the action. Abaddon/Apollyon is “*the Destroyer – He Who Brings About Ruin and Death.*” With this grimly accurate designation of his nature and role, our ancient enemy, *the devil*, makes his first appearance in the dramatic visions of Revelation. Dr. L. L. White, *Revelation*, p.242-244

- † John uses the same imagery later in Revelation as he tells of the *Satanic Red Dragon* whose massive tail “*swept a third of the stars out of the sky and flung them to the earth.*” (Rev. 12:4).
- † Jude describes the fallen angels as “*wandering stars for whom blackest darkness has been reserved forever.*” (Jude 13).
- † The prophet Isaiah derisively hails the Prince of Darkness: “*How have you fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, “I will ascend to heaven, I will raise my throne above the stars of God...”*” (Isaiah 14:12-13)
- † Jesus celebrated the first preaching of the Gospel by the seventy-two disciples using similar language: “*I saw Satan fall like lightning from heaven.*” (Luke 10:18).

Satan

REAL. PERSONAL. EVIL.
ACCUSER. ADVERSARY.
LIES. DECEIVES. LIAR.
ROARING LION.
WOLF. DEMONS.
ANGEL OF THE ABYSS.
KING OF DEMONS.
ABADDON. APOLLYON.
D E S T R O Y E R.
MURDERER. DRAGON.
ANGEL OF LIGHT.
SERPENT. TEMPTER.
WICKED ONE. ENEMY.
BEELZEBUB.

Angel of the Abyss = Abaddon = Apollyon = Destroyer = **SATAN**

NOTE: “Satan, the devil, is here introduced into the prophetic message of Revelation. He will play a prominent role throughout the remainder of the message. Here in Revelation 9 he appears as a **star** and is identified as **the angel of hell** and the **king of the demons** who **comes out of the abyss**.

In Revelation 12, he will appear as **the dragon**, the **archenemy of God and Christ** and the church on earth. His minions and cohorts are represented by the **two beasts** of Revelation 13 and by **Babylon**, which consists of the first beast and the harlot (Rev 17-18).

He is **the perpetrator of Armageddon** in Revelation 16 and of **Gog and Magog** in Revelation 20.

Finally, at the second coming of the Lord Christ, **he will be cast forever into hell** (Rev 19-20).” Brighton, p. 236

9:1 The Key

This mighty fallen angel was “*given the key to the shaft of the abyss.*” Note that the key is “given,” implicitly by God, thereby indicating once again the Lord’s absolute divine control. (Remember 5:7)

- † Everything that takes place is a part of God’s plan and under His sovereign control. **The devil and his minions are not free agents.** They too serve the Lord and accomplish His will. The possession of the key represents command and rule. It is bestowed by God through Christ who “*holds the keys of death and Hades.*” (Revelation 1:18).

- † **God allows this as judgment and as a call for repentance.**

9:1 Abyss ≈ **HELL**

The Greek word literally refers to a **bottomless pit**. In Revelation this term refers to **Hell, the prison house of the demons and the damned**. The word only occurs twice in the New Testament outside of Revelation: in Luke 8:31 in connection with the legion of demons cast out by Christ; and in Romans 10:7 where Paul quotes Deuteronomy 30:13 in reference to the resurrection of Christ from the dead.

† John uses the word seven times in Revelation, always in reference to the place of the devil, demons, and the damned (Revelation 9:1,2,11; 11:7; 17:8; 20:1,3).

9:2 Darkness

The “**key to the shaft of the Abyss**” is used by “the One Who Brings Destruction” to throw open the gates of hell and from its depths a massive cloud of smoke and fire pours forth. The magnitude and density of this billowing smoke is “**like smoke from a gigantic furnace**.” This is the same phrase that is used in the book of Genesis to describe the smoke that rose from the destruction of Sodom and Gomorrah beneath the fire of God’s judgement (cf. Genesis 19:27-28). The magnitude of this massive cloud of smoke is such that “**the sun and the sky were darkened by the smoke from the Abyss.**” **This unnatural darkness warns of impending judgement.** Dr. L. L. White, *Revelation*, p.245-246

Lutheran commentators tend to view this reference to worldwide darkness caused by the dense smoke of the Abyss as a image of the **spiritual darkness** that has descended upon mankind as a result and consequence of sin. The Bible consistently uses light/darkness imagery in this context.

- ✓ Isaiah depicted the coming of the Messiah as the appearance of a great light in a world shrouded in darkness: “**The people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.**” (Isaiah 8:14)
- ✓ Christ declares Himself to be “**the Light of the World**” (John 8:12) and declares that those who follow Him are also to be “**the light of the world.**” (Matthew 5:14)
- ✓ In the prologue of his Gospel, John uses this same imagery to describe Christ’s coming into the world: “**In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.**” (John 1:4-5)
- ✓ The truth of God’s Word is like “**a light shining in a dark place**” (2 Peter 1:19) that repudiates the darkness of unbelief and error.
- ✓ Paul writes, “**What fellowship can light have with darkness? What harmony is there between Christ and Belial?**” (2 Corinthians 6:14).

That darkness is, of course, endlessly perpetuated by the devil and the demons which serve him through the instigation of wickedness and corruption and the promulgation of false doctrine, error, and unbelief. In this way, the darkening of the sun and the sky at the opening of the vision establishes the context and sets the tone for that which follows. But the ominous darkness is only the beginning --- the horrific imagery continues to unfold and develop. Dr. L. L. White, *Revelation*, p.246



9:3 Locusts as *Scorpions*

A plague of demonic locusts from hell emerges from the clouds of smoke. Not literal locusts like the 8th plague!

- ✓ Locusts were the eighth plague upon the land of Egypt (Exodus 10:1-20).
- ✓ God's prophet Joel used the devastation of the land of Israel by locusts as a warning sign of the coming day of the Lord's judgement (Joel 1-2) to call the people to repentance. **See Joel 1:4**
- ✓ Throughout the Old Testament the locust is a symbol of devastation and destruction (Deuteronomy 28:42; 1 Kings 8:37; Psalm 78:46).



Vast swarms of millions of these voracious insects could strip the land bare of all vegetation leaving starvation and death in their wake. **But this is not a vision of natural disaster.** These are not ordinary locusts and vegetation is not their target --- *“They were told not to harm the grass of the earth or any plant or tree.”* **They have been sent to wreak their havoc upon unbelieving mankind, “those people who did not have the seal of God upon their foreheads.”** The reference is to the sealing of the 144,000 in Revelation 7:1-8. Dr. L. L. White, *Revelation*, p.247-248

The **sting of the scorpion** brings agonizing pain but it is normally not fatal. So also the affliction represented here brings torment and suffering but not death --- *“They were not given the power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of the scorpion when it strikes a man.”*



- † The verb used in 9:5 --- **“torture”** clearly signals the intent of the image. The term does not refer primarily to physical pain but to spiritual, psychological, and emotional torment and distress.
 - Note the words of pain: **“torture, agony, sting of a scorpion, men seek death”**.

Heresies destroy souls; create despair, hopelessness, and robs them of joy. Heresies lead people away from Christ, salvation, forgiveness and life.

- † **5 Months** This period of time suggests an on-again, off-again ordeal to which these demons subject their victims. Like a cat playing with a terrified and helpless mouse, so the human victims of these hordes from hell are playthings of their craft and cunning. For a period of time they may break free from their torture, only to succumb again later. But all the while fear stalks every moment of the unbelievers' lives, to a greater or lesser extent.” Revelation, Brighton, pp. 239-240
 - “Heresies have a tendency to fade away and lose their power; only to reappear again for a new season of success.” Becker, p.145
- † The intensity of the torment inflicted by the locust/scorpions is such that they will **long for death** to bring an end to their suffering. ... For the tormented unbelievers of this vision, the prolonging of life provides the opportunity for the repentance which their suffering was designed by God to produce. Dr. L. L. White, *Revelation*, p.249
- † They are not allowed to hurt those with **“Seal of God”** (7:1ff) **THE SEAL PROTECTS!**

9:7 Locusts as *Battle Horses*

Each of the details given serves to emphasize the overall impression of unnatural and awesome cruelty and destructive power. **This is a host designed to destroy**, as one might expect from the legions of Abaddon.

† The prophets of the Old Testament frequently used the image of locust swarms to describe **the size and destructive power of human armies**. The Book of Judges uses the image of a swarm of locusts to emphasize the vast numbers of the Midianites and the devastation they caused in the days of Gideon (Judges 6:4-5); and the prophet Jeremiah warns that the cavalry of the Medes and the Persians will sweep over the city of Babylon “*like a swarm of locusts*.” (Jeremiah 51:27). John uses this popular Old Testament image that the locust swarm from the Abyss resembled a horde of cavalry arrayed and ready for battle. The image is one of menace and fearful power. **Imagine the thunder of tens of thousands of horses crashing across a battlefield, bringing a wave of death and destruction that causes the very earth to tremble, smashing all that stand before it.** Dr. L. L. White, *Revelation*, p.249-250



Crowns, Gold, Human Faces

The power of this vast horde appears to be invincible and irresistible... the golden victor's crown signals that this army intends to win and gives every appearance of the inevitability of its victory. The human faces of these dreadful creatures signify their craft and cunning. These are not dumb beasts. **They are animated by demonic cleverness and devilish design.** Their actions are carefully calculated, each part of a plan devised in malicious hatred from the beginning. Their goal is nothing less than the damnation and destruction of the human race.

- In their human appearance they appear harmless . . . but when they open their mouths their lion's teeth betray them as servants of the angel of the bottomless pit, or that roaring lion in search of prey (1 Peter 5). Becker, p.146

Hideous and horribly frightening in appearance: “they have to be reckoned among the more bizarre creatures on the Apocalypse. The total impact is one of **unnatural and awesome cruelty.**”

Brighton, p.239.

Hair like a woman & Teeth like a Lion

The teeth of the lion are clearly a symbol of destructive power and might; the reference to long hair like that of a woman in this context may simply allude to the long hair of a lion's mane. In this way, the two details serve to reinforce and strengthen one another. White, *Revelation*, p.251

Breastplates of Iron & Wings of Thunder

The iron breastplates of these demonic locust/scorpions render them indestructible and irresistible.

† John's language in this phrase appears to have been influenced by a description of the war horse as one of the marvels of God's creation from Job 39: “*Do you give the horse his strength or clothe his neck with a flowing mane? Do you make him leap like a locust, clad in perfect armor, his breast glorious with courage? He paws fiercely, rejoicing in his strength, and charges into the fray. He laughs at fear, afraid of nothing; he does not shy away from the sword. The quiver rattles against his side, along with the flashing spear and lance. In frenzied excitement he eats up the ground; he cannot stand still when the trumpet sounds.*”

Remember that these are visions, and we are not allowed to press the details Becker, p.129

† The whirr of their millions of wings is like the sound of a mighty host of horsemen and chariots hurtling across the field of battle. The heavy cavalry of ancient times, in which both horse and rider were protected by metal armor, were virtually unstoppable. The speed and momentum of their onslaught struck terror into their opponents. *That is precisely the image John intends to convey in these phrases.*

9:10 Tails with stingers

The image of locusts with the poisonous stingers of scorpions from vss. 3-5 is re-introduced and expanded. The five month limitation is also re-affirmed, indicating the temporary and periodic nature of this demonic oppression. *The torment inflicted by this demonic horde is designed to drive sinful men to repentance.* Dr. L. L. White, *Revelation*, p.253

The imagery of the fifth trumpet - the demonic locust/scorpion horde of Abaddon -- sets before us the activity of the devil and his demons throughout the New Testament era in **harassing and oppressing unbelieving mankind**. Howard Hendrickson is correct when he categorizes the subject of this vision as "the operation of the powers of darkness upon the souls of the wicked throughout the present age." (Hendrickson, p. 147) **There is more at work in the events of human history than that which can be sensed or seen.** The ancient conflict between good and evil rages on not only in the physical, but also in the spiritual realm: *"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."* (Ephesians 6:12)

The locusts are another false doctrine, like the hail, the mountain, the star, and the darkness of chapter 7. *"The locusts that come pouring out of hell . . . are the innumerable lies that false prophets have proclaimed in this world. These heresies have kept men from coming to faith in the Savior."* Becker p. 143 Does Jesus refer to this 5th Trumpet in Luke 10:18-19?

"The first woe is past. Two woes are yet to come!"

The horror and terror have only begun. The first woe has come and gone.
The other two still remain to be seen. Let the reader beware! Dr. L. L. White, *Revelation*, p.253

Read Revelation 9:13-21

The Sixth Trumpet: the second WOE!

9:13 The Voice From The Altar

Since the voice originates at the center of the golden altar of incense, it seems probable that the speaker is the angel with the golden censer from the opening scene of this segment (Revelation 8:3-5). The strong identification of that angel with the altar of incense and with the prayers of the saints who are calling for the vindication of God in the judgement of the wicked reinforces this view. In any case, the voice speaks on behalf of God and with His authority.

† The phrase “**the horns of the golden altar**” reflects the Old Testament practice of symbolizing the power of the God to be worshiped by constructing horns, which represent power and strength, at each of the altar’s four corners (cf. Exodus 30:1-10 for a description of the Incense Altar and its horns). On occasion in ancient Israel, the horns of the altar became a literal place of refuge for those who sought the protection of God (cf. 1 Kings 1:50-51; 2:28-34).

9:14 Four Angels

Four, in the numerology of Revelation is the earth number, derived from the four points of the compass, and the proverbial four corners of the earth. The fact that there are four angels here indicates that the woe about to be unleashed will be of world-wide proportion.

The language recalls the four angels whom we observed in Revelation 7:1, who were called upon to restrain the four winds of divine judgement until the protective sealing of God’s people on earth had been completed. In both instances, the four angels are depicted as holding back the impending judgement of God upon the earth. However, unlike the four angels in chapter 7, these angels are not merely restraining the judgement, they are themselves the judgement and are under restraint. These four mighty angels are “bound” that is, held in confinement, chained or tied down. This is a term that is used in Scripture only in reference to evil angels (cf. Jude 6; Revelation 20:2). White, p.255-256

Who are the “four angels”?

- Some suggest Michael, Gabriel, Uriel, and Raphael
- Others suggest the 4 most evil demons
- Unless specifically identified (9:11, 12:7-9), “angel” refers to the holy angels of God in Revelation.
- Could be the Four Winds of 7:1, which bring destruction

9:14 The Euphrates River

The Euphrates is the longest river in Western Asia, 1,700 miles in length. It flows down from the highlands of Armenia in Asia Minor and ends in the Persian Gulf. The Euphrates constituted the northern boundary of the original land promised to Abraham. Along with its smaller counterpart, the Tigris River, the Euphrates defined ancient **Mesopotamia** (Latin: “the Land Between the Rivers”).

**** From this region rose the great enemies of Israel: Assyria, Babylon, and Persia.** The two rivers formed the northern and western boundaries of the

Fertile Crescent which was the cradle of civilization in the ancient Near East. Beyond them lay fierce barbarian tribes, invincible horsemen like the Scythians and the Parthians, who periodically swept down to devastate the civilized and settled lands whose people lived in dread of their coming.



In the prophecies of the Old Testament, the lands beyond the rivers in the far north came to signify the abode of evil, a threatening and ominous place from which the enemies of God’s people would arise (Isaiah 8:7-8; Jeremiah 47:2). In his grim prophecies of Gog and Magog, Ezekiel warned of hordes that would come from the far north to spread across the land like a dark cloud (Ezekiel 38). Thus the Great River Euphrates and the northern boundary which it constituted came to be a powerful symbol

of impending judgement. By unleashing these four angels of judgement “*at the great river Euphrates*” John makes effective use of that symbol and signals the severity of the judgement that is to come.

- † In later Old Testament times all the great enemies of God’s chosen people came from this area of the world. (Assyria, Babylon, Persia.) **BABYLON** will be the image that signifies the great spiritual enemy of God’s People later in Revelation.

9:15 Hour, Day, Month, Year

The precision with which the moment of the angels’ release is defined emphasizes the absolute of control of God over these incredible events.

- † There will be no surprises or coincidences here. God’s timetable will unfold without the slightest variation. **The intensification of the judgement, in comparison to that of the fifth trumpet, is indicated by the DEATH of “a third of mankind.”** Where previously the purpose of the plagues was *to torment but not to kill*, now death races forward to seize its hapless prey. The “one third fraction” used in the earlier trumpets to signify partial destruction (Revelation 8:7-12) is called upon once again to tell us that we have not yet come to the extinction of mankind. The death caused by this trumpet judgement will be massive but partial. Dr. L. L. White, Revelation, p.257-258

9:16 200,000,000

The legions of godless spiritual forces deployed by the four judgement angels is depicted as a massive horde of grotesque cavalry. **These are not the armed forces of an earthly king or nation. THIS IS THE DEMON ARMY OF HELL!** It marshals not for mere physical war on a literal battlefield, but to wage spiritual warfare for the souls of men. The massacres and mayhem of all men’s wars serve their demonic purpose but do not exhaust it. *These demons wage their warfare through falsehood and error, corruption and sin, as well as through physical violence.* The end result for all those who are not signed with the seal of Christ is always the same in any case, death in time and in eternity. The unimaginable magnitude of this demonic host is “**two hundred million**” (literally “twice ten thousand times ten thousand.”) The number represents incalculable immensity. White, p.259

9:17 Breastplates, Heads, Mouths

A detailed description of the hellish cavalry in a manner similar to that of the locust/scorpions in the preceding vision, now ensues. **“Here again, the piling up of monstrous metaphors emphasizes that the demons are ferocious and dreadful beings that afflict people in a fierce, appalling, and devastating manner.”** (Beale, p. 510) John specifically emphasizes that these are scenes in a vision --- **“I saw in my vision”** --- so that their symbolic nature can not be misconstrued. Dr. L. L. White, Revelation, p.259

MOUTHS 4x

Notice the 4x emphasis on their “mouths”. It is what they say that kills people. False ideas, theories, teachings, doctrines that lead people away from Christ and eternal life.

9:17 Fast as Horses; Fierce as Lions

This image conveys a sense of fearsome destructiveness - the speed and mobility of the horse combined with the rage and killing power of the lion. Long ago Habakkuk the prophet had warned of the deadly onslaught of Babylonian cavalry: **“Their horses are swifter than leopards, fiercer than wolves at dusk. Their cavalry gallops headlong; their horsemen come from afar. They fly like a vulture swooping to devour; they come all bent on violence.”** (Habakkuk 1:8) But these grotesque horsemen from hell far surpass the terror of any human assault.

9:17, 18 Fire, Smoke, Sulfur (3x!) SYMBOLS OF HELL!

The armor of this demonic cavalry --- “fiery red, dark blue, and yellow as sulfur” --- corresponds to the “fire, smoke, and sulfur” which billows out of the horses’ mouths.

- “**Fiery red**” is the bright red of burning flames.
- “**Dark blue**” is the deep blue color of sulfurous smoke.
- “**Yellow as sulfur**” (traditionally --- “brimstone”) is the pale yellow color of sulfur.

The association of these three colors with the undying fires of hell is longstanding in Scripture (cf. Genesis 19:24-28 - the destruction of Sodom and Gomorrah). They are to be consistently associated in Revelation with final and decisive judgment upon the devil and all those who follow him (cf. Revelation 14:10; 21:8; 19:20; 20:10). If the infernal place of damnation were ever to commission a flag, these would be its colors.

- † The 5th Trumpet were lies **within the church**: heresies from Satan.
- † Here in the 6th Trumpet, these could be false teachings from **within the world**; ideas of men, that obscure salvation. Such as: world religions, humanism, materialism, multi-culturalism, evolutionism, communism; recently, in our times: militant Islam.

The **6th Trumpet** is parallel to the **6th Bowl of God’s Wrath**. This is the first glimpse of the great last battle, called **Armageddon**. The second view is in **16:12-16**, and a third (and final) view in **20:7-10**.

The fearsome appearance of these horses and riders ought to alert all of God saints to the terrifying and destructive nature of false doctrines, which many in our day simply view as relatively harmless differences of opinion among religious people.

Becker, p.150

9:18, 20 Plagues

John’s use of the term “plagues” to describe the “fire, smoke, and sulfur” which devastates humanity reinforces the link between the trumpet visions and the plagues of Egypt.

9:19 Horses and Snakes

The language is similar to the description of the scorpion stingers in the previous vision (Revelation 9:10). The mention of **poisonous snakes** also serves to link these demons to their Satanic master, “**the ancient serpent**” who brought death to the whole world.



9:18 1/3 Killed

The devastation wrought upon humanity is massive in scope.

† They kill the whole person, both physically and spiritually. They carry out not the final judgement, but one that is linked to it and that prepares for it. They cause the physical death of idolaters, compromisers, and persecutors of the church who are already spiritually dead. This plague of death includes all the forms of death that the ungodly undergo (from illness, tragedy, etc.). The death stroke against their bodies makes certain their spiritual death for eternity, since those who physically die in an unbelieving state remain in that condition forever. In this sense, it can be said that death here is both spiritual and physical.” Beale, p. 512

Summary thoughts

There is a difference between the two visions in chapter 9. The vision of the locusts remind us that the devil is intent upon sowing the seeds of false doctrine in the world and that he's able to summon out of hell many delusions to lead men astray. But wicked men do not need to direct inspiration of the devil to conceive of falsehoods. They are able to invent them on their own. The Bible often speaks of the “world” as an enemy of God's people. We often speak of the devil, the world and the flesh as the three great foes that God's people must struggle against and overcome. There can be no doubt that of all the evils that have their origin in the world, the false philosophies and heretical theologies are far more injurious to the souls of men than the moral evils which lead them astray. Where the gospel of grace and free forgiveness is proclaimed, even publicans and harlots can find salvation. But where that gospel is obscured or completely hidden by humanism, materialism, evolutionism, communism and countless other false world views, men are finally robbed of all hope of salvation. These horsemen that come from the region of Euphrates are symbols of these false doctrines that the world invents and proclaims.

† We are invited to ponder the great number and diversity of false teachings in the world as they march into view in the form of 200 million horses. Truth has only one form. It is a unified whole. But falsehood can take on innumerable forms. Becker, p.149

† ***This whole section deals with doctrinal delusions that obscure the light of God's Word.*** Becker, p.151

The 7 Trumpets

Revelation 8-11

8:7 The **first angel**

sounded his trumpet,
hail and fire mixed with blood,

8:8 The **second angel**

sounded his trumpet,
and **something like a huge mountain,**
all ablaze, was thrown into the sea.

8:10 The **third angel**

sounded his trumpet,
and **a great star,**
blazing like a torch, fell from the sky
(wormwood)

8:12 The **fourth angel**

sounded his trumpet,
1/3 sun, moon, stars turned dark.

9:1 The **fifth angel** **FIRST WOE**

sounded his trumpet,
Locust from the abyss
Like scorpions and war horses

9:1 The **sixth angel** **SECOND WOE**

sounded his trumpet,
4 angels as war horses
200,000,000

11:15 The **seventh angel** **THIRD WOE**

sounded his trumpet,
and there were loud voices in heaven,
which said: “The kingdom of the world
has become the kingdom of our Lord
and of his Messiah, and he will reign
for ever and ever.”

9:20 No Repentance!

Despite the fearful devastation and death brought about by the onslaught of the demonic horde, the surviving portion of unbelieving mankind remains steadfast in its impenitence.

- † “**Repent**” refers to a change of mind or of heart that results in the rejection of someone or something - in this instance, the worship of idols.
- † **Idolatry / Rebellion** Mankind’s defiant idolatry continues as in place of the one true God they choose to worship “*demons, and idols of gold, silver, bronze, stone, and wood --- idols that cannot see or hear or walk.*” While Scripture derides and ridicules the worship of idols as foolishness, the Bible also clearly recognizes the role of the demonic in idol worship. Whatever real spiritual power these man-made gods may have is simply that of the demon, masquerading behind the face of the idol (cf. Deuteronomy 32:15-18; Psalm 106:37; John 8:39-44; 1 Corinthians 10:21; 1 John 3:7-10; Revelation 13:3-4, 11-15).
- † **Immorality / Ungodliness** Idolatrous rejection of the true God inevitably results in immorality: murders, magic arts, sexual immorality, and theft.
 - Also included in the vice list is “their **magic arts**” (Greek - “*ton pharmakon*”). This term is sometimes used positively in reference to medicine but in this negative context it applies to any form of sorcery, witchcraft, or Spiritism, including the use of poisons, drugs, amulets, necromancy and incantation.

**Don’t expect any mass conversions of humanity;
but rather widespread impenitence and unbelief.**

- † 9:20 Idolatry is singled out; further indicating that this section is about false teachings. (The first Commandment.)

The sounding of the sixth trumpet intensifies and expands the vision of God’s judgement upon sinful mankind. In the face of continued obstinate impenitence that judgement moves forward toward its inevitable conclusion. The vast horde of demonic cavalry is let loose to wreck devastation and death upon impenitent mankind. The grotesque detail in which this host is described serves to emphasize the incredible destructiveness of which these servants of hell are capable.

7th Trumpet: Not until 11:15-19

Already six trumpets have sounded.

There is now an **interlude** to assure the people of God that despite the disturbances in nature and attacks by the enemies of God,

God remains in control and *His plan and His will for His Church will be carried to final victory!*

Gargoyles

Doesn't it seem odd that Christian cathedrals from the Dark Ages have [gargoyles on them](#)? In architecture, a [chimera](#) or [grotesque](#) is a fantastic or mythical figure used for decorative purposes. Chimerae are often described as gargoyles, although the term gargoyle technically refers to figures carved specifically as terminations to spouts which convey water away from the sides of buildings. ... When not constructed as a waterspout and only serving an ornamental or artistic function, the correct term for such a sculpture is a *grotesque*, *chimera*, or *boss*. Just as with bosses and chimeras, gargoyles are said to frighten off and protect those that it guards, such as a church, from any evil or harmful spirits. However, in common usage, the word "gargoyle" is generally used to describe any monstrous sculpture, whether intended as a waterspout or not. Do a google image search of "gargoyles"; **don't they remind you of the demonic creatures from the Abyss in Revelation 9?**

Why were they ever put on churches of all places??!

Sources: <https://en.wikipedia.org/wiki/Grotesque>; <https://en.wikipedia.org/wiki/Gargoyle>



<p>The FIFTH Angel</p> <p><i>False Teachings</i></p> <p>IN THE CHURCH</p> <p>THE FIRST WOE</p> <p><i>The Locusts</i></p>	<p>The SIXTH Angel</p> <p><i>False Teachings</i></p> <p>IN THE WORLD</p> <p>THE SECOND WOE</p> <p><i>The Horse & Riders</i></p>
<p>Satanically Inspired</p> <p>From the Abyss (Hell)</p> <p>The Light Is Obscured</p> <p>Vast Numbers</p> <p>Causes Real Harm</p> <p>Enemies Of God's People</p> <p>Meant To Lead To Repentance</p>	