



Session 19 | Revelation 9 | The Fifth and Sixth Trumpets

THE TRIPLE WOE | REVELATION 4:13

- It is by an “angel” (KJV) or “eagle” (modern translations), due to a textual variant. Angel seems to fit best in context, in connection with Revelation 14:6 and even Revelation 19:17.
- “Midheaven” (NASB) or “midst of heaven” (KJV) is the zenith – the highest point in the sky, where the sun shines at noon.
- The final three trumpets are also the three “Woes.”

THE FIFTH TRUMPET | REVELATION 9:1-12

- Verse 1 – “Fifth - A Greek tip: any Greek word that ends in “tos” can be translated “that which is [root word].”
 - Here, *pentos* is built on the root word *pente* (meaning “five”), so *pentos* is “that which is five.”
 - The -tos suffix is common and an understanding of its meaning is helpful.
- Verse 1 – the fallen star:
 - In Revelation, interpret everything literally unless the literal translation makes no sense. A star fallen to earth makes sense literally, until you see that it is given a key, and this “star” opens the pit. It only makes sense, therefore, to see this star as representative of someone.
 - Using good rules of interpretation (Namely, “Scripture interprets Scripture”), one must determine the meaning of the representation.
 - “Hosts of heaven” are both stars (Deut. 4:19) and angels (1 Kings 22:19).
 - In Rev. 8:10, it makes sense to see the star as a literal star.
 - In Rev. 1:20, seven stars are clearly seven people.
 - In Rev. 9:11, it is possible that this “king over them” is also the fallen star
 - In Luke 10:18 Jesus speaks of seeing Satan “fall from heaven,” using the same words as v. 1
 - In Rev. 12:9 Satan falls from heaven
 - In Isaiah 14:12-19 Lucifer falls from heaven.
 - While it cannot be determined exclusively, it looks like this “star” is Satan himself.
- Verse 1 – the key - Whether literal or figurative matters not. the key clearly opened the pit. There is no need to create a symbolism.
- Verse 1 – the bottomless pit –
 - “Bottomless” is *abussos*, which is “a” (the negator) and *buthos* (a deep pool of water, even the ocean). It is literally, “without depth.”
 - The word is often not translated, but left as “abyss,” as in Luke 8:31 or Romans 10:7.
 - It is the home of “the beast” in Rev. 17:8, and the place where Satan is imprisoned by an angel, who is given the key, in Rev. 20:1-3.
 - The abyss is *not* hell, but is a place of imprisonment for demonic forces.

- Which demonic forces are being released at this time? It is not known, but the Abyss is likely the same place as the "angels which kept not their first estate" and are now in "everlasting chains under darkness" in Jude 1:6.
- Verse 3 – the Locusts - That these are locusts cannot be doubted. However, that these locusts are more accurately demons that had been imprisoned also cannot be doubted. They are, therefore, "possessed locusts," with an unusual appearance, seen in v. 7.
- Verse 4 – the vegetation - These possessed locusts with Scorpion-like power have instruction to avoid doing that which locusts would typically do: eat vegetation. Rather, they were to harm a specific group of men. This displays the authority of heaven over all demonic power.
- Verse 5 – “torment” - from *basanos*. The *basalt* stone was used to reveal the true quality of gold. The word *basanos* and *basalt* came to be associated with torture because the scraping of the gold "brought out the truth" about its quality. To be tortured is to be scraped against the stone until the truth is revealed.
- Verse 11 – Abaddon - The Hebrew word is used six times in the Hebrew Scriptures, referring to the destroyer (though often translated as the place of the dead, synonymous with Sheol).

THE SIXTH TRUMPET | REVELATION 9:13-21

- Verse 13 – the Golden Altar - This is the golden altar of incense, described in Exodus 30:3 and following. See Rev. 8:3 also.
- Verses 14-15 – the Four Angels - These could be good or evil "angels," but appear to be demonic.
 - Verse 14 is evidence that Angels have assignments that are very specific in duty as well as timing.
 - Clearly God knows exactly when this event will take place.
 - It is not appropriate to build a theology for "all times, places, and circumstances" based on the precision of this verse.
 - We do not know if all angels at all times and in all places have such a prepared and structured role.
 - It is possible that in the Age of Grace, God has allowed a free will that is unprecedented in human history.
- Verse 16 – the armies of the horsemen –
 - Presumably, these armies are controlled by the four angels of v. 15.
 - There is no reason to consider these horsemen as symbolic of some human army or otherwise, especially considering their description in v. 17. They are simply the horsemen of the four angels, presumably of a spiritual nature themselves.
 - While a "myriad" is sometimes just "countless," this number is too specific to be called countless. First, there are "two myriads of myriads." Second, John "heard the number of them." When used literally, a myriad is 10,000.
- Verses 20-21 – The “rest of the men” “repented not.” This is indication that the age of Grace has ceased (Grace not being an age of repentance of works), and that the delusion promised by Paul has arrived.