

Revelation, Part 11

The Trumpets

We now have the Trumpet judgments. Most believe they begin in the first half, and the seventh Trumpet is at the beginning of the second half, the Great Tribulation.

First Trumpet: Vegetation Struck

Rev 8:7 The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.

A third of the earth is affected by this judgment. A third of the trees and all grasses are burned up! Can you imagine how devastating this will be to life on earth? What was not destroyed before during the Seals now takes another hit! Some want to read this as symbolic, and this was not literal hail, blood and fire. There is an obvious parallel in the tenth plague on Egypt (Ex 9:18-26), and we take that plague as literal, why not this one?

Second Trumpet: The Seas Struck

Rev 8:8 Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. 9 And a third of the living creatures in the sea died, and a third of the ships were destroyed.

I get no help from the original text here. All the words must be taken literally, as I can find no hidden meanings in the Greek. Is the “great mountain” a giant meteor? I doubt that, because we have one of those coming up in the next Trumpet. Is this perhaps a series of giant volcanos spilling toxic elements into the sea? Possibly, but seems to me John would have used that language and called a volcano a volcano, which is something he would have been familiar with. The Greek is literally translated, “a great mountain burning with fire.” With his use of “something like,” it seems that John is describing something he has never seen before and maybe never even heard of. A “giant mountain” (a huge amount of something) on fire is thrown into the sea turning a third of the sea to blood. I think we need to take this at face value. Whatever it is, it kills a third of the creatures in the sea. And it is violent enough that it creates giant tsunamis and destroys a third of the ships.

It is possible this judgment has a more limited focus. The word “sea” has different meanings depending on the context. In some cases, as we shall see, it can mean “people” as in a “sea of people”. It can also refer to a specific body of water such as the Sea of Galilee or the Mediterranean Sea, if the context suggests that. The Med is often referred to as simply the “sea,” because it represented much of the known world in that time. And that would have been the context in which John would most likely have used the word, although a broader interpretation is not unreasonable.

Third Trumpet: The Waters Struck

Rev 8:10 Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. 11 The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter.

This “great star” is probably a meteor that hits the earth and is burning as it enters the earth’s atmosphere. It carries with it some toxic substance that turns a third of the waters bitter and undrinkable. The Greek for wormwood is *apsinthion*. It is the word from which we get the English “absinthe,” the liquorish-flavored spiritous drink. Absinthe in raw form is bitter and some believe the Greek word actually means undrinkable, rather than representing the source material called “wormwood”. “A third of the waters *became undrinkable* (wormwood), and many men died from the water, because it was made bitter.”

Fourth Trumpet: The Heavens Struck

Rev 8:12 Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night. 13 And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, “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!”

This judgment relates to the heavens above the earth and space. There are three heavens mentioned in Scripture. The first is the sky above or the atmosphere surrounding the Earth. The second is the heavens containing

the stars, or what we call “outer space”. The third heaven is the abode of God.

Not only are the sun and the moon and stars giving one-third less of their light, but we seem also to have an eclipse-like phenomena taking place for a third of the day. However you look at this, we see a significant reduction of light, which will result in poor crop harvests among other things.

It should be noted that the first four Trumpets are seen as a set much like the first four Seals were seen as a set or a connected group. So far we have the following taking place:

- A third of green trees and grass are burned up
- A third of of the marine life
- A third of all shipping is destroyed
- A third of of the waters are bitter
- A third of the sun’s light is removed

All this adds up to suggest that:

- Food is destroyed
- Distribution is crippled
- Potable water is severely limited
- Production is hampered

And that sets the stage for the next verse.

Rev 8:13 And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, “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!”

The first four Trumpets were not only judgments in and of themselves, but they are also warnings of the last three trumpets, which are far more severe. Three “woes” are pronounced upon the earth corresponding to the next three Trumpets.

The first four Trumpets deal with aspects of the physical world we take more or less for granted. The beauty and benefit of the trees and growth of green things are seldom given thanks for. Man takes for granted water, whether the sea and its bounty or drinking water from the great rivers and lakes, fountains and springs. The light of the sun warms us and gives us vitamin D and grows our crops we use for food. The moon lights our dark nights, and we marvel at the vastness of the stars in the heavens that

declare His glory. These are gifts from God to an undeserving world, and we take them for granted all too often.

What God gives He also has the power to take away. In Jeremiah 31:35-36, the prophet spoke of the sun and the moon as tokens of God's promises to Israel. As long as these things continue so will also Israel. As dramatic as these judgments are and even though man knows where they are coming from and why, they still do not repent but continue to blaspheme God.

It is hard for us today to imagine such cataclysmic judgments as these, but there are others to come that are even more severe. And in the end, there will still be those who reject the truth, which for me is unimaginable.

The Fifth Trumpet

Rev 9:1 Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. 2 And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. 3 Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. 4 They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. 5 And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man. 6 In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

7 The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. 8 They had hair like women's hair, and their teeth were like lions' teeth. 9 And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. 10 They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. 11 And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon. 12 One woe is past. Behold, still two more woes are coming after these things.

Now we begin the three woes. The events after the fifth trumpet are given in considerable detail, implying these are important events in God's judgment on the earth.

Because of the pronoun "him" in verse 1, "he" in verse 2, and the "king" in verse 11, the "star fallen from heaven" is a person and not a celestial body like a meteor. So, we should see this "star" in the same context we might see a Hollywood or Broadway star, as a famous person. Some believe this "star" is the same angel who imprisons Satan later in Revelation 20:1, but that angel is described as "coming *down* from heaven" rather than "fallen *from* heaven to earth". The Greek word translated "fallen" in Revelation 9 is one that implies judgment, while a different Greek word used in Revelation 20 carries no such negative connotations. Thus I will hold with this angel with the key to be Satan, or at least a fallen angel.

The word translated "fallen," or "fall" in some texts, is the perfect active participle, meaning it is seen as having already occurred, translated "already fallen down". "Fallen from heaven" can be viewed as a physical act of falling out of Heaven to Earth or as a spiritual act as in a fallen spiritual state. I think both are in view here. In Luke 10:18 when Jesus responded to the joy of the seventy who reported back how the demons were subjected to His name, He makes a statement, "I saw Satan fall like lightning from heaven." And we also have this...

Isa 14:12 "How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!
13 For you have said in your heart:
'I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
14 I will ascend above the heights of the clouds,
I will be like the Most High.'
15 Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

These two passages seem to be in alignment with the thought presented in Revelation 9 where the Star is likely Satan, although others see him as

possibly the antichrist himself, which doesn't make sense to me. The Revelation 9 passage seems to refer *both* to Satan being kicked out of Heaven, "already fallen" in the sense of his previous rebellion, as well as his later expulsion from Heaven.

Yes, Satan has access to Heaven, as seen clearly in the first chapter of Job plus references of him accusing believers as seen in Revelation 12.

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

The "star" was given the Key to the Abyss. Some argue this cannot possibly be Satan or even a fallen angel, because the key to the abyss would not have been entrusted to him. This argument does not, in my opinion, stand up against the evidence this is likely Satan.

And we then have verse 2...

Rev 9:2 And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit.

The word translated "bottomless" is the word from which we get "abyss." "Pit" is another word all together and refers to a cistern or shaft like a well shaft. "He opened the shaft of the abyss" is a more accurate translation.

This "abyss" shows up frequently in Scripture. In Luke 8:31 when Jesus commands the demons, called "Legion because they were many," in the man of Gardarenes to come out, they beg Him, "... that He would not command them to go out into the abyss." Jesus instead sent them into a herd of swine, which ran into the Sea of Galilee and drowned.

The Underworld

Where is this place and what do we know about it? The Abyss is part of Hades, or Sheol, also called Gehenna in Scripture and has several compartments. Gehenna is a garbage dump valley outside Jerusalem and seems always burning, thus its name is often applied to Hell. Gehenna, called Hades in the Greek or Sheol in the Hebrew, is a reference to the

“underworld” and is somewhere inside the Earth. A number of passages in the Bible refer to this place and its various compartments. The most vivid account is found in Luke with the Lazarus and the rich man story. Some call this a parable, but it does not meet the requirements of a parable, because it names people and places, and parables do not name people or exact places.

Luke 16:19 “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate was laid a poor man named Lazarus, covered with sores, ²¹ who desired to be fed with what fell from the rich man’s table. Moreover, even the dogs came and licked his sores. ²² The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried, ²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. ²⁴ And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ ²⁵ But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. ²⁶ And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’

Notice that three places or compartments of Sheol/Hades are mentioned here: Abraham’s side (also referred to as “Abraham’s bosom” in some translations), “Torments,” and the “great chasm...fixed” also called the “great gulf fixed” or the “River Styx” in some translations.

Paradise or Abraham’s Bosom

Jesus refers to Paradise in Luke 23:43 when he tells the repentant thief “Assuredly, I say to you, today you will be with Me in Paradise.” This compartment was the place where the righteous dead went prior to the ascension of Christ. It was a place of blessing like a temporary “heaven” until sin could be judged, thus Jesus told the penitent thief he would be with Him in Paradise that very day. He did not mean Heaven above but Paradise below in what some call the “Underworld”. Please keep in mind that the historical context for this Luke passage is during the Age of Israel. The Church Age is still nearly two months away from when Jesus made this statement. And that is significant to the context and understanding.

Paradise was the abode of the righteous dead prior to the time of the Cross. The righteous dead *were* temporarily housed there until sin was judged and Christ ascended. Ephesians 4 seems to refer to this.

Eph 4:8 Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.” ⁹ (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? ¹⁰ He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

This passage speaks of Christ “descending into the lower regions” (v9 and 10), which is a reference to His soul going to Paradise, the place all righteous souls, including the penitent thief and Lazarus, went prior to the ascension. Notice that verse 8 and 10 mentions the ascension but verse 8 also mentions “he led a host of captives,” which is a reference to all those souls that *were* housed in Paradise, but now that sin has been judged and their Savior is going to Heaven, they are going with Him. Paradise is empty today. Some expositors take the position that Jesus took its inhabitants and the compartment with Him, but I believe the compartment itself remained in the Underworld and only its occupants were taken to Heaven.

Paradise is NOT to be confused with purgatory. The concept of purgatory is not biblical. Purgatory is supposed to be a transition period of indefinite duration intended for the perfecting of those people who die in Christ. It is taught that they experience suffering to pay for the sins they committed in this life until they are deemed worthy to enter into heaven. The Bible does not teach that. We know the believer is made worthy not by works, but because of faith and the imputed perfect righteousness of Christ.

Torments

There are also the compartments or sections called “Torments” and the “river” or “gulf” Styx that separates Torments from Paradise, which are seen in the Luke story of Lazarus and the rich man. Torments is very hot and miserable. The rich man called out, “Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.”

This place is the abode of the unrighteous dead awaiting their final judgment at the end of the Millennium. It resembles our understanding of

Hell as being miserably uncomfortable, painful, and exceedingly hot with lots of flames.

The Great Gulf Fixed

This divides Torments from Paradise. The Greek literally might be translated “a great chasm strong (or firmly in place). It prevents any of the inhabitants of Paradise or Torments from crossing over to the other side.

Tartarus

Another compartment of the Underworld is Tartarus. In ancient Greek mythology, Tartarus was a horrible pit of torment in the afterlife. According to the Greeks, Tartarus was populated by ferocious monsters and the worst of criminals. In the NT it is the holding cell for fallen angels involved in the incident recorded in Genesis 6.

Gen 6:1 When man began to multiply on the face of the land and daughters were born to them, ²the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.

The “sons of God” are angels, in this case fallen angels. They procreated with human women and produced offspring with the objective to corrupt the human race, specifically the bloodline to Messiah, and thus prevent the judgment of sin by disqualifying Him because of the corrupted DNA. He would not then be a “man” but be part man and part fallen angel. The reason for the flood was to destroy this corrupted race and defeat this ploy by Satan. These fallen angels involved in this scheme are incarcerated in Tartarus.

In the NT the noun *Tartarus* does not occur but *tartaroō* (ταρταρόω, "throw to Tartarus"), a shortened form of the classical Greek verb *kata-tartaroō* ("throw down to Tartarus"), does appear in 2 Peter 2:4.

2 Peter 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment

1 Peter 3:18 For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, ¹⁹in which he went and proclaimed to

the spirits in prison, ²⁰ because they formerly did not obey, when God's patience waited in the days of Noah,

The First Peter passage speaks of the death of Christ “put to death in the flesh but made alive in the spirit,” and He “went and proclaimed to the spirits in prison”. These spirits did not obey “when God's patience waited in the days of Noah”. Who are these spirits and where are they? And what did Christ proclaim? There are several interpretations, but I believe the “spirits who did not obey” is referring to the fallen angels who attempted to corrupt the human race as seen in Genesis 6 and referred to in our 1 Peter 3 passage above “when God's patience waited in the days of Noah”. These spirits are housed temporarily in Tartarus awaiting final judgment.

He “went and proclaimed”. He went to Tartarus and proclaimed the strategic victory of the Cross, that what these evil angels had attempted to accomplish had failed!

So, yes, Christ did descend into Hell between the Cross and His resurrection.

The Lake of Fire

Another compartment of the Underworld is the Lake of Fire, which is the ultimate destination of all of the lost, including men, Satan, and the fallen angels.

Rev 19:20 And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.

Rev 20:10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

Rev 20:14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

The Abyss

The Abyss or Bottomless Pit is yet another compartment of Hades and this compartment incarcerates particularly nasty demons as described in Revelation 9, our study passage before we took this side trip into Hell.

There are three references to this bottomless pit in Revelation 9 and others in Revelation 11:7; 17:8; 20:1; and 3. The last two speak of Satan being shut up in the bottomless pit for the 1000 years of the Millennium.

Rev 20:1 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. ²And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, ³and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

So, we have this place called the “Underworld” or what some call the “Spirit World,” and referenced in Scripture as Hades or Sheol or Gehenna. It has six compartments or parts:

- **Paradise** — The temporary holding place resembling Heaven for the righteous saved until sin was judged at the Cross and Christ assumed His throne in Heaven. This is NOT Purgatory. It is empty now with all of its inhabitants are in Heaven.
- **Torments** — The temporary holding place for the lost until their final judgment at the end of the Millennium.
- **The Great Gulf Fixed** — An impassable border separating Paradise from Torments.
- **Tartarus** — A holding cell for the fallen angels involved in the Genesis 6 account of Satan’s attempt to corrupt the human race to prevent the coming of Christ and the judgment of sin.
- **The Abyss (Bottomless Pit)** — Temporary holding cell for Satan during the Millennium. It also houses demons as seen in Revelation 9:1-11.
- **Lake of Fire** — The final destination of Satan, the fallen angels, and fallen humans for eternity.

Back to Our Study of Revelation

Rev 9:1 And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit. ² He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. ³ Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth. ⁴ They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads. ⁵ They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone. ⁶ And in those days people will seek death and will not find it. They will long to die, but death will flee from them.

“A star fallen from heaven to earth” (Satan) is given the key to the opening to the abyss, which he opens and smoke comes out. “Smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft”. I believe this speaks mainly of spiritual darkness. The Greek word for “darkened” is one that implies a darkened mind. It is the same word used in Revelation 16:10 and Ephesians 4:18 and both uses speak of a spiritual darkness.

Rev 16:10 Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of **darkness**; and they gnawed their tongues because of the pain.

Eph 16:9 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, ¹⁸ having their understanding **darkened**, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart

The sun and the moon, already darkened from the fourth Trumpet, get darker still. This blocking of sunlight likely also produces a “nuclear winter.” That is a term describing all the smoke and dust thrown into the atmosphere by numerous nuclear explosions from a war, which block the warming rays of the sun, and temperatures fall dramatically. This can last for years. The picture painted here is one of foreboding, and it gets worse.

Rev 9:3 Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. 4 They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. 5 And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man. 6 In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

Out of this smoke comes these “locusts” and they are given “power”. The Greek word is not the usual word associated with power in the sense of strength, which is *dunamus*, rather it is a word that refers to authority. They were given the authority to do damage. They were not allowed to harm the grasses of the earth or green things, as locusts usually do, but to inflict pain or “torment”. The word means to inflict pain or test as to test metal such as gold for purity. I think it means they will try men to determine what they are made of.

They were given this authority for 5 months and interestingly, the lifespan of a locust in their activities normally is about 5 months out of the year. They were not given any authority over those with the seal of God on their foreheads. That exclusion can be limited to the 144,000 from the 12 tribes or have a broader application to all believers alive then, and I lean to the latter and broader interpretation.

2 Timothy 2:19 Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,”

They get to attack only unbelieving mankind. This seems to parallel the judgments on Pharaoh during the time of the Exodus. Then the children of Israel, as God’s chosen and sealed, were protected from the plagues and likewise the sealed of God, through identification with Christ, are protected here.

“Their torment was like the torment of a scorpion when it strikes a man. In those days men will seek death and will not find it; they will desire to die, and death will flee from them” (V5 and 6). The scorpion sting is not generally fatal except to small children and those whose immune systems are compromised or the aged. Regardless, the sting of the scorpion is

considered to be one of the most excruciatingly painful experiences one can have. As previously mentioned this torment lasts 5 months. It is presumed the period of pain is five months long, or this could possibly refer to the period of infestation.

The pain is so anguishing that those stung by the “scorpion” will seek to kill themselves just to find relief but will somehow be prevented from succeeding. That *suggests* that these inflicted have lost their free will or the ability to do what they will because of being controlled by these demons. That should not seem strange, as elsewhere in the Gospels we see demon possessed individuals completely under the “authority” of demons without apparent use of their free wills. What John is seeing here is demon possession.

Rev 9:7 The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. 8 They had hair like women’s hair, and their teeth were like lions’ teeth. 9 And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. 10 They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months.

The physical appearance of these demons has been interpreted in a number of different ways. They were “like horses,” and the word means similar to, meaning horses were the closest thing John could find that described them. But they were not actually horses. They have crowns of “something like gold” on their heads. The word for “crowns” is *stefanos*, which is a crown of victory and here it seems to suggest authority, meaning it wasn’t really gold and probably not even crowns but only resembled such.

They had faces like the faces of men. The word translated “faces” can mean other than a literal face, such as a visage or countenance. They had hair like a woman and teeth like a lion. They had breastplates “like” breastplates of iron—again similar but not exactly. This suggests they were either armored or at least immune to defeat in some way. They had wings and they sounded like many chariots with many horses running to battle. That would be a thunderous roaring sound. They had tails like scorpions and their stingers were in their tails.

John was describing what he saw but did not interpret each characteristic. The picture is one of Satan's awesome supernatural power and the demon world especially in relation to unbelievers. All these descriptions should not be taken as literal, as they represent, by John's usage of the term "like," his best attempt to describe something he had never seen before. What we have are creatures that resembles horses and scorpions, have a crown-like headdress, faces of some sort, wings and tails, and their stings come from their tails.

Some lean to what John saw being some kind of war machine like an helicopter rather than a mythical animal that resembles a locust/horse/man/scorpion. I doubt they are anything but actual demons, and rather fierce-looking ones at that. Either way I don't think we can be dogmatic about what this is.

Rev 9:11 And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

Both the Hebrew Abaddon and the Greek Apollyon mean the same thing, destroyer or destruction. Some see Abaddon as the "star that fell" (Satan). Bob Theime taught that Abaddon was a demon of high rank but not Satan himself, and I tend to agree. The name "destroyer" carries meaning regarding their authority. I believe it is implied their destruction is not limited to the physical but also to the spiritual. Demons destroy souls.

Rev 9:12 One woe is past. Behold, still two more woes are coming after these things.

There is yet more to come out of this but that will have to wait until next session.

Meanwhile, shall we indulge our imaginations?



For many more images Google “demons Revelation 9,” which is where these last two images came from.



