

THE REVELATION TO JOHN

EXEGESIS VERSES 1 – 2:

^{GNT} Revelation 9:1 Kai. o' pemptoj aggeloj esalpisen\ kai. eidon astera ek tou ouranou/peptwkota eij thn gh(kai. edoqh autw/h kleij tou/freatoj thj abussou

^{NAS} Revelation 9:1 **And the fifth angel sounded, and I saw a star from heaven which had fallen to the earth;** *Kai, (cc) o' (d.a./nms +) pemptoj (ord.adj./nm-s; "fifth") aggeloj (n-nm-s) esalpisen\ salpizw (viaa--3s; "sounded") kai, (ch) eidon oraw (viaa--1s) astera asthr (n-am-s; "a star") ek (pAbl) tou/o ouranou/ouranoj (d.a. + n-Ablm-s) peptwkota piptw (adj.ptc./PF/a/am-s; "which had fallen/having fell"; perfect denotes existing results) eij (pa) thn h' gh(gh/ (d.a. + n-af-s) **and the key of the bottomless pit was given to him.** *kai, (cc) h' kleij (d.a. + n-nf-s; "the key"; same as 3:7) thj h' abussou abussoj (d.a. + n-gf-s; "of the abyss"; this noun qualifies the noun "pit"; it denotes that which is very deep and is understood to be at the bottom of the pit, hence; "bottomless"; used 9x) tou/ to, freatoj frear (d.a. + n-gn-s; "pit/shaft/well"; used 7x) edoqh didwmi (viap--3s; "had been given") autw/ autoj (npdm3s)**

^{GNT} Revelation 9:2 kai. hnoixen to. frear thj abussou(kai. anebh kapnoj & tou freatoj wj kapnoj kaminou megalhj(kai. eskotwqh o' h\ ioj kai. o' ahr ek tou/ kapnou/ tou/ freatoj

^{NAS} Revelation 9:2 **And he opened the bottomless pit;** *kai, (cc) hnoixen anoigw (viaa--3s; "he opened"; ref. the angel) thj h' abussou(abussoj (d.a. + n-gf-s; "bottomless") to, frear (d.a. + n-an-s; "pit") **and smoke went up out of the pit, like the smoke of a great furnace;** *kai, (ch) kapnoj (n-nm-s; "smoke/vapor") anebh anabainw (viaa--3s; "ascended/went up") ek (pAbl) tou/ to, freatoj frear (d.a. + n-Abln-s; "the pit") wj (comp.conj.; "like/as") kapnoj (n-nm-s; "smoke") megalhj(megaj (a--gf-s; "of a great") kaminou kaminoj (n-gf-s; "furnace/oven/kiln"; indicates a fiery blast furnace for smelting; same as 1:15) **and the sun and the air were darkened by the smoke of the pit.** *kai, (ch) o' h\ ioj (d.a. + n-nm-s; "the sun") kai, (cc) o' ahr (d.a. + n-nm-s; "the air") eskotwqh skotow (viap--3s; "were darkened") ek (pAbl) tou/o kapnou/ kapnoj (d.a. + n-Ablm-s; "the smoke") tou/ to, freatoj frear (d.a. + n-gn-s; "the pit")***

THE REVELATION TO JOHN

ANALYSIS VERSES 1 – 2:

1. Chapter 9 now assumes the new face of the grouping patterns as previously illustrated for the trumpet judgments.
2. It is two-fold and introduces us to the next unit of 2 of the 4,2,1 pattern as well as the new 4,3 pattern with the 1st of the triple woes. Rev.9:12
3. As we pointed out, the 1st 4 trumpets form a unit and delineate the horrific results of the nuclear attack on the U.S as it applies predominately to the physical environment.
4. The 5th trumpet now introduces us to the next unit of 2 denoting judgments reserved predominately for men.
5. As the 1st of the woes, it indicates an escalated judgment directly associated with the destruction of the U.S. being the eagle of 8:13.
6. Therefore, it maintains the same force of the *terminus ad quo* of the 1st 4 trumpets chronologically preceding the Day of the Lord.
7. John again reveals this new vision with the visual of an eyewitness, “**And the fifth angel sounded, and I saw a star from heaven which had fallen to the earth**”.
8. As most interpreters agree, the **star** now in view is metaphorical symbolizing an angelic being.
9. The doubt otherwise is removed based on the principle of authority and power attributed to it as well as a personal pronoun in vs.1b, “**and the key of the bottomless pit was given to him**”.
10. This clause gives the **star** in view personality and otherwise a human characteristic to open a lock with a **key**.
11. This single angel in view is described as having **fallen to the earth** by means of a perfect participle that indicates he fell in the past and was residing on **the earth**.
12. This perfect participle indicates that John did not see this angel fall as revealed in our verse, but saw him after the fact having taken up his new position.
13. The commentary of Mounce calls this participle a dramatic perfect translating it as “**which had just fallen**” that is a good explanation of the timing of this event that occurs prior to the mid-point of Daniel’s 70th week.
14. This scenario harks back to the 6th seal of 6:13 that indicates angels falling to **the earth**, an event as we saw that was directly affiliated with the destruction of the U.S.
15. The verb “**had fallen**/πιπτω – πιπτο” is used 3x in the perfect tense in the NT and the other 2 usages indicate a fallen condition as something less than desirable. Act.15:16; Rev.2:5
16. While most recognize that this is an angel, the exact identification and whether it is elect or **fallen** is debated to include:
 - A. Kiddle, Walvoord and Sweet believe it has to be a demon.
 - B. Some identify it as Satan himself based on the fact that this fits the imagery of Rev.12:7-9 that indicates he was cast **to the earth**. Cp.Rev.12:14
 - C. They further suggest that this builds on the imagery of Isa.14:12-14 that describes Lucifer as the morning **star** that **had fallen to the earth**.
 - D. Beale feels strongly that this is an evil angel sent from God and argues that in the OT and Jewish writings a falling **star** always refer to a **fallen** angel.
 - E. Others point out that this would be the only place in this book where God used an evil angel to execute His will and questions that any **fallen** angel would be given the **key** to his own prison.

THE REVELATION TO JOHN

- F. Others (Charles, Ladd, Morris) note that there appears to be little difference between the act of falling and descending and suggest that this is the same angel that descends in Rev.20:1.
17. Those that lean on an elect angel such as in Rev.20:1 merely assumes that a **fallen** angel would not be given a **key** to their own prison because they assume that the angel was imprisoned to begin with.
 18. This premise is not suggested here nor is it true that all **fallen** angels have been imprisoned and/or reside in hell.
 19. While those demons that violated their domain in the Gen.6:1ff account have been incarcerated (2Pet.2:4-5; Jud.6), others are seen to remain free engaged in human and angelic history to include Satan himself. Cp.Job 1:6ff; 1Pet.5:8; Mat.4:24; 7:22; 8:16 et al
 20. A **fallen** angel makes the most sense and in fact, Satan is the best candidate as his very history can be summarized by the term **fallen**:
 - A. His first fall from perfection came at the moment he demonstrated –V and manufactured the first sin of pride. Eze.28:12,15
 - B. His second fall consisted of his demotion from the throne room when he was cast forth as being profane. Eze.28:16b
 - C. His third fall occurs in connection with the fall of B_p when he will be denied further access to heaven and confined to planet **earth**. Rev.6:13; 9:1; 12:7-9,12
 - D. His fourth fall will come at the beginning of the Millennium when he will be bound and cast into the abyss for 1000 years. Rev.20:1-3
 - E. His **fifth** and final fall comes at the end of the Millennium following the Gog/Magog rebellion when he will be permanently confined to the lake of fire. Rev.20:10
 - F. He will spend eternity in that prison being the most despised and abased creature there. Isa.14:9-11, 15-17
 21. While he currently has access to the 3^d heaven for the purpose of accusing and harassing believers, his permanent demotion to our planet results in a display of incredible anger. Rev.12:12
 22. The event of our verse takes place just following his ejection from heaven and confinement to **earth**, at which time he is **given the key of the bottomless pit** that is literally *“the shaft of the abyss”*.
 23. The first term in the Greek text is *“pit/frear – phrear”* and refers to a deep narrow hole in the **earth** and used of wells (Joh.4:11-12), while the second term *“bottomless/abussoj – abussos”*, transliterated as *“abyss”* and denotes the whole structure of Hades/Sheol as to its very depths.
 24. As to Sheol’s different compartments, *the shaft of the abyss* refers to the entrance of the deepest or most remote part of Hades; the very place called Tartarus where the **fallen** angels of Gen.6 have been chained in darkness.
 25. The Greeks as well as the Jews viewed Tartarus as the subterranean region, dark and foreboding, that was the abode of the evil dead already judged.
 26. Further, they understood it as a place of utter darkness, an inescapable prison, and those consigned to it are completely isolated and oblivious to the rest of the universe.

THE REVELATION TO JOHN

27. The **key** Satan is **given** must come directly from Christ, since He has already declared that He has the keys of death and Hades and therefore sovereign control over the abyss as well. Rev.1:18
28. The Hebrew term for **key** is derived from a verb meaning to open, while the Greek is derived from a verb meaning to shut or close.
29. Symbolically, keys are used to denote power or authority over something or someone and the ability to access or stop access to something. Mat.16:19; Luk.11:52
30. Here Satan is **given** access to the lowest portion of Tartarus that he immediately pursues per vs.2a, **“and he opened the bottomless pit”**.
31. Again we see operation permissive will as it relates to these judgments.
32. Some have asked the question as to why Satan would actively help God in leveling this judgment against the human race.
33. The answer is found in the fact that Satan and the demons hate mankind and recognize that they are now confined to the **earth** for the duration, causing a display of incredible anger toward those on planet **earth**.
34. The reality is that Satan does not view himself as helping God, only taking advantage of the authority given him in his blind fight against God. Isa.14:13-14
35. It looks to the incorrigible and totally corrupt nature of his –V.
36. Further, if a leader of an army could free a number of his troops that had been taken captive by the enemy as prisoners of war, would he not do so?
37. As he inserts the **key** and opens the lock on Tartarus, the immediate physical effect is described **“and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit”**.
38. While no particular geologic effects are described, the closest scenario would be what happens when a volcano erupts spewing ashes and **smoke** high into the atmosphere.
39. The closest parallels are found in Gen.19:28 in the aftermath of the destruction of Sodom and Gomorrah; the second in Exo.19:18 and the theophany on Mount Sinai.
40. In the NT a notable use of the term **furnace** is found in Mat.13:42,50 where it is used for the final destination of the negative and is thus a synonym for the lake of fire.
41. Further, this coincides with the affect of the nuclear explosion presented in 6:12.
42. The **smoke** cloud is so dense that **the sun and the air were darkened** adding to the already lack of sunlight produced by the destruction of the U.S.
43. The literal darkening of the atmosphere is designed to convey the spiritual darkness that has descended on the planet with the confinement of Satan and his angels.
44. Depending on the exact timing of this event, it could accelerate the visual affects of the nuclear explosion world wide or simply increase its density or both.
45. Where on planet **earth** this phenomenon has its origination is not known.
46. It is clear however that there is a major physical orifice upon the surface of the planet that has or develops a gaping hole conducive for spewing **smoke** into the atmosphere from the very belly of the **earth**.
47. This eruption is sufficient to black out the **sun** and pollute the **air** on its own energy.
48. This is simply designed to be a preview for those that dwell on **earth**, as they get their first tangible experiences with the demons that will be their companions for eternity.
49. Like the destruction of Sodom and Gomorrah and the cities of the plain, this is an act of God further exercising His overruling will and also serves as a warning that things are going to get worse.

THE REVELATION TO JOHN

EXEGESIS VERSES 3 – 6:

^{GNT} Revelation 9:3 kai. ek tou/ kapnou/ exhl qon akridej eij thn gh(kai. edogh autaij ekousia wj ecousin ekousian oi skorpiopi thj ghjÅ

^{NAS} Revelation 9:3 **And out of the smoke came forth locusts upon the earth;** kai, (cc) ek (pAbl) tou/o kapnou/ kapnoj (d.a. + n-Ablm-s; "the smoke") exhl qon exercomai (viaa--3p; "came forth") akridej akrij (n-nf-p; "locusts"; used 4x) eij (pa) thn h` gh(gh/ (d.a. + n-af-s) kai, (cc) ekousia (n-nf-s; "power/authority") edogh didwmi (viap--3s; "was given") autaij autoj (npdf3p; ref. locusts) **and power was given them, as the scorpions of the earth have power.** wj (comp.conj.) oi` o` skorpiopi skorpioj (d.a. + n-nm-p; "the scorpions"; used 5x) thj h` ghjÅ gh/ (d.a. + n-gf-s) ecousin ecw (vipa--3p) ekousian ekousia (n-af-s)

^{GNT} Revelation 9:4 kai. erregh autaij iha mh. adikhsousin ton corton thj ghj oude. pah clwron oude. pah dendron(eivmh. touj anqrwpouj oi tinej ouk ecousi thn sfragida tou/ qeou/ epi. twh metwpwnÅ

^{NAS} Revelation 9:4 **And they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree,** kai, (cc) erregh legw (viap--3s; "it had been told") autaij autoj (npdf3p; ref. locust) iha (cc; intro. sub-final objective clause) mh, (neg. +) adikhsousin adikew (vifa--3p; "they will not hurt/harm) ton o` corton cortoj (d.a. + n-am-s; "the grass/herbage") thj h` ghj gh/ (d.a. + n-gf-s) oude, (cc; "nor") pah paj (a--an-s; "every/any") clwron clwroj (ap-an-s; "green thing") oude, (cc) pah paj (a--an-s) dendron((n-an-s; "tree") **but only the men who do not have the seal of God on their foreheads.** eivmh, (part. + neg.; "except that/if not/but only") touj o` anqrwpouj anqrwpoj (d.a. + n-am-p) oi tinej o stij (rel. pro./nm-p; "who"; qualitative intro. certain class or kind) ouk ouv (neg. +) ecousi ecw (vipa--3p; "do not have") thn h` sfragida sfragij (d.a. + n-af-s; "the seal") tou/ o` qeou/ qeoj (d.a. + n-gm-s) epi, (pg) twh o` metwpwnÅ metwpon (d.a. + n-gn-p; "the forehead")

^{GNT} Revelation 9:5 kai. edogh autoij iha mh. apokteinwsin autouj(aliv iha basanishsontai mh haj pente(kai. o basanismoj autwh wj basanismoj skorpiou o tan paishj anqrwponÅ

THE REVELATION TO JOHN

^{NAS} Revelation 9:5 **And they were not permitted to kill anyone, but to torment for five months;** *kai, (cc) autoij autoj (npdm3p; "to them/they"; note change to masculine denoting these are males) etloqh didwmi (viap--3s; "it had been given/permitted"; further qualified by following purpose clause intro. a negative verb denoting the restraints placed on their power) ifa (intro. purpose; not transl.) mh, (neg. +) apokteijnwsin apokteijnw (vsaa--3p; "the might not kill/slay/put to death"; translated like an inf. of purpose) autouj(autoj (npam3p; "them/anyone"; ref. men vs.4) al lV al la, (ch; strong advers.; denotes what power they do have) ifa (cc; intro. purp.) basanisqhsontai basanizw (vifp--3p; "they will inflict extreme torture/torment"; the passive denotes they will cause the pain; used 12x) pente(pente (card. adj./am-p; "five") mhhaj mhj (n-am-p; "months/lunar months") **and their torment was like the torment of a scorpion when it stings a man.** *kai, (cs) autwh autoj (npgf3p) o basanismoj (d.a. + n-nm-s; "torment"; used 6x only in Rev.9:5; 14:11; 18:7,10,15) wj (comp.conj.; "as/like") basanismoj (n-nm-s; "torment") skorpiou skorpioj (n-gm-s; "of a scorpion"; subjective gen.; producing the pain) oltan (temp. conj.; "when") paish| paiw (vsaa--3s; "it might strike/hit/sting") anqrwponl anqrwpoj (n-am-s)**

^{GNT} Revelation 9:6 *kai. en taij hmeraij ekeinaij zhthsousin oi anqrwpoi ton qanaton kai. ou mh. eurhsousin auton(kai. epikumhsousin apoqaneih kai. feugei o qanatoj apl autwhl*

^{NAS} Revelation 9:6 **And in those days men will seek death and will not find it;** *kai, (cc) en (pL) ekeinaij ekeihoj (remote dem.pro./Lf-p; "those") taij h hmeraij hmera (d.a. + n-Lf-p; "the days"; defined as 5 months) oi o anqrwpoi anqrwpoj (d.a. + n-nm-p) zhthsousin zhtew (vifa--3p; "will seek/look for") ton o qanaton qanatoj (d.a. + n-am-s; "physical death") kai, (ch) ou mh, (neg. + neg.; "absolutely not") eurhsousin euriskw (vifa--3p; "will find/obtain") auton(autoj (npam3s; ref. death) **and they will long to die and death flees from them.** *kai, (cc) epikumhsousin epikumew (vifa--3p; lit. strong impulse/craving/lust, hence "long for/pine for") apoqaneih apoqnhskw (compl.inf./aa; "to die") kai, (ch) o qanatoj (d.a. + n-nm-s; "death") feugei feugw (vipa--3s; "keeps on fleeing/takes flight/shuns/avoids") apl apo, (pg) autwhl autoj (npgm3p; ref. men)**

THE REVELATION TO JOHN

ANALYSIS VERSES 3 – 6:

1. The event of the 5th trumpet is a fulfillment of Joe.2:1-11 that includes dual fulfillments both near with respect to a literal invasion by the Assyrians, and far as it pertains to the last days.
2. In its far fulfillments, it includes prophecy centering on the destruction of the U.S. (Joe.2:3b,c) as well as characteristics ascribed to the demons of our verses (Joe.2:4,5a,6 cp. Rev.9:6,7,9b).
3. The Joel passage is summarized for us in the 6th seal (Rev.6:12-13) and further ties these two events together as occurring simultaneously or at least in very close proximity.
4. And as Joe.2:1 makes clear, the events precede the Day of the Lord with the completed invasion as the mark of the Day of the Lord as then having arrived. Joe.2:11b
5. It further demonstrates the intervention of God's overruling will as the predecessor for introducing the Day of the Lord. Joe.2:11a
6. While the inhabitants of our world are trying to cope with all of the natural catastrophes, radiation fallout, ensuing darkness and air pollution, God's wrath has just begun.
7. There is no contextual indication as to whether humans see what John now sees in vs.9:3a, "**And out of the smoke came forth locusts upon the earth**".
8. Essentially divided on the issue, some interpreters say these demons are invisible and others that the invasion is visible as well as painful.
9. The **locusts** in view are certainly not of the animal kingdom that are a part of a large group of insects commonly called grasshoppers that have larger hind legs for jumping and can fly.
10. As noted, these creatures are the diluvian angels having been incarcerated in Tartarus since the flood and now released some 4000 years later.
11. It has been proposed that they are literal physical mutations of real **locusts** that are possessed by these demons, but that does not materially affect the real issue of their evil and intimidation.
12. In other words, whether they are demon-possessed **locusts** or simply manifesting themselves to appear in this physical way does not deter from their activities.
13. Again, what is clear is that they are filled with tremendous anger and hatred toward the human race.
14. These demonic **locusts** are a good example of using a literal object to represent something else that points the interpreter to seek the literal meaning first and then note similarities and differences.
15. **Locusts** differ from grasshoppers in that they have the ability to change their behavior and habits and can migrate over large distances.
16. Though there does exist a number of different species of **locusts**, a most notable is the Desert Locust that is considered to be the most important species due to its ability to migrate over large distances and rapidly increase its numbers.
17. Ironically, the life span of this type of locust is between 3-5 months, the latter the period of time attributed to the invasion of these demon **locusts**. Rev.9:5,10
18. Real **locusts** do not attack people or animals in contrast to our verses and there is no evidence that suggest **locusts** carry disease that could harm humans.

THE REVELATION TO JOHN

19. The very mention of **locusts** is designed to conjure up the image of God's wrath and certainly brings to mind the 8th Egyptian plague. Exo.10:1-20
20. Others have described accounts of locust swarms that flew overhead for 5 days, darkening the sky and leaving droppings everywhere, totally devastating the land.
21. Yet, these demon **locusts** are not allowed to harm the land or imbibe upon the natural vegetation common to **locusts**. Rev.9:4a
22. These demons are referred to as **locusts** because they provide a function as **locusts** historically have as a judgment of God and plague on mankind.
23. Vs.3b then records the act of Divine sovereignty associated with this trumpet, "**and power was given them, as the scorpions of the earth have power**".
24. The term "**power**/ἐκουσία – exousia" has a base meaning of decision-making, the **power** or authority to act in a specific manner.
25. Both nuances are in view as these creatures are given authority over those that dwell on **the earth** as well as **power** to inflict harm and pain on them similar to a **scorpion** sting (vs.5).
26. Again it is clear that even under God's permissive will, nothing happens unless God allows it, a regular theme in the Bible denoting He controls all aspects of history.
27. There may be those that think Satan has autonomy from God and can do as he pleases, but that is simply not the case.
28. Further, we should readily see that all the actions of Satan and his evil forces are part of the Divine Decrees and God is using their evil to advance His plan and fulfill His purposes. Job.42:2; Isa.46:10; Jer.4:28
29. We are now introduced to the first point of dissimilarity between these demonic creature and literal **locusts** as they are likened to **scorpions** completely uncharacteristic of the grasshopper family.
30. Specifically, their **power** is likened to that of **scorpions** that are venomous arthropods that are considered to be relatives of spiders, mites, and ticks.
31. **Scorpions** are linked with snakes as dangerous residents of the desert (though found in all types of habitat), and the scorpion became a metaphor for terrible punishment in the OT. Deu.8:15; 1Kgs.12:11
32. **Scorpions** are characterized by an elongated body with a segmented tail that is tipped with a venomous stinger.
33. **Scorpions** are nocturnal, predatory animals that feed on a variety of insects, spiders, centipedes, small lizards, mice, and other **scorpions**.
34. The venom of **scorpions** is used to capture its prey and is comprised of a complex mixture of neurotoxins (poisons that act on the nervous system) and other substances.
35. Generally speaking, the venom of most species of **scorpions** is not deadly to humans in spite of the fact that it has a reputation for being so.
36. The venom will produce severe pain and swelling at the site of the sting, and can result in numbness, frothing at the mouth, difficulties in breathing, muscle spasms, and convulsions.
37. With this understanding, one can recognize that when these creatures have **power given to them** that is likened to **scorpions**, it denotes a painful and destructive **power**, but not fatal.

THE REVELATION TO JOHN

38. One major difference we will see between these creatures and **scorpions** is that scorpions are not aggressive and will generally only attack when threatened; if you get stung, it is likely only a defensive response.
39. Vs.4a further indicates that we are not speaking of literal **locusts**, “**And they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree**”.
40. The opening phrase is literally “**And** it was said to them” indicating a personal address.
41. It is clear at the time of their release that the events described under the 1st trumpet have not yet fully come to pass.
42. As we have suggested, this scenario coincides with the nuclear holocaust upon the U.S. that will take some **months** to have its full affect upon the planet.
43. These creatures are apparently so destructive when they are released that they have to be restrained from completely destroying the earth’s environment.
44. While the environment is protected from these creatures, their **power** to harm is extended to mankind in vs.4b, “**but only the men who do not have the seal of God on their foreheads**”.
45. That mankind is not exempt is seen in the exception clause introduced by ‘ei, mh.– ei me/**but**, if not, except or unless”.
46. All men that fall into the category of not having **the seal of God on their foreheads** are subject to the incredibly debilitating **power** of these creatures.
47. The only group that is specifically stated to be exempt from these creatures and their trauma are the 144,000 that were sealed in chapter 7, unless others are sealed and we are not told.
48. This certainly documents the fact that the 144,000 Jewish males will still be present and protected on planet **earth** during Daniel’s 70th week and even during the heights of the worst devastations and attacks in the A/C.
49. The question that is not addressed here is whether or not all men (believers and unbelievers) will be subject to this plague, or if God will also supernaturally protect believers from this torture.
50. Two possibilities exist:
 - A. God seals all that believe after the rapture and we are only told of the 144,000. 2Tim.2:19
 - B. Believers and unbelievers alike will be subject to this plague, just as they are subject to the wormwood water and other judgments.
51. Based on the statement that the eagle makes in Rev.8:13, coupled with the fact that God knows who are His, the implication is that believers will not be subject to this torture, since these three woes are directed toward “*those who dwell on the earth*”. Cp.Rev.9:20-21
52. Vs.5 provides more specific information about the **power** that they will be **given** over mankind, “**And they were not permitted to kill anyone, but to torment for five months**”. as seen in the passive verb didwmi (didomi—give).
53. While the passive verbs in vss.3-5 do not have a discreet subject identified, most interpreters recognize that the agent is God.

THE REVELATION TO JOHN

54. One commentary refers to these verbs as *a divine passive*, recognizing that God both gives/permits them their **power** and authority, while placing whatever limitations on it He desires.
55. The limitation of not damaging the environment is now coupled with a limitation on their ability to harm mankind.
56. Although they were forbidden from administering physical death to mankind, they were told that they had the freedom to administer torture for a period of **five months**.
57. As we noted above, the average life expectancy of a locust is a period of about **five months**, so this bit of isagogics fits quite well with what we have here.
58. It is obvious that this is a literal **five months** and this brief period of time now reveals the remaining time left between seal 6 and the Day of the Lord proper.
59. It places the chronology of seal 6 with this trumpet judgment as occurring sometime within the 1st month (with trumpet 5 at the very latter) of the 3rd year of Daniel's 70th week as shown in our revised chronology.
60. While interpreters may gloss over this specific reference of time, it is another definite clue within the parameters of the grouping patterns of these judgments to orient the reader chronologically.
61. That references to time are only found in the 3 woe judgments sets them apart as critical to understanding the timing of these judgments.
62. The term "**torment**/basanismoj – torment" is derived from a verb that meant to put to the test, to investigate, to examine and was used of questioning one that was interrogated on the torture rack.
63. This is a very fitting word, since this demonic **torment** will clearly demonstrate the negative volition of the masses of humanity that will not turn to God to escape this **torment**.
64. The fact that the **torment** is physical is corroborated by the final portion of vs.5b, "**and their torment was like the torment of a scorpion when it stings a man**".
65. While one scorpion sting would be painful enough, it is hard to calculate the impact of being stung repeatedly over a period of several months.
66. The brown scorpion common in the mid-west is said to have a sting likened to a hornet or yellow-jacket wasp, but with a fiery pain exceeding those insects.
67. Again, we are not specifically told whether men can see these demons any more than we can see these spiritual creatures at this time.
68. On the other hand, their fearsome appearance described by John in the verses that follow certainly suggests that he could see them.
69. Further, these angels are the ones that were involved in the Gen.6 episode that would have mandated that they were visible to the women they took in marriage. Gen.6:1-2
70. It's not hard to imagine being struck with some excruciating burning pain at any time of the day or night never knowing when it will come and on top of it all not able to do anything about it.
71. This will undoubtedly bring negative mankind to the very edge of insanity, since it is a well-known fact that pain over an extended period of time will eventually affect the mind.
72. The physical aspects of the pain will be bad enough; however, the psychological aspects of pain include a loss of energy, a sense of loss of control, destruction of the quality of life with all resulting in depression and fatigue.

THE REVELATION TO JOHN

73. The fear, fatigue, and despair that mankind will experience under this period of torture is described by their response in vs.6, “**And in those days men will seek death and will not find it; and they will long to die and death flees from them**”.
74. The first phrase **in those days** must be limited in this context to the **five months** that the demons are allowed to terrorize mankind.
75. Further, though this phrase is not technical, it is used to denote a time period revolving around the destruction of B_p in Jer.50:4.
76. Again, another reference to time is provided as a clue to our chronology.
77. The excruciating physical pain, coupled with the psychological trauma, will cause mankind to literally lust after the prospect of physical **death**.
78. Remember that this all occurs in correlation with the nuking of the U.S. and the world is now suffering under the first four judgments of chapter 8 and the physical and psychological impact of the shortened day/night cycle.
79. The two phrases that **they will seek death** and **they will long to die** indicate that those under this plague will become suicidal.
80. Various cultures throughout history have had differing ideas about suicide and the propriety of such an action.
81. The Stoics viewed suicide as not just honorable but exemplary since by it the individual was taking control over the fates.
82. While suicide was not universally accepted or endorsed by Roman society, it was accepted under certain conditions, using certain methods, and committed with certain motives; it was viewed as superior to political disgrace for instance.
83. The Old and New Testaments contain the accounts of 6 suicides, which Job himself contemplated when he was under his tremendous testing. Job 7:15
 - A. Abimelech. Jud.9:54
 - B. Saul. 1Sam.31:4
 - C. His armor bearer. 1Sam.31:5
 - D. Ahithophel. 2Sam.17:23
 - E. Zimri. 1Kgs.16:18
 - F. Judas. Mat.27:3-10
84. The biblical position on suicide is that God alone is the author of life and God alone has the authority and right to end a life, which effectively forms the basis for laws against murder or suicide. 1Tim.1:9-10
85. However, suicide is like any other sin that God can and will forgive and not, as Catholic leaders have proclaimed, a mortal sin that sends the victim straight to Hell. *"The souls of those who die in mortal sin or with original sin only, however, immediately descend to hell, yet to be punished with different punishments."* (Denzinger, *Sources of Catholic Dogma*, 30th Edition, # 464, p. 184)
86. Suicide is an unnatural (normal humans seek to extend life and fear **death**), selfish act, possibly the most selfish act one can commit and is a sin against God, a crime against humanity, and the coward's final cowardly act.
87. These men will not be successful in any attempt to end their suffering that is so severe that they despair of life.
88. This continues the theme of *lex talionis* (the law of equal and direct retribution), as God repays those that have committed crimes against Him and His people with what they have coming. Rev.6:10; 16:5-7; 19:2

THE REVELATION TO JOHN

89. Those who dwell on the earth, who have killed others that did not want to die are now ironically denied **death** when they so desperately desire it.
90. Ironically, the very demonic forces that likely prompted much of the torture and murder of believers through the centuries now turn on those who actually deserve the torment they are receiving.
91. John uses a graphic present tense to describe their plight as he says **death keeps on fleeing from them** that demonstrates God's absolute authority over physical **death**.
92. As Ryrie observes, "*Bodies will not sink and drown, poisons and pills will have no effect, and somehow even bullets and knives will not do their intended job.*"
93. If the physical and psychological trauma were not enough to that point, imagine the mental status of mankind when they find they cannot escape their suffering.
94. Again, this is simply a foretaste of what they will experience in eternity as they are confined to the lake of fire.

THE REVELATION TO JOHN

EXEGESIS VERSES 7 – 11:

^{GNT} Revelation 9:7 Kai. ta. omoiwmata twh akridwn ofnoia ippoij htoimasmenoij eij polemon(kai. epi. taj kefalaj autwh wj stefanoi ofnoioi crusw(kai. ta. proswpa autwh wj proswpa anqrwpwn(

^{NAS} Revelation 9:7 **And the appearance of the locusts was like horses prepared for battle;** Kai, (cc/cs) ta. to, omoiwmata omoiwma (d.a. + n-nn-p; "the outward form/appearance/resemblance") twh h akridwn akrij (d.a. + n-gf-p; "of the locusts") ofnoia ofnoioj (a--nn-p; "was like/similar/of the same nature as") ippoij ippoj (n-dm-p; "horses") htoimasmenoij etoimazw (adj.ptc./PF/p/dm-p; "having been prepared/made ready for") eij (pa) polemon(polemoj (n-am-s; "battle/war/armed conflict") **and on their heads, as it were, (corrected) wreaths like gold, and their faces were like the faces of men.** kai, (cc) epi, (pa; "upon") autwh autoj (npgf3p; "their"; note feminine gender) taj h kefalaj kefalh, (d.a. + n-af-p; "heads") wj (comp. conj.; "like/as it were") stefanoi stefanoj (n-nm-p; "wreaths") ofnoioi ofnoioj (a--nm-p; "resembling/like") crusw(crusoj (n-dm-s; "gold") kai, (cc) autwh autoj (npgf3p; "their"; again note feminine gender) ta. to, proswpa proswpon (d.a. + n-nn-p; "faces"; neuter gender = natural gender as spirit beings) wj (comp. conj.; "as like") proswpa proswpon (n-nn-p) anqrwpwn(anqrwpoj (n-gm-p)

^{GNT} Revelation 9:8 kai. eieon tricaj wj tricaj gunaikwh(kai. oi' odontej autwh wj leontwn hsan(

^{NAS} Revelation 9:8 **And they had hair like the hair of women, and their teeth were like the teeth of lions.** kai, (cc) eieon ecw (viIPFa--3p) tricaj qrix (n-af-p; "hair") wj (comp.conj.) tricaj qrix (n-af-p) gunaikwh(gunh, (n-gf-p; "of women") kai, (cc) autwh autoj (npgf3p; feminine gender) oi' o' odontej odouj (d.a. + n-nm-p; "teeth") hsan(eimi, (viIPFa--3p) wj (comp.conj.) leontwn lewn (n-gm-p; "lions")

^{GNT} Revelation 9:9 kai. eieon qwrakaj wj qwrakaj sidhrouj(kai. h fwnh. twh pterugwn autwh wj fwnh. armatwn ippon polwh trecontwn eij polemon(

^{NAS} Revelation 9:9 **And they had breastplates like breastplates of iron;** kai, (cc) eieon ecw (viIPFa--3p) qwrakaj qwrax (n-am-p; "breastplates/protective chest armor") wj (comp.conj.) qwrakaj qwrax (n-am-p) sidhrouj((a--am-p; "iron") **and the sound**

THE REVELATION TO JOHN

of their wings was like the sound of chariots, of many horses rushing to battle. *kai, (cc) h̄ fwnh, (d.a. + n-nf-s; "the sound") autwh autoj (npgf3p; feminine gender) twh h̄ pterugwn pterux (d.a. + n-gf-p; "wings") wj (comp.conj.) fwnh, (n-nf-s) armatwn afma (n-gn-p; "chariots"; used 4x) pollwh poluj (a--gm-p; "of many") ip̄pwn ip̄poj (n-gm-p; "horses") trecontwn trecw (adj.ptc./p/a/gm-p; "rushing forward/advancing") eij (pa) pol/emon(pol/emoj (n-am-s; "battle")*

^{GNT} Revelation 9:10 *kai. ecousin ouraj omoiaj skorpioj kai. kentra(kai. en taij ouraij autwh h̄ exousia autwh adikhsai touj anqrwpouj mh̄haj pente(*

^{NAS} Revelation 9:10 **And they have tails like scorpions, and stings;** *kai, (cc) ecousin ecw (vipa--3p) ouraj oura, (n-af-p; "tails") omoiaj ofmoioj (a--af-p; "resembling/like") skorpioj skorpioj (n-dm-p; "scorpions") kai, (cc) kentra(kentrōn (n-an-p; lit. sharp pointed object for piercing; "stings/stingers"; used 4x) **and in their tails is their power to hurt men for five months.** *kai, (cc) en (pL) autwh autoj (npgf3p; feminine gender) taij h̄ ouraij oura, (d.a. + n-Lf-p; "tails") autwh autoj (npgf3p; feminine gender) h̄ exousia (d.a. + n-nf-s; "power") adikhsai adikew (inf.purp./aa; "to hurt/cause to suffer/injure") touj ō anqrwpouj anqrwpoj (d.a. + n-am-p) pente((card.adj./am-p; "five") mh̄haj mh̄n (n-am-p; "new moons/months")**

^{GNT} Revelation 9:11 *ecousin ep̄l autwh basilea ton aggelon th̄j abussou(onoma autw/ -Ebraiṣti. ἸAbaddwn(kai. en th̄j -EIIhnikh/ onoma ecei ἸApol luywn̄*

^{NAS} Revelation 9:11 **They have as king over them, the angel of the abyss;** *ecousin ecw (vipa--3p; "they keep on having") basilea basileuj (n-am-s; "as king/monarch/ruler") ep̄l epi, (pg; "over") autwh autoj (npgf3p; feminine gender) ton ō aggelon aggeloj (d.a. + n-am-s) th̄j h̄ abussou(abussoj (d.a. + n-gf-s; "the abyss") **his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.** *autw/ autoj (npdm3s; "his"; change to masculine gender) onoma (n-nn-s) -Ebraiṣti, (adv.; "in the Hebrew language") ἸAbaddwn((n-nm-s; "Abaddon/Destroyer") kai, (cc) en (pL) th̄j h̄ -EIIhnikh/ -EIIhnikoj (d.a. + ap-Lf-s; "the Greek") ecei ecw (vipa--3s) onoma (n-an-s) ἸApol luywn̄ (n-nm-s; "Apollyon"; from the verb to destroy or ruin)**

THE REVELATION TO JOHN

ANALYSIS VERSES 7 – 11:

1. Vss.7-11 now gives a detailed description of the demon **locusts** released upon mankind.
2. The expanded illustration of details serves both a rhetorical and chronological purpose.
3. Rhetorically it provides a second closer look at the event at hand in order to bring out some important points.
4. Chronologically, it confirms that the primary period in view as it relates to the trumpet judgments is 5 **months** (vs.10).
5. Some grammatical emphasis are seen throughout these verses to help the reader to understand its descriptive nature to include:
 - A. The comparative nature of these descriptions as noted in:
 - 1) The opening subject noun ‘**appearance**/ὁμοιωμα – homoioma” only used 1x in Revelation that originally meant “what is made similar/a copy”, but came to mean the form of something or the outward appearance denoting a resemblance rather than a hard copy.
 - 2) The following cognate term “**like**/ὁμοιοι – homoios” used 3x denoting a likeness or similarity (vss.7_{2x},10).
 - 3) The comparative conjunction “**like/as it were**/ὡς – hos” used 6x further indicating similarities but not hard copies (vss.7_{2x},8_{2x},9_{2x}).
 - 4) These terms combined indicate that the descriptive nature of these demons is presented in caricature rather than exact duplicates of the objects described.
 - 5) They are designed to reveal certain characteristics of manner, personality, form and function in their **appearance** coinciding with their method of operation.
 - B. The consistent used of the feminine gender in the pronoun “**their**/αυτοι – autos” that always refers back to their original manifestation as ‘**locusts**/ακρι – akros (feminine)” denoting the cohesive nature of all of these demons in likeness.
6. It is to be recognized that John is describing various characteristics of these creatures by describing how they appeared physically.
7. There are 9 distinct characteristics ascribed to them with the first in vs.7a, “**And the appearance of the locusts was like horses prepared for battle**”.
8. Interestingly enough, many have noticed that the head of the locust looks like a horse’s head in miniature, which provides a built in caricature of symbolism.
9. The general understanding of this phrase relates to the fact that Roman war-**horses** were very large, bred specifically for **battle**, taught to bite, and equipped with razor sharp hooves.
10. Beyond that, their **horses** were equipped with various forms of armor for the head and body including armor of lamellar that consists of small plates laced together to form armor that could be made from hardened leather, horn, bone, layered felt, or in some cases, **iron**.
11. John could also be referencing the fact that this group is lined up across the horizon in **battle** array, just as military horses would be just before the charge into **battle**.
12. While both may be in view, the point of the symbolism here is that this army was an incredibly fearsome spectacle and would strike fear into the heart of anyone that observed it.

THE REVELATION TO JOHN

13. From the general overall appearance, John now turns to the details, proceeding from their **heads** to their chest and **wings**, and finally to their **tails**.
14. The second descriptive characteristic in vs.7b denotes, **‘and on their heads, as it were, wreaths like gold’**.”
15. The whole force of this phrase indicates that while these may have resembled golden **wreaths**, they were not and harks back in comparison to the golden **wreaths** that we saw on the 24 elders. Rev. 4:4
16. This wreath represents the golden victor’s wreath and is a counterfeit to give them the **appearance** of being associated with believers.
17. Obviously, these creatures are not victors in any sense of the word; they are merely escaped inmates on the loose.
18. There can be little doubt that Satan knows the Bible quite well and will use this **appearance** to suggest that this group of tormenters is in some way related to the massive number of people that disappeared just a few years previously.
19. In fact, one must assume that Satan has released these demons to further his plans by using them as a propaganda ploy for the Antichrist.
20. The next description following in vs.7c tends to confirm this, **‘and their faces were like the faces of men’**.”
21. This is designed to further convince the earth dwellers that these creatures are of human origin, which they are not.
22. Some interpreters have suggested that this is designed to convey the ideas of cunning, cruelty, and intelligence (Mounce), while others would limit this to the intelligence and capacity of man. (Swete)
23. The important thing in this aspect of their **appearance** is their intelligence and their attempt to disguise themselves as humans.
24. The next characteristic in vs.8a reveals their very spiritual nature, **‘And they had hair like the hair of women**
25. It is the length of **their hair** that is the issue as most interpreters recognize.
26. Some commentaries have suggested the following:
 - A. This is their arrogant attempt at being beautiful (Munson).
 - B. It is a symbol of vitality like Absalom and Samson (Taylor).
 - C. It is a false attempt at piety (Pett).
 - D. It represents the fact that they are wild and barbaric (Luginbill).
27. The reality is that it is a distinct symbol of their rejection of God’s laws.
28. Essentially, from what we know about the issue of long **hair** in the Bible, we are forced to the conclusion that this represents a complete rebellion against the Divine order. 1Cor.11:14
29. These angels have already specifically rebelled against the Divine order with respect to the issue of crossing genetic boundaries forming the basis for their incarceration. Jude 6
30. Since they are all male in gender, their long **hair** represents a continual affront to God that they flaunt in their arrogance.
31. The next image relates to their aggression, **‘and their teeth were like the teeth of lions’**.”
32. Almost all interpreters recognize this as a reference to Joel 1:6 and all tend to agree that both **lions** and **locusts** are known for their fierce appetites.

THE REVELATION TO JOHN

33. Some have recognized that this reference to the **teeth** is also designed to remind us that these creatures have adequate power to kill, but are prevented from so doing.
34. It in general indicates their insatiable desire to feed on the human race in their angry aggression against man.
35. The next characteristic is revealed in vs.9a, “**And they had breastplates like breastplates of iron**”.
36. This makes it clear that this fearsome group is arrayed for **battle**, ready for war and equipped to prevail.
37. Some have suggested that the **breastplate of iron** is somewhat of an actual description of the thorax of a locust, but the real focus is on their invincibility in **battle**.
38. All the modern technology that mankind possesses and relies upon to defend themselves will be of no help when they are confronted with these impregnable demon **locusts**.
39. Conventional as well as nuclear, chemical, and biological weapons will be useless against them.
40. Certainly, one would have to expect that mankind will attempt to rid themselves of these creatures with every means at their disposal, but it will all be to no avail.
41. Their merciless repetitive attacks will continue uninterrupted for the space of **five months**, and there is nothing that mankind will be able to do about it.
42. The seventh aspect of these creatures relates to their mobility and psychological affect upon their victims in vs.9b, “**and the sound of their wings was like the sound of chariots, of many horses rushing to battle**”.
43. The **sound** itself stems both from the actual description of a locust swarm and the metaphor of warfare.
44. We are now informed that they have **wings** logically referring to the method by which they transported themselves.
45. **Wings** in the WOG stresses the idea of rapid transport, strength and speed and here is designed to convey the fact that these creatures will not be restrained from moving about to every portion of the planet.
46. Further, that the **sound** of them is designed to create dread is seen in the terrifying imagery of an approaching army of war chariots as prophesied by Joel. Joe.2:4-6
47. While the Greek of vs.9 may be somewhat vague, the genitive **horses** should be construed with the genitive of **chariots**, and the adjective **many** is used to modify the entire phrase, and should be translated **many horse-drawn chariots**.
48. In vs.10, John concludes the actual description of these horrific creatures returning to the thought of vs.5, “**and they have tails like scorpions, and stings; and in their tails is their power to hurt men for five months**”.
49. He now expands upon the very described purpose for loosing these demons on mankind.
50. More definitively he notes the actual bodily part that contains the painful sting is the tail of the creature.
51. The emphasis of the first portion of vs.10 seems to be that of **appearance**, suggesting that the **tails** of these creatures are shaped and segmented like the scorpion’s tail is.

THE REVELATION TO JOHN

52. Grammatically, the verb “**have**/eCW – echo” is a present tense following the usage of past tenses in verses 7-9 and is designed to further emphasize the ongoing action of the swarm as they torment their victims.
53. Secondly, the word for **stings** is separated from the initial clause and placed last to emphasize and draw further attention to that stinger.
54. While it is not explicitly stated, the fact that the **power** to hurt men lies in their **tails** is designed to point to the stinger as it is accentuated by the grammar.
55. Ironically, in a story dated May 1, 2003 “ *The trendy and the elite in India's wealthy western state of Gujarat, bored with mundane drugs, are turning to the sting of a scorpion to get their kicks, a press report said yesterday. The Times of India said the affluent head in their cars to tribal areas near the coastal town of Bharuch, where scorpions abound, seeking their fixes. Locals have put up stalls under trees and keep a number of the arachnids in tin cans with perforated lids. After the customer pays a fee of 150 to 200 rupees (about \$6.00) the scorpion is produced and placed on the body of the thrill-seeker, who is then viciously stung. Users say after the initial pain the venom produces an illusionary, floating feeling. "You won't die," promises one vendor, named in the report only as Nathu. 'You should try it at least once ... a lifetime experience.'*”
56. We can probably guarantee that this aspect of men’s STA will no longer seek the thrills of lust in that area once these demons are engaged.
57. Yet, even with the means to reel in the STA provided in a magnified way, -V remains incorrigible.
58. John reiterates the facts introduced earlier in vss.4-5 that these creatures have their **power** limited (they could easily kill all men), and are allowed to function only for a specific period.
59. This is the third mention of time in this judgment and collectively and sequentially they denote:
- A. The first mention of 5 **months** emphasizes the beginning of the period of judgment. Vs.5
 - B. The phrase “*in those days*” fills in the gap. Vs.6
 - C. The final mention of 5 **months** emphasizes its conclusion.
60. Vs.11 then confirms the interpretation that these are not to be taken as literal **locusts**, “**They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon**”.
61. As the Bible states, real **locusts** do not have kings. Pro.30:27
62. The very suggestion of a **king** implies the concept of organization, a hierarchy, and purpose.
63. It is recognized that there is a certain principle of internal unity and a description of the **power** of effective leadership in the ranks of the fallen angels. Eph.6:10ff
64. While we are provided his **name** in two languages, we are not specifically told who this **king** is again causing speculation with 4 feasible primary views:
- A. The **angel of the abyss** is the same angel that blew the trumpet in 9:1.
 - B. The **angel of the abyss** is the same person as the angel/star that fell to the earth in 9:1.
 - C. The **angel of the abyss** is the same as the beast that ascends from the **abyss** in Rev.11:7.

THE REVELATION TO JOHN

- D. The **angel of the abyss** is a new character that is just now introduced here.
65. The first suggestion, which is the one many interpreters favor, would indicate that an elect angel is in view here as well as in vs.1 accounting for the use of the definite article in our vs.11.
 66. The grammar of the passage indicates that the **angel** is a ruler over the demons but does not explicitly say that the **angel** is from the bottomless pit, unless one takes the genitive as a genitive of source.
 67. Aune, among others, argues that even though Satan is carefully identified elsewhere in the book and the **king of the abyss** is not mentioned again, the presence of the definite article means the figure was well known and must be Satan himself.
 68. This is reading too much into the definite article that could simply be used grammatically to identify this **angel** as the previous one with the fifth trumpet.
 69. The third view is absolutely wrong since it confuses an angelic creature (the **angel**) with a resuscitated human (the beast). Rev.17:8,11
 70. The fourth view, which also has many supporters, identifies this **angel** as one of Satan's major leaders, a chief lieutenant who is in charge of the demons and has been incarcerated with them.
 71. If this is the case, this would negate the fallen **angel** star in 9:1 as he is obviously free to release these creatures in view.
 72. That this **angel of the abyss** has authority over these demons, it does not make any sense that he is a demon that remains free.
 73. Otherwise, how has he been ruling over them this past 4000+ years and/or why would he be able to enter and exit the **abyss** at will in this regard when his subjects have been incarcerated?
 74. The most logical conclusion is this **angel** is one of Satan's chief officers that has been placed in charge of these demon **locusts**, resides with and in authority over them and who very much manifests the character of his chosen leader.
 75. His identification here would indicate that he was the lead demon in charge of the angelic infiltration of the Genesis 6 account and the evil of his negative nature is second only to Satan himself.
 76. The two names that are given for this creature are both very similar, one being given in the **Hebrew** language and one being given in the **Greek** language.
 77. The **Hebrew** term **Abaddon** is derived from a verb that is intransitive and indicates the idea of perishing, or being in a ruined state, rather than that of being ruined or destroyed.
 78. It is used 6x in the OT and in Jewish thought represented the lowest portion of the underworld below Sheol. Job 26:6; 28:22; 31:12; Psa.88:11; Pro.15:11; 27:20
 79. In the OT it refers to a place, which is not the way it is used in our passage; here it is simply transliterated and made equivalent to the Greek term **Apollyon**.
 80. The **Greek name** is a participial form derived from the verb "ἀπολλύω – apollyuo" that also has the significance of destroyer.
 81. Some have questioned why John provides the names here, and most modern commentators think that he wanted to connect the angelic **Apollyon** to the Greek deity Apollo.
 82. This, they believe, was based on the fact that the Caesars that were guilty of persecuting the church, often worshipped this god.

THE REVELATION TO JOHN

83. In fact, Domitian believed himself to be the incarnation of Apollo, leading Beasley-Murray to conclude, “*John’s last word about the fifth trumpet was a master stroke of irony; the destructive host of Hell had as its king the emperor of Rome.*”
84. While some have considered this view to have merit, it is based on an historical fulfillment of a passage that is still future from our time.
85. These names contextually provide the fundamental understanding of this **king** and his armies that are bent on the destruction of mankind and will use whatever means are at their disposal to inflict harm and suffering.
86. The reason for their actions will become clear as they serve as a propaganda ploy that Satan uses to advance the reputation of Antichrist.
87. There is some suggestion that Satan will claim that these invaders represent the return of the followers of the evil God falsely suggesting that the Second Advent has occurred.
88. At the end of **five months**, Antichrist will claim to have repulsed the invasion, just as he conquers and defeats the two witnesses at the middle of Daniel's 70th week. Rev.11:7
89. The Antichrist will then be hailed as the true savior of the world, who will promise to eventually rid the world of the 144,000, who have not been touched by this plague.

THE REVELATION TO JOHN

EXEGESIS VERSE 12:

^{GNT} Revelation 9:12 -H ouai. h̄ miā aphl̄ qen\ idou. ercetai eti dup ouai. meta. tautal̄

^{NAS} Revelation 9:12 **The first woe is past; behold, two woes are still coming after these things.** *h̄ miā eij (d.a. + card.adj./nf-s; "The first") -H h̄ ouai, (d.a. + part.; "woe") aphl̄ qen\ apercomai (viaa--3s; "is past/departed/left") idou, (part.; "behold") dup (card.adj./nf-p; "two") ouai, (part./ap-nf-p; "woes") eti (adv.; "still/yet") ercetai ercomai (vipd--3s; "coming") meta. meta, (pa +) tautal̄ outoj (near dem.pro./an-p; "after these things"; note a chronological advance)*

ANALYSIS VERSE 12:

1. Vs.12 presents a final meter change within the measure of the trumpet judgments specifically as it pertains to the 3 **woes**.
2. It serves as a pause between trumpets 5 & 6-7 producing a final quick two count of trumpets 6&7 as construed under a 4/4 time. (*With the pause there remains a final 4 meter count of the 3 woes in correlation to the 4 meter count of the 1st 4 judgments indicating a 4/4 time.*)
3. There is a definite chronological emphasis in our verse as noted in the opening clause, **"The first woe is past"** closing with the pronominal phrase **"after these things"** that always indicates a chronological advance in the Book of Revelation.
4. That the 1st **woe is past**/departed indicates the conclusion of the 5 month period of the 5th trumpet.
5. As we have seen, it is during this period that the effects of the 1st 4 trumpet judgments are realized as well as the demonic attack brought about upon mankind.
6. That the days have been cut short in time by 1/3 (8:12), these 5 judgments actually occur in 100 days in equivalence to our present time (5 months x 30 days = 150 days divided by 1/3).
7. Further, the final 3 ½ years will be completed in about 28 months on our current calendar.
8. While some may argue that based on scientific measures of trade winds, weather patterns, etc., as we know them, 3 1/3 months is not sufficient to produce the global catastrophic effects of the 1st 4 trumpets, is naive to say the least.
9. Who can truly measure the overall effects of the vast nuclear holocaust that will occur that will drastically alter the very rotation of our planet and its impact upon the environment?
10. The fact alone of the increased speed of our earth's rotation demands a direct affect upon our gravitational pull and the very weather and wind patterns as we know them.
11. With increased gravity, the nuclear clouds and debris of fallout would tend to "hug" the earth creating an atmosphere of mass for faster radiation poisoning of terra firma as well as providing a climate conducive to expedite its distribution globally.
12. One can only imagine the chaotic state environmentally our planet experiences under these conditions and to conclude that these judgments could all be realized in this shorter time frame is only logical.

THE REVELATION TO JOHN

13. John then uses the particle of interjection “**behold**/idou, - idou” to set apart the **two woes that are still coming after these things**.
14. The emphasis is on even a more foreboding final two judgments in spite of the catastrophic evil and torment unleashed by the demon invasion in conjunction with the environmental damage of nuking the U.S.
15. While on the surface, trumpets 6 & 7 may seem relatively tame in judgment upon mankind, the judgments themselves must be understood from two perspectives.
16. In other words, it must be understood by what God construes as the epitome of evil in comparison to what the unbelieving earth dwellers would construe as to the epitome of judgment upon them.
17. Contextually for the period of Daniel’s 70th week, these perceptions would revolve around two primary things:
 - A. Events that consolidate the abomination of desolation’s place in the tribulational temple denoting the epitome of evil in God’s eyes.
 - B. News that Christ has technically claimed the legal right to His earthly throne and planet earth is His kingdom as the epitome of judgment in the eyes of the world.
18. Both events will be pictured in the final **two woes** and chronologically will center on the mid-point of Daniel’s 70th week.
19. Without this frame of reference, the full impact of the final two trumpet judgments will be lost.

THE REVELATION TO JOHN

EXEGESIS VERSES 13 – 14:

^{GNT} Revelation 9:13 Kai. o' ektōj aggelōj eσαlπισεν kai. hkousa fwnhn mian ek twh itessarwn keratwn tou/ qusiasthriou tou/ crusou/ tou/ enwpion tou/ qeou/

^{NAS} Revelation 9:13 **And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,** Kai, (cc) o' ektōj (d.a. + ord.adj./nm-s; "the sixth") aggelōj (n-nm-s) eσαlπισεν salpizw (viaa--3s; "sounded/trumpeted") kai, (ch) hkousa akouw (viaa--1s; "I heard"; John as the subject) mian eij (a-caf-s; "one/a/alone or only") fwnhn fwnh, (n-af-s; "voice") ek (pAbl) twh to, (d.a.Ablnp +) itessarwn tessarej (card.adj./Abln-p; "four"; not found in some ancient manuscripts; does not effect doctrine at all as 4 would still be implied contextually) keratwn keraj (n-Abln-p; "horns") tou/ to, crusou/ crusouj (d.a. + a--gn-s; "the golden") tou/ to, qusiasthriou qusiasthrion (d.a. + n-gn-s; "altar"; ref. altar of incense) tou/ to, (d.a. /gns; "which/the one") enwpion (pg; "before") tou/ o' qeou/ qeoj (d.a. + n-gm-s)

^{GNT} Revelation 9:14 legonta tw/ ektw/ aggelw/ o' ecwn thn salpigga(Luṣon touj tessaraj aggelouj touj dedemenouj epi. tw/ potamw/ tw/ megalw/ Eufrathj

^{NAS} Revelation 9:14 **one saying to the sixth angel who had the trumpet,** legonta legw (adj.ptc./p/a/am-s; "saying"; ref. the one voice) tw/ o' (d.a./dms +) ektw/ ektōj (ord.adj./dm-s; "to the sixth") aggelw/ aggelōj (n-dm-s) o' ecwn ecw (d.a. + circ.ptc./p/a/nm-s; "who had/while having") thn h' salpigga(salpigx (d.a. + n-af-s; "the trumpet") **"Release the four angels who are bound at the great river Euphrates."** Luṣon luw (vImpaa--2s; "Release/Loose") touj o' (d.a./amp+) tessaraj tessarej (card.adj./am-p; "the four") aggelouj aggelōj (n-am-p) touj o' dedemenouj dew (d.a. + subs.ptc./PF/p/am-p; "having been bound/fastened") epi, (pL; "at") tw/ o' megalw/ megaj (d.a. + α-Lm-s; "the great") tw/ o' potamw/ potamoj (d.a. + n-Lm-s; "river") Eufrathj Eufrathj (n-dm-s; "Euphrates")

ANALYSIS VERSES 13 – 14:

1. The 6th trumpet judgment and 2nd woe is now revealed in vs.13a, **"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God"**.
2. This trumpet judgment provides revelation to John both via audio (vss.13-16) and visual (vss.17ff).
3. The **voice** he hears is unidentified for us, which ambiguity of those speaking is not uncommon thus far in this book.

THE REVELATION TO JOHN

4. Again, the exact identification is not the primary issue, but the content of the message.
5. As with the eagle in Rev.8:13, the number “**one**/eij – heis” is used here with a specific noun, “**voice**” to indicate a single or solitary **voice** that John **heard**.
6. Some linguists have suggested that the number **one** is being used in place of an indefinite article, yet the nature of this cardinal adjective indicates a definitive object.
7. Its emphasis is to denote a contrast to more than **one** and hence the single most important **voice** that John will hear with this judgment. Cp.Vs.16
8. It is designed to draw the student’s attention to the extreme importance of the message that will immediately follow.
9. The **voice** is said to come out **from the four horns of the golden altar** of incense.
10. Some conclude that this mysterious **voice** cannot be God’s since all this happens **before God**. (Beasley-Murray, Osborne, Keithley).
11. Others suggest it is that of the **angel** that presented the prayers of the Saints to **God** in Rev.8:3.
12. Still others suggest this is a collective singular of all the Saints continuing to pray for vengeance from the **altar** (Swete).
13. The difficulty in approaching it from a human perspective is that there is no evidence that human beings are given the authority to command the angelic hosts as to God’s directives for them in this book.
14. Another grammatical issue is that the opening participle of vs.14 “**one saying**/legw – lego” is masculine and singular, while its potential contextual antecedents of “**one voice**” or “**horns**” are feminine and neuter/plural in that order.
15. The grammatical resolution is found in the symbolism of the **altar** of incense as it relates to **God**.
16. The **horns of the altar** typologically denote the power of prayer pointing to the prayers of the Saints as now being answered by the power of **God**.
17. Therefore the **altar** is personified as receiving the prayers for vengeance and is responding by instigating vengeance.
18. The **one voice** itself, whether an **angel** or **God** (both masculine) images the Sovereignty of **God** in response.
19. The definitive **voice** is God’s Sovereignty declaring execution of the POG as it pertains to this judgment, no matter who speaks it. Rev.16:17; 19:5; 21:3
20. It is the principle of sovereignty and right to rule that now becomes the underlying theme behind this woe and the central theme behind the final woe. Rev.11:15
21. This provides further confirmation that chronologically we are now only hours away from the Day of the Lord proper.
22. Further, the connective strings of definite articles with all that is associated with the **altar** links the calls for vindication of prayers to what is happening here.
23. That vindication formally begins with the Day of the Lord that will take human history into the Millennium and into the Eternal state. *See Doctrine of the Day of the Lord*
24. The male **voice**/God’s Sovereignty then gives a direct command in vs.14, “**saying to the sixth angel who had the trumpet, ‘Release the four angels who are bound at the great river Euphrates’**”.

THE REVELATION TO JOHN

25. One thing not to go unnoticed is that this 6th **trumpet angel** is the only **angel** of the 7 that is instructed to directly participate in a judgment, as he is told to **release the four angels** now in view.
26. This further indicates the significance given to this judgment as it applies to all the judgments.
27. That this trumpeter and herald is given orders to leave his heavenly post and go to planet earth to ensure the execution of this judgment potentially implies:
 - A. The judgment itself has a direct impact on the history of Daniel's 70th week.
 - B. Timing is critical as God's Sovereignty bypasses any use of any otherwise chain of command. Cp.Rev.7:2
 - C. The formation of the 7 trumpeters is broken (Rev.8:2) further implying a sense of urgency to the event at hand.
28. Some have erroneously assumed that these 4 **angels** are the same 4 stationed at the 4 corners of the earth in 7:1ff.
29. Yet, these 4 are seen to be confined to one geographic region around the **Euphrates River**.
30. Further, the perfect participle of "having been **bound**" in our vs. denotes they have been restricted at some time in the past and still not free compared to the 4 in 7:1 that are standing of their own accord.
31. The verb "**bound**/tie up/arrest/imprison/etc./deW – deo" is the opposite of the verb "**release**/loose/untie/set free/etc./uW – luo" used at the beginning of this command.
32. In fact, the perfect participle is used 4x in the NT having the idea of being arrested and restrained in a state of helplessness. Cp.Act.9:2,21
33. Again, we are introduced to another situation in which **angels** have been **bound** in the past for reasons that are not explained in this context.
34. While it does not say whether these are elect or fallen **angels**, the text favors the view that they are demons, as confirmed by most interpreters.
35. We are not told why they were **bound**, when they were **bound**, who **bound** them or anything else other than the fact that this is the case and they are now being freed.
36. Once again, we see **God** removing the restraints that have allowed the human race to function as it has over the centuries, without inordinate demonic oppression, possession, or destruction.
37. What was seen in the first **release** of demons in the first woe will be exponentially worse here, as these four demons will be responsible for the deaths of one-third of the surviving human race. Rev.9:15
38. In fact, this trumpet sets in motion the events that will occur during the last 3 ½ years (28 months our calendar) of Daniel's 70th week that culminates with the kings of the East moving toward Armageddon.
39. When the preposition epi. – epi is used with the dative; it emphasizes the proximity of something, and is often translated **at**, near, or by.
40. In some instances it has the nuance of power, authority, or control over something, very likely the sense here. Luk.12:44 *would be translated "over all possessions"*
41. One interpretative question that is raised by the prepositional phrase **at the great river Euphrates** is whether it is to be taken with the verb **release** or with the participle **bound**. (*Where one might place commas in the sentence.*)

THE REVELATION TO JOHN

42. If it is the former, these four **angels** were **bound** (we are not told where, but most surmise that it was the abyss) and released in the vicinity of the **Euphrates**.
43. If it is construed with the participle, it indicates that these demons have been bound in the area of the **Euphrates**, the most grammatically logical in terms of sentence structure.
44. In either case, these **four angels** clearly have some relationship with this **river** that is further quite significant.
45. Since the **Euphrates River** is only mentioned twice in the NT (only in this book), it only makes sense that these passages have something to do with one another. Rev. 9:14, 16:12
46. This leads to the conclusion that the **sixth trumpet** and the **sixth bowl** are in some way connected to one another, since the phrase **the great river Euphrates** (9:14; 16:12) and the verb **prepared** (9:15; 16:12) are used in both of them.
47. Our verses will emphasize the initiation of events that prompts the kings from the East to become involved in the warfare that will assume worldwide proportions, and cross the **Euphrates** into the Middle East.
48. The 6th bowl judgment will look to the *terminus ad quem* for this military campaign.
49. The two passages together denotes the beginning of a massive military campaign that will endure for the next 42 (28 our time) months of Daniel's 70th week.
50. Our 4 powerful demons that have been **bound** in the past will be released in the area of the **Euphrates** to wreak havoc upon the human race.
51. The instrument they use will be the Eastern Oriental Block confederation (The Leopard of Dan.7:6) that has the ultimate goal to invade and conquer Israel.
52. The **Euphrates River** is here modified by the adjective "**great/megaj – megas**" since it is very large and due to its prominence and importance in the Bible.
53. It is some 1800 miles long and has always served as a boundary between the east and the west.
54. This **river** was the traditional eastern boundary of the Promised Land and also served as a boundary between the Roman Empire and the Parthians to the east.



THE REVELATION TO JOHN

55. The **Euphrates** has always been a barrier for any military force coming from the East, extending from modern Turkey to the Persian Gulf naturally forming a separation between the Arabian Peninsula and the East.
56. Some dramatic prophetic developments regarding the **Euphrates River** have occurred in the country of Turkey, who is engaged in the largest development project ever undertaken in that nation, and one of the biggest of its kind in the world.
57. This multi-sector project includes 13 major projects that are primarily devoted to providing irrigation and hydropower generation.
58. The project envisions the construction of 22 dams and 19 hydroelectric power plants on the **Euphrates** and Tigris rivers and their tributaries.
59. The Southeastern Anatolia Development Project (GAP in Turkish) has created a great deal of resentment from Syria, Iraq, and others that rely on the waters from these rivers.
60. This basin is one of the most politically unstable regions on the planet, and water plays an important role in that area.
61. We bear in mind that the two witnesses will have the power to smite these regions with drought, further exacerbating tensions in the Middle East that will likely suffer the same loss of drinkable water that has affected others. Rev.8:10-11; 11:6
62. The largest and newest reservoir was created by construction of the Ataturk Dam named for Kemal Ataturk, the Turkish leader who enjoyed tremendous success ruling and helping modernize Turkey during the first half of the 20th century.
63. The Ataturk Dam is the largest structure ever built in Turkey for irrigation and hydropower generation; it is located on the **Euphrates River** and constitutes the essential unit in the Southeastern Anatolia Project.
64. The newest project that the Turkish government has started is the Birecik dam, and on November 18, 1996, Prime Minister Tansu Ciller signed a major financing agreement for construction of what will be the fourth largest dam and hydro-electric power station on the **Euphrates River**.
65. The dam began filling the reservoir during April/May, 2000 and the waters had already submerged two local villages.
66. With these two dams, Turkey will have the capability of completely stopping the flow of the **Euphrates River**, thus clearing the way for the massive armies of the kings from the east to move into the Middle East and onto the door steps of Israel.
67. Whether the **sixth** bowl judgment is accomplished via supernatural means or men under demonic influence, stopping the flow of water in the **Euphrates** makes no difference in the end result; however, this passage and current events may suggest that it is a combination of the two.

THE REVELATION TO JOHN

EXEGESIS VERSES 15 – 16:

^{GNT} Revelation 9:15 kai. eluqhsan oi tessarej aggeloi oi htoimasmenoi eij thn wfran kai. hmeran kai. mhha kai. eniauton(iha apokteinwsin to. triton twh anqrwpwnh

^{NAS} Revelation 9:15 **And the four angels, who had been prepared for the hour and day and month and year, were released, kai, (ch) oi o tessarej (d.a. + card.adj./nm-p; "the four") aggeloi aggeloj (n-nm-p) oi o htoimasmenoi etoimazw (d.a. + subs.ptc./PF/p/nm-p; "who had been prepared/made ready"; same as 8:6) eij (pa; "for/unto") thn h wfran wfra (d.a. + n-af-s; "the hour") kai, (cc) hmeran hmera (n-af-s) kai, (cc) mhha mh (n-am-s; "month") kai, (cc) eniauton(eniautoj (n-am-s; "year") eluqhsan luw (viap--3p; "were released/loosed/set free"; at the beginning of the sentence for emphasis) so that they might kill a third of mankind. iha (cs; purpose) apokteinwsin apokteinw (vsaa--3p; "they might kill") to, triton tritoj (d.a. + ord.adj./an-s; "a third") twh o anqrwpwnh anqrwpoj (d.a. + n-gm-p)**

^{GNT} Revelation 9:16 kai. o ariqmoj twh strateumatwn tou/ ippikou/ dismuriadej muriadwn(hkousa ton ariqmon autwhh

^{NAS} Revelation 9:16 **And the number of the armies of the horsemen was two hundred million; I heard the number of them. kai, (cs) o ariqmoj (d.a. + n-nm-s; "the number/sum total") twh to, strateumatwn strateuma (d.a. + n-gn-p; "of the armies/bands of soldiers/troops"; used 8x) tou/ o ippikou/ ippikoj (d.a. + ap-gn-s; "of the horsemen/calvary") dismuriadej dismuriaj (n-nf-p; lit. double myriad [20,000]) muriadwn(muriaj (n-gf-p; "of myriads [10,000s]; 20,000 x 10,000 = 200,000,000) hkousa akouw (viaa--1s; John as the subject) ton o ariqmon ariqmoj (d.a. + n-am-s) autwhh autoj (npgn3p; ref. armies/troops)**

ANALYSIS VERSES 15 – 16:

1. That the 6th trumpet angel executes the Sovereign Divine order of vs.14 is now envisioned in vs.15, “**And the four angels, who had been prepared for the hour and day and month and year, were released**”.
2. The passive verb “**released**/luw – luo” is at the beginning of the Greek sentence for emphasis and provides a fulfilled sense to the immediacy attached to the order itself.
3. That timing is critical for this judgment is then further emphasized as the most detailed description of time found in the book of Revelation is now given as **the hour and day and month and year** in focus.

THE REVELATION TO JOHN

4. In another emphasis on Divine Sovereignty, the perfect passive participle of ‘**had been prepared**/etoimazw – etoimazo” is used regarding these **four** demons to indicate God’s predetermined will as to their release.
5. Therefore, there is a great emphasis regarding the POG as it relates to this judgment that it has been determined to occur at a very specific moment of history during Daniel’s 70th week.
6. Based on the 5 month reference in the first woe (9:5,10), we can determine that the time is at some point immediately following the 5 months.
7. The definite article before these 4 designations of time denote an ascending order of length of time specified with exactness to highlight a critical turn chronologically in Daniel’s 70th week within a specified **year**.
8. This judgment is executed precisely on **the hour** of one **day**, the **day** in the **month** and the **month** in the **year** that will then usher in the 7th trumpet judgment.
9. A further clue as to the time period at hand is found in Rev.10:7, “*when in the days of the voice of the seventh angel, when he is about to sound (blow the trumpet/sal pizw – salpizo), then the mystery of God is finished, as He preached to His servants the prophets*”.
10. Rev.10:7 documents the fact that just before the 7th trumpet angel toots his horn, a prophetic “mystery” has been completed.
11. The completion of that mystery is now being revealed with the entities involved in the 6th trumpet judgment that chronologically occurs immediately before the 7th trumpet.
12. The Greek term “mystery/musthriion – musterion” does not mean that one cannot figure out its meaning, only that it has been presented in code designed for deciphering keeping the obvious hidden from normal perceptions.
13. The code to the mystery itself is found in the “mystery” of visions revealed to Daniel in Dan.2:18,19,27,30,47 that involves the prophecy of the colossus statue of Nebuchadnezzar that has far fulfillment in Daniel’s vision of the four beasts in Dan.7.
14. Thus far in Revelation, events involving 3 of the 4 future superpowers prophesied in Daniel have been addressed:
 - A. The Antichrist in correlation with the 4th beast, the RRE. Dan.7:8,11,19-25 cp. Rev.1-8
 - B. Events involving the bear and lion with eagle’s wings (U.S. destroyed by Russia). Dan.7:4,5 cp. Rev.6:12-17; 8:7-13
15. The only superpower of Daniel’s vision not yet addressed in Revelation is the leopard. Dan.7:6
16. As almost all sound interpreters agree, it is now the leopard, or Oriental Eastern Bloc that is the power in view in correlation with these 4 demons in the 6th trumpet.
17. Upon the revelation of the 6th trumpet, the mystery of Rev.7:10 will then be completed by exposing in history all 4 superpowers prophesied in Dan.7.
18. No longer will these 4 entities be a mystery as to their identification and role in the POG as it pertains to the history of Daniel’s 70th week.
19. Then and only then will the 7th trumpet sound and the Day of the Lord formally begin.
20. The critical timing of the 6th trumpet can be determined to occur sometime within the 6th **month** of the 3rd **year**.

THE REVELATION TO JOHN

21. This will leave only days (answering the “*days of*” Rev.10:7) before the mid-point when Antichrist will consolidate his pact with Israel (Dan.9:27), establish his image in the tribulational temple and the Day of the Lord will begin (Rev.11:15). *Note: the future tense of “will reign” in 11:15 cp. to the aorist tense of “has begun to reign” in 11:17 indicating the period of time Christ legally claims His kingdom on the Day of the Lord exercising wrath cp. ’d to His future literal reign at the 2nd Advent.*
22. While we cannot pinpoint exactly the **day** and **hour** that the 6th trumpet will occur, we can state that it is just days prior to the 3 ½ year mark of Daniel’s 70th week.
23. Only God knows the exact time and any attempts of trying to use this passage to predict the timing of Christ’s return is ludicrous and beyond sound hermeneutics. Cp.Mat.24:36
24. The tasks of these **four** demon **angels** is then described for us as lethal in the remainder of vs.15, “**so that they might kill a third of mankind**”.
25. The number of men that will die as a result of these demons’s release is a greater figure than all that have died in all the wars of the 20th Century combined.
26. The current world population medium as of 2005 is approximately 6.465 billion people. *World Population Prospects Population Database, United Nations Population Division, Revised 2004 <http://www.un.org/unpp/p2k0data.asp>*
27. By 2010, the U.N. estimates an increase to 6.843 billion.
28. With the current population of the Western Hemisphere estimated at 850 million (gotta take in account the removal of the Church with current statistics), the destruction of the U.S. and its environs will reduce world population to about 5.99 billion.
29. It is easy to see that from this number of survivors, the **third** taken in the death toll of this judgment is easily in the neighborhood of about 2 billion people.
29. Some interpreters have concluded that since these demons are released in the region of the Euphrates, the slaughter must be confined to that same region.
30. However, the text does not say this and the most probable scenario is a military campaign encompassing a much larger region.
31. The fact is that over 60% of the world population (~ 4 billion) resides in Asia (as of 2000) that makes that region quite conceivable for an escalated conflict moving toward the Middle East that would result in this massive number of fatalities.
32. Some have suggested that there will be a sort of Far East civil war that will be necessary for the kings of the East to get themselves organized and field this huge army.
33. Then, under demonic influence, this army will march westward toward Israel, passing through nations like India, Nepal, Pakistan, Afghanistan, Iran, and Iraq before reaching the Euphrates River.
34. As mention in vss.13-14, this passage is connected to the 6th bowl indicating that this is an ongoing military operation.
35. The execution/initiation begins with the activity of the four demons continuing among mankind by the mobilization of the kings from the East eventually resulting in the death of **a third** of humanity, as they march toward the final battle.
36. The natural reading of vs.15 by itself tends to indicate that these four demons kill the human race by themselves.

THE REVELATION TO JOHN

37. However, what follows in vs.16 clearly introduces other forces, “**and the number of the armies of the horsemen was two hundred million; I heard the number of them**”.
38. Vs.16 implicates this massive army with this slaughter of vs.15 and therefore tells us the vehicles used by the demons to **kill a third** of the human race.
39. The first issue addressed is the issue as to whether **the number** is to be taken as literal or figurative for an innumerable host.
40. There can be little doubt that John was aware of the vast amount that the number represented since he would be familiar with the size of the Roman army of that time.
41. The natural reading of the text as John states that **I heard the number of them** indicates that this was a precise number provided for John and not simply an estimation described previously in the book. Cp.Rev. 5:11
42. Another exegetical question that tends to divide interpreters here is whether or not the armies in view are human or demonic.
43. Some notable interpreters do not even attempt to make an identification and state that “*the language seems to mingle elements of the human and demonic, the natural and the supernatural, in such a way as to make them almost indistinguishable.*”
44. Those that identify them as demonic armies (Ryrie, Seiss, and Morris) cite such passages as 2Kgs.2:11; 6:15-17, and Rev.19:14 to justify their position.
45. They suggest that the weapons of fire, smoke, and brimstone are the weapons of Hell and may indicate that this is an army of demons.
46. However, these weapons could just as easily be interpreted as simply representing the demonic influence behind this army.
47. A large number of interpreters (Walvoord, Gaebelien, Ironside, and Tenney) identify these troops as human, but some have a problem with the large number of them.
48. Some (Stedman) takes the view that it would “*be virtually impossible for any one nation, or even a coalition of nations such as NATO, to field such a vast army.*”
49. For that reason, he concludes that all the **armies** in the world must be involved in a battle that employs **two hundred million** troops.
50. When one considers that there were almost 65 million troops mobilized worldwide during WWI (when the world population was around 1.6 billion between 1914-1918 with the troops being about 40% of the population), this number should not seem large by comparison (only ~ 15% of 1.3 billion of the population of China).
51. However, that this army is not all of the **armies** of the world and one single coalition of troops is made evident, since their breastplates in vs.17 are seen to be identical.
52. Further, the natural reading about an army indicates unity, structure, and cohesion, not simply a number of disparate groups fighting each other.
53. As we stated previously, the reference to the Euphrates and the kings of the East has caused many to recognize that this army is a coalition of Eastern forces that will eventually cross the Euphrates toward the West.
54. This alliance of Eastern forces will contain four primary political divisions as denoted in the leopard in Daniel 7:6.
 - A. The cat is extremely quick and agile, running at speeds approaching 40 miles per hour, having the ability to leap 20 feet horizontally and 10 feet vertically.
 - B. The leopard attacks with a series of relentless assaults, unconcerned about blocking, retaliation, or being hit.

THE REVELATION TO JOHN

- C. The leopard de-emphasizes blocking because it is an inherently slow action: you have to see the attack coming, move quickly enough to intercept the attack, and then actually deflect the strike, all in a very short period of time.
 - D. The leopard devotes itself to all out attack, forcing the defender to devote all his attention to blocking rather than counter-attacking.
 - E. The leopard knows that eventually one or more of its attacks will get through the opponent's defense simply by overloading it with relentless aggression.
 - F. The leopard seen by Daniel had on its back *four wings of a bird*, indicating an even greater ability to move rapidly.
 - G. The animal had four heads, pointing to a four-fold political division in the third empire of the last days.
 - H. Heads are used like mountains in prophetic language to refer to political kingdoms or nations.
 - I. While the lion conjures up the thought of kingly royalty, such as you might find in the monarchy of Great Britain, the leopard conjures up the thoughts of an exotic and speedy predator.
 - J. This animal corresponds to the wind from the East and is used to teach the great military threat from the communist orient.
 - K. The four wings indicate that the oriental block of nations will be able to mobilize and attack much faster than men can imagine.
 - L. The four heads portray the four specific groups that will consolidate power under the communist Chinese and could very possibly include Korea, and two other southeast Asian nations.
 - M. China, North Vietnam, Laos, and North Korea are already fully committed to communism, and thus share a common ideology and government.
55. Current events indicate that China alone would be able to field an army of this size, something about which Chairman Mao boasted as early as the 1960's.
56. The latest information we have on China (from the year 2000) indicates that the military manpower that is available (males age 15-49) is estimated to be 363,050,980; further, those actually fit for military service is estimated to be 199,178,361.
57. As the Asia Times online has noted (atimes.com), *"After the break-up of the Soviet Union in 1991, with the Russia-South Korea and China-South Korea rapprochement, the long economic depression of North Korea and the increase in the level of Chinese aid, China is again steadily strengthening its influence over Korean affairs. Kim Jong-il's secret visit to China just days before the summit with his Southern counterpart Kim Dae-jung and his tour-visit to China in January 2001 are widely regarded as the clear proof of China's influence."*
58. Further, China has been in the process of consolidating its relationship with all the nations of Southeast Asia by signing four new long-term cooperation agreements with Myanmar (Burma), Indonesia, the Philippines, and Singapore.
59. China also reinforced bilateral relations by exchanging high-level delegations with Singapore, the Philippines, and Myanmar, and several regional states joined with China to celebrate milestone anniversaries marking the establishment of diplomatic relations.
60. China also reinforced its ideological relations with Vietnam and Laos, its military ties with Thailand, and reportedly increased its military support for Myanmar.

THE REVELATION TO JOHN

61. Therefore, it certainly appears that China, which is the biggest boy on the Asian block, is actively pursuing a leadership role among all the nations of Southeast Asia and may well be able to dictate military policy in the future.
62. Some have objected to this interpretation based on the fact that there is no reason nations would resort to conventional warfare in light of modern technological advances in rockets, ICBMs, etc.
63. However, while it is true that China is modernizing its forces and increasing defense spending, the prospective improvements in overall military capability need to be set against the very low-technology starting point of China's armed forces.
64. Further, with the removal of the biggest nuclear power, the U.S., and Russia exhaustion of missile capabilities as the 2nd biggest power, conventional warfare will be at a premium.
65. Too, its only logical that conventional war would be preferred in lieu of continued environmental poisoning experienced just some 5+ months previous.
66. In effect, China has always been recognized more as a threat via conventional warfare than they are as a long-range threat.
67. The entire scenario indicates that this Chicom oriental bloc of nations will consolidate their military forces to increase their own dominion, while taking advantage of the absence of U.S. forces and depleted nuclear threat of the Russian bear.

THE REVELATION TO JOHN

EXEGESIS VERSES 17 – 19:

^{GNT} Revelation 9:17 kai. outwj eidon touj ippouj en th/ orasei kai. touj kaqhmenouj epl autwh(econtaj qwrakaj purinouj kai. uakinginouj kai. qeiwdeij(kai. ai` kefalai. twh ippwn wj kefalai. leontwn(kai. ek twh stomatwn autwh ekporeuetai pur kai. kapnoj kai. qeibnA

^{NAS} Revelation 9:17 **And this is how I saw in the vision the horses and those who sat on them:** kai, (cc) outwj outw (adv.; "this is how/in this manner/in this way") eidon oraw (viaa--Is) en (pL) th/ h` orasei ofrasij (d.a. + n-Lf-s; "the vision/what is seen/how it visually appeared"; same as 4:3) touj o` ippouj ippoij (d.a. + n-am-p; "the horses") kai, (cc) touj o` kaqhmenouj kaqhmai (sub.ptc./p/d/am-p; "those who sat"; d.a. governs both ptc.'s) epl epi, (pg) autwh(autoj (npgm3p; ref. horses, i.e., the riders) **the riders had breastplates the color of fire and of hyacinth and of brimstone;** econtaj ecw (adj.ptc./p/a/am-p; "having"; ref. the riders) qwrakaj qwrax (n-am-p; "breastplates/chest armor") purinouj purinoj (a--am-p; "fires/red in color") kai, (cc) uakinginouj uakinginoj (a--am-p; "hyacinth/mineral or stone dark blue or purple in color"; hapax) kai, (cc) qeiwdeij(qeiwdhj (a--am-p; "brimstone//sulfurous stone yellow in color") **and the heads of the horses are like the heads of lions;** kai, (cc) ai` h` kefalai. kefal h, (d.a. + n-nf-p; "the heads") twh o` ippwn ippoij (d.a. + n-gm-p; "of the horses") wj (comp.conj.; "like/as") kefalai. kefal h, (n-nf-p) leontwn(lewn (n-gm-p; "of lions") **and out of their mouths proceed fire and smoke and brimstone.** kai, (cc) ek (pAbl) autwh autoj (npgm3p; ref. horses) twh o` stomatwn stoma (d.a. + n-gn-p; "the mouths/jaws") ekporeuetai ekporeupmai (vipd--3s; "proceeds/comes forth/emerges") pur (n-nn-s; "fire") kai, (cc) kapnoj (n-nm-s; "smoke") kai, (cc) qeibnA (n-nn-s; "brimstone"; this form is used in the NT to denote brimstone produced on a supernatural basis vs. a natural phenomenon; used 7x; Luk.17:29; Rev.9:17,18; 14:10; 19:20; 20:10; 21:8; contextually indicates military technology of weaponry)

^{GNT} Revelation 9:18 apo. twh triwh plhgwh toutwn apektanhsan to. tripton twh anqrwpwn(ek tou/ puroj kai. tou/ kapnou/ kai. tou/ qeipu tou/ ekporeuomenou ek twh stomatwn autwhA

THE REVELATION TO JOHN

^{NAS} Revelation 9:18 **A third of mankind was killed by these three plagues, to** *triton tritoj (d.a. + ord.adj./nn-s; "The third"; the d.a. looks back to the 3rd of vs.15) twh o` anqrwpwn(anqrwpoj (d.a. + n-gm-p) apektanqhsan apokteinw (viap--3p; "had been killed") apo, (pAbl; "from/by") toutwn outoj (near dem.pro./gf-p; "these") twh h` triwh treij (d.a. + card.adj./Ablf-p; "three") plhgwh plhgh, (n-Ablf-p; lit. a blow or stroke; "plagues/calamities") **by the fire and the smoke and the brimstone, which** **proceeded out of their mouths.** *ek (pAbl; "from the source of/by") tou/ to, puroj pur (d.a. + n-Abln-s; "the fire") kai, (cc) tou/ o` kapnou/ kapnoj (d.a. + n-Ablm-s; "the smoke") kai, (cc) tou/ to, qeipou qeion (d.a. + n-Abln-s; "the brimstone") tou/ o` ekporeuomenou ekporeupmai (d.a. + adj.ptc./p/d/Abln-s; "proceeding") ek (pAbl) twh to, stomatwn stoma (d.a. + n-Abln-p; "the mouths") autwh` autoj (npgm3p; ref. horses)**

^{GNT} Revelation 9:19 *h` gar exousia twh ippwn en twl stomati autwh estin kai. en taij ouraij autwh(ai` gar ourai. autwh ofmoiai ofesin(ecousai kefalaj kai. en autaij adikousin`*

^{NAS} Revelation 9:19 **For the power of the horses is in their mouths and in their tails;** *gar (explan.conj.) h` exousia (d.a. + n-nf-s; "the power/authority") twh o` ippwn ippoj (d.a. + n-gm-p; "of the horses") en (pL) autwh autoj (npgm3p) twl o` stomati stoma (d.a. + n-Ln-s; "mouths") estin eimi(vipa--3s) kai, (cc) en (pL) autwh(autoj (npgm3p) taij h` ouraij oura, (d.a. + n-Lf-p; "tails"; same as 9:10) **for their tails are like serpents and have heads; and with them they do harm.** *gar (explan.conj.) autwh autoj (npgm3p) ai` h` ourai. oura, (d.a. + n-nf-p; "tails") ofmoiai ofmoioj (a--nf-p; "resemble/are like") ofesin(ofij (n-dm-p; "snakes/serpents") ecousai ecw (circ.ptc./p/a/nf-p; "having") kefalaj kefalh, (n-af-p; "heads") kai, (cc) en (pI; "with/by") autaij autoj (npLf3p; ref. tails) adikousin` adikew (vipa--3p; "they keep on harming")**

ANALYSIS VERSES 17 – 19:

1. Vs.17 begins a description of the appearance concerning this Eastern Army and their primary vehicles of warfare.
2. For the first and only time in the book of Revelation, John now relates the fact that all he is recording in spirit is through the medium of visions, **“And this is how I saw in the vision the horses and those who sat on them”**.
3. That the vision is singular with the definite article indicates that all that has been recorded after Rev.4:1-2a has been presented as one program of revelation to John.

THE REVELATION TO JOHN

4. Its belated reference is in part designed to note that all of the judgments in view are a part of one great scene historically, Daniel's 70th week.
5. Further it indicates that John is in a state that we might call "virtual reality" having all the senses available to experience first hand something not real in his world, but very real in the world of reality in its future time.
6. In the near context, his reference to **the vision** indicates that his report now centers on what he **saw** compared to the audible of vs.13-16.
7. As is clear, these **horses and those who sat on them** clearly point to a different group than the 4 demon angels of the preceding verses.
8. They in effect become the vehicles of demonic attack.
9. In understanding the descriptive nature of this massive army, we keep in mind that while he was familiar with the weapons and tactics of warfare in his day, he is describing events not to occur for some 2000 years.
10. His descriptions are based on what he is familiar with in their appearance, yet completely unfamiliar with the modern technology behind their reality.
10. He simply provides us information about how *the riders* appeared to be dressed, and the damage that is accomplished by **the horses** that are clearly the agents of devastation.
11. Those that recognize that a human army is in view have acknowledged that **the horses** described by John are nothing like ordinary **horses** and symbolic.
12. They are symbolic of high tech ground cavalry used in future times as we would envision tanks, armored personnel carriers and other mobile weaponry vehicles.
13. That the army is described corporately in this fashion denotes a mass production of these vehicles as the main source of military advance for the Eastern Confederation.
14. The Greek structure of vs.17 clearly indicates that the **horses** were what grabbed John's attention as they are mentioned as the first direct object and separated grammatically from **those that sat on them**.
15. In fact, we are told nothing about the **riders** apart from their uniforms that would indicate anything out of the norm about them as would be the case if they were simply human soldiers.
16. The Greek grammar of vs.17 does not clearly tell us whether or not John is referring to the **horses, riders**, or both with respect to "*having breastplates the color of fire and of hyacinth and of brimstone*".
 - A. The first possibility is that only the **horses** are wearing the breastplate, which this would be the case if John were indeed only focusing on the **horses** and not the *riders*.
 - B. Only *the riders* are wearing the **breastplates**, which is the quite natural to associate **breastplates** with the **breastplates** of men (cf. NASB, NET).
 - C. Both wear the **breastplates**, which would be a fitting picture of modern mechanized weapons of war having a *color* semblance matching their operators.
17. The Parthians (c. 50 BC) used chain mail protection on their **horses** and their armor was very similar to Scythian armor with plaited rings laced together
18. The three colors are likened to **fire, hyacinth, and brimstone** that have traditionally been understood to mean red, dark blue, and yellow.

THE REVELATION TO JOHN

19. Some interpreters take these to be genitives of material (indicating what the **breastplates** were made of), while most believe them to be genitives of description, which describes the colors of the **breastplates**.
20. That **breastplates** are for defense, the offensive nature of the descriptions such as **fire and brimstone** negates the material view.
21. One thing that is impossible to determine from the text is whether or not all the **breastplates** were a combination of the same three colors (which is the most natural sense), or if there were some of each *color*.
22. There is little argument on the first *color*, since most are readily familiar with the red/orange *color of fire*.
23. The second term is used only once in the Bible but is related to the term that is translated *jacinth* in Rev.21:20.
24. Most take this to be a dark blue or purple *color*, while a few believe it to be a dark red *color*.
25. The third *color* mentioned is that of **brimstone** almost universally recognized as being the yellow *color* of sulfur.
26. It is obvious from what follows that the **breastplates** of the soldiers are very much related to the **fire, smoke, and brimstone** that come from the **mouths of the horses**.
27. The logical interpretation is that the **breastplates** contain the colors of some insignia that is designed to represent those that amassed and sent out this huge army.
28. Further they are designed to note that both soldiers and vehicles have been equipped with protective gear such as Kevlar jackets for the soldiers and armor for the vehicles with matching insignias.
29. It is of interest to note that the flags of the nations of Southeast Asia are all varying combinations of the colors red, dark blue, and yellow, to include China herself.
30. John now turns solely to the visionary description of the **horses** clearly the agents of destruction in this gigantic army, “**and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and smoke and brimstone**”.
31. While we recognize that these are not to be taken as literal **horses**, the following representation shows a rough rendition of what they would literally look like.



THE REVELATION TO JOHN

32. While **horses** may be bred for war they are not the agents that cause the destruction.
33. Further, these are clearly not literal **horses**, but language of accommodation to denote modern methods of military transport.
34. These **horses** are said to have **heads like the heads of lions** that is designed to conjure up the image of the king of the jungle terrorizing its prey, known for its loud roar and was the most dangerous beast known at that time.
35. The Eastern Bloc army is clearly dangerous as evidenced by the fact that even Antichrist, who looks to the entire world invincible, has a moment of trepidation when he hears about this mobilization. Dan.11:44
36. Further, this lion image may indicate a turret upon the ground assault vehicles designed for a commander's observance designed with a protective "mane" or even camouflage material giving a semblance of that appearance.
37. Another possibility is that the shape of the vehicle may be cutting edge anti-radar technology giving it the appearance of a lion's head.
38. Since **horses** do not issue **fire, smoke, and brimstone** from their **mouths**, we are once again forced to consider this passage in light of modern methods of warfare.
39. Some have suggested that this army will utilize not only modern tanks or ground assault vehicles but also attack helicopters, combat aircraft, armed with conventional artillery, laser weapons, and likely some short range, low yield nuclear weapons.
40. While we would not argue that these other forms of transport and assault are available, the description in our verses looks to the dominate form for ground assault accompanying 200,000,000 marching soldiers.
41. This language of accommodation is designed to describe the results of modern assault vehicles utilizing their weapons.
42. It appears that each of the designations **fire, smoke, and brimstone** refer to three distinct forms of weapons that will be used to effect this devastating outcome.
 - A. **Fire** may symbolize the flamethrower, or other modern laser weapons.
 - B. **Smoke** may point to conventional artillery that uses gunpowder to fire projectiles, vapors of bio-chemical attacks or even some type of anti-aircraft weapon.
 - C. **Brimstone** has as its best candidate phosphorus projectiles designed to turn the enemy into crispy critters or possibly low nuke weaponry.
43. In vs.18, these 3 weapons are referred to as **plagues** giving their result, "**A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone, which proceeded out of their mouths**".
44. That each of the **three** things mentioned is referred to as a plague is designed separately to highlight the death toll attributed to each form of weaponry.
45. Each will play its equal role sharing in the toll of killing **a third of mankind**.
46. Further, for the first time in the judgments, we see a judgment specifically associated with being a plague.
47. **Plagues** in the Bible almost unilaterally emphasize the direct wrath of God as judgment upon mankind. Gen.12:17; Exo.9:14; 11:1 et al
48. This first and foremost indicates that this army is construed as the initiation of God's direct wrath of overruling will apart from His permissive will against the world indicating the Day of the Lord is at hand.
49. In other words, His permissive will is seen in the demons released just prior to the Day of the Lord; His overruling will is in the judgment of death afterwards.

THE REVELATION TO JOHN

50. Further, the 7 bowl judgments are all called **plagues** (Rev.15:1) tying them in with this 6th trumpet judgment indicating the final period of 3 ½ years to be viewed as the Day of the Lord.
51. It is important to realize that the subjunctive mood of “*they might kill*” in vs.15 only denotes their potential and is not stating that the killing is occurring right now in John’s vision.
52. This suggests at the least that the actual killing as a plague upon the world will coincide with the beginning of the Day of the Lord and in correlation with the 7 bowl judgments.
53. Some have recognized that while the imagery here obviously refers to warfare, using **fire, smoke, and brimstone** as symbols of that fact also denotes this is part of God’s judgment. Gen.19:24; Psa.11:6; Isa.34:9 (this passage strongly suggests the aftermath of nuclear warfare on prophetic Edom as **brimstone**)
54. Vs.19 now indicates that the control and **power** of these vehicles are found in two primary locations, **‘For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they do harm’**.
55. Again, the real **power** of a horse is in its body and it generally does not **harm** someone by biting him or by swishing its **tail**.
56. While many interpreters recognized that the **power** to kill people lies in the **mouths** (fronts) of these **horses**, it is their **tails** (rear) described as being like **serpents** that begs explanation.
57. John specifically states that the similarity to **serpents** is found in the fact that they have **heads** that have the **power** to cause some form of injury.
58. John uses the same word that he used in verse 4 of this chapter for injury or wounds that are not in and of themselves lethal in nature.
59. One suggestion is that their **tails** would be some sort of swivel mounted machine gun at the rear of the vehicle.
60. However, the emphasis on **heads** (all snakes have a head, why the redundancy?) pictures the ability for quick thinking and peripheral/lateral-vertical vision coupled with the amazing speed of a snake to strike indicating the ability to seek one’s prey with complete accuracy.
61. I might suggest that the rear of the vehicle contains the computer brains interfaced to the frontal weaponry with built in radar, infra red, satellite or another high tech detection system for blanket accuracy and speed of attack.
62. While it doesn’t do the actual killing, its **harm** is that it can accurately target the enemy leading to that killing, or at the least revealing enemy location and/or capture.
63. The total picture denotes a new high tech modern assault ground vehicle capable of targeting its enemy with laser or other high tech methods able to destroy any human object within its designed periphery with extreme prejudice.
64. While we would not be dogmatic about such a clearly symbolic portion of Revelation, the total image is designed to bring forth a frightful picture of carnage, which it no doubt did among the early readers of this book.

THE REVELATION TO JOHN

EXEGESIS VERSES 20-21:

^{GNT} Revelation 9:20 Kai. oi' loipoi. twh anqrwpwn(oij ouk apektanqhsan en taij plhgaij tautaij(oude. metenohsan ek twh ergwn twh ceirwh autwh(iha mh. proskunhsousin ta. daimonia kai. ta. eidwla ta. crusa/ kai. ta. argura/ kai. ta. calka/ kai. ta. liqina kai. ta. xul ina(a]oute blepein dunantai oute akouein oute peripateih(

^{NAS} Revelation 9:20 **And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands,** Kai, (cc) oi' o' loipoi. loipoj (d.a. + ap-nm-p; "the rest of/remaining/leftovers") twh o' anqrwpwn(anqrwpoj (d.a. + n-gm-p) oij ofj (rel. pro./nm-p; ref. mankind) ouk ouw (neg.+) apektanqhsan apokteinw (viap--3p; "were not being killed") en (pI; "by") tautaij(outoj (near dem. pro./If-p) taij h' plhgaij plhgh, (d.a. + n-If-p; "plagues"; looks back to the plagues of vs.18) oude, (cc; "and not"; used to reinforce a negative proposition) metenohsan metanoew (viaa--3p; "repent/change one's mind") ek (pAbl) twh to, ergwn ergon (d.a. + n-Abln-p; "the works") autwh(autoj (npgm3p; ref. rest of mankind) twh h' ceirwh ceir (d.a. + n-gf-p; "hands") **so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood,** iha (cs; "resulting that/so as") mh, (neg. +) proskunhsousin proskunew (vifa--3p; "not to worship"; future emphasizes the certainty) ta. to, daimonia daimonion (d.a. + n-an-p; "the demons/lessor gods/evil spirits") kai, (cc) ta. to, eidwla eidwlon (d.a. + n-an-p; "form/copy/figure/idols") ta. to, crusa/ crusouj (d.a. + a--an-p; "made or overlaid with gold") kai, (cc) ta. to, argura/ argurouj (d.a. + a--an-p; "made of silver") kai, (cc) ta. to, calka/ calkouj (d.a. + a--an-p; "made of copper/brass/bronze") kai, (cc) ta. to, liqina liqinoj (d.a. + a--an-p; "made of stones") kai, (cc) ta. to, xul ina(xul inoj (d.a. + a--an-p; "wooden") **which can neither see nor hear nor walk;** a] ofj (aprnn-p; "which things"; inclusive of demons and their idols) oute (cc; "can neither" +) dunantai dunamai (vipd--3p; "are able/can") blepein blepw (compl. inf./pa; "to see") oute (cc; "nor") akouein akouw (compl.inf./pa; "to hear") oute (cc; "nor") peripateih(peripatew (compl.inf./pa; "to walk")

^{GNT} Revelation 9:21 kai. ouw metenohsan ek twh fonwn autwh oute ek twh farmakwn autwh oute ek thj porneiaj autwh oute ek twh klemmatwn autwh

THE REVELATION TO JOHN

^{NAS} Revelation 9:21 **and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts.** *kai, (cc) ouw (neg. +) metenohsan metanoew (viaa--3p; "repent") ek (pAbl) autwh autoj (npgm3p; ref. remaining mankind) twh o fonwn fonoj (d.a. + n-Ablm-p; "murders"; used 9x always for homicide) oute (cc; "nor") ek (pAbl) autwh autoj (npgm3p) twh to, farmakwn farmakon (d.a. + n-Abln-p; Lit. a drug of any type whether healing or harmful; emphasizes contextually any drug or magic potion used in religious or other pagan rites; hence, "sorceries/witchcraft/magic spells") oute (cc) ek (pAbl) autwh autoj (npgm3p) thj h pornejaj porneia (d.a. + n-Ablf-s; "fornication/sexual immorality"; same as 2:21; used 7x in Rev. and always has a spiritual connotation) oute (cc) ek (pAbl) autwh autoj (npgm3p) twh to, klemma,twn klemma (d.a. + n-Abln-p; "thefts/stealing")*

ANALYSIS VERSES 20 – 21:

1. These two verses serve as both the conclusion of the 6th trumpet and the entirety of the entire section that began in 8:2.
2. They in general provide a summary explanation of the results that the first 6 trumpets have had on *those that dwell on the earth*, by specifically focusing on that continued result of those that experience the judgment of the 6th trumpet.
3. That is how the opening phrase “**and the rest of mankind**” must be interpreted in this context, since what follows provides a summary assessment of the response (or lack thereof) of negative volition to these events.
4. This verse is not to be taken to deny the existence of believers on the planet during the last half of Daniel's 70th week, as previously seen in chapter 7. Rev.7:9 ff
5. The horrific events that have been witnessed by these people should not have left any doubt about the fragility of human life and the need for God's help.
6. While we recognize that it will require some time to actually kill off one-third of mankind, this passage focuses on those survivors not part of that death toll and “**who were not killed by these plagues**”.
7. Essentially these verses reveal the kind of universal –V that exists during Daniel's 70th week and further confirms their incorrigibility to the end of the 7 years.
8. Although they are certainly privy to all that is going on via the worldwide media, they give no thought to it, what it means and any spiritual implications for their own lives.
9. As noted, the 6 trumpet judgments are somewhat reminiscent of the **plagues** with which God struck Egypt and like Pharaoh the human race at large refuses to acknowledge His power or claims over them.
10. Some have debated about whether or not the term “**plagues/pl hgh, - plege**” is to be applied to all the first 6 trumpets, but the fact is that the term is not introduced until vs.18 that must be taken as the near antecedent of “**these/ou#oj – houtos**”
11. Therefore, the **plagues** in view that killed a third of humanity are the three **plagues of fire, smoke, and brimstone.**

THE REVELATION TO JOHN

12. That their –V is recalcitrant is seen in the fact that the survivors of these catastrophes that will ultimately reduce the world population by a couple billion people, “**did not repent of the works of their hands**”.
13. The verb “**repent**/metanoew – metaneo” is a compound that comes from the verb *to think* and the preposition “meta.– meta” that has the nuance of *afterward*.
14. The term literally means to change one’s mind, opinion, or purpose, and has nothing to do with the subjective issue of feelings.
15. The verb is preceded by the conjunction “oude, - oude/not even/**did not**” that serves to make this more emphatic in the Greek, giving the sense of “*in spite of all this, they **did not** even change their minds!*”
16. While this verb has been used toward the 7 churches as a challenge to orient their thinking and practice back toward God, it is used here as a call for unbelievers to make the salvation adjustment.
17. As many interpreters have noted (Beale, Aune, Osborne) this constant offer of salvation to the nations and their rejection of it, serves to demonstrate God’s grace and to clearly reveal the depravity of those that are -V.
18. In effect, since they will not change their minds and believe in Christ they demonstrate that they are worthy of the sentence of condemnation.
19. The phrase **the works of their hands** is used only 4 times in the NAS and all are found in the context of false doctrine and idol/demon worship. 2Chr.34:25; Jer.1:16; Act.7:41; Rev. 9:20
20. Instead of embracing the free offer of eternal life through Christ, these people preferred to continue in a **works** oriented mentality, serving the gods they manufactured for themselves.
21. This has certainly been one of Satan’s prime deceptions throughout history, as he seeks to convince men that they can accomplish the necessary tasks to gain God’s favor and enjoy eternal life.
22. There is tremendous evidence that the satanic principles of **works** leading to salvation has infiltrated and influenced entire segments of the religious world including but not limited to Roman Catholics, Eastern Orthodox Churches, Orthodox Church of North America and various cults.
23. Still others, like the Episcopalians, Lutherans, Methodists, Baptists, Assemblies of God and Nazarenes set forth a distorted view that claims to teach salvation by grace and faith, but requires works to prove the genuineness of salvation or to maintain salvation.
24. The reality is that all this tends to focus on human ability to gain or maintain a relationship with God via subjective, human systems of relative righteousness. Joh.1:12-13
25. John is very explicit about how he views **the works of their hands** as he moves to the negative result clause, “**so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood**”.
26. Generally, “iḥa – hina/**so as**” is used to introduce a purpose clause.
27. However, the text here focuses more on the result of their failure to **repent** and continued relationship with the evil spirits.
28. The WOG is quite clear on the relationship between idolatry and demon worship in the OT (Deu.32:16-17) and Paul expands on this in the NT.

THE REVELATION TO JOHN

- A. First, Paul makes the observation that an idol is nothing; it has no life in and of itself. 1Cor.8:4
- B. Second, when people offer sacrifices to these inanimate representations they are offering them to **demons**, not to God. 1Cor.10:20
- C. Therefore, while the **stone**, **wood**, and other representations are powerless, there is the very real power of **demons** that is operative behind the scenes.
29. The term transliterated “**idols**/eidwl on – eidolon” strictly means a form, copy or figure as an object that resembles a person, animal, or spirit that is worshiped as God.
30. The Greek conjunction kai. – kai normally translated “**and**”, should be understood epexegetically that makes the **demons and the idols** synonymous (one explains the other).
31. This is certainly one of mankind’s oldest vices and serves to indicate that human nature has an inherently religious bent. Gen.31:19; Jos.24:2
32. Those that engage in this type of activity are in direct violation of the WOG that forbids making or worshipping any image. Exo.20:4-5; Lev.19:4; 26:1; Deu.4:15-19; 27:15
33. The images in view are composed of various materials, beginning with the most valuable and moving to the least valuable.
34. Each of the materials presented in this idol **worship** symbolically has a counterpart found in the teaching of true Christianity; **gold** (Deity), **silver** (redemption), **brass/bronze** (judgment), **stone** (the Law, LXX Exo.24:12) and **wood** (humanity).
35. This looks to the counterfeit found in religiosity of man inventing their own god to secure their salvation based on their own inventions of prescribed judgments and law to facilitate mankind’s relative righteousness as the standard for their religion.
36. Whereas true Christianity teaches that only in the Person of Christ can these true attributes be found, pagan idolatry (religiosity) believes man can manufacture these things on their own merit and **works**. Cp.2Cor.11:14
37. The depreciated value presented in the listing implies that while man’s religious approach to God may seem to have inherent value as perceived by the physical world, its spiritual value ultimately depreciates into nothing more than material noted as fuel for burning. Rev.19:20; 21:8
38. That religion is the product of man’s **works** further implies man’s efforts to manufacture the POG in reaching out to God compared to God reaching out to men as the Divine designer of His plan.
39. Since the Western Hemisphere is no longer a factor in this, John must be focusing primarily on those that still survive in Europe eastward toward Asia.
40. The fact that the eastern religions are heavily involved in both idol and demon **worship** is likely not news to any of us.
41. The Hindu religion has over 330 million gods, and they fully believe that idol worship is a natural, healthy method to approach religion and make no apologies for it believing it demonstrates their humility to bow before the idol.
<http://www.hinduwebsite.com/idols.htm>
42. Shinto belief worships the kami that include native deities (including emperors and heroes), spirits of nature, and mythical objects.

THE REVELATION TO JOHN

43. While there are many eastern religions that are polytheistic, the worship of those toward the west in Europe will center on the cult of Antichrist and his image. Rev.13:14-15
44. The condemnation of the **idols** and those that **worship** them is seen in the fact that they do not have any power to do anything recorded at the end of vs.20, “**which can neither see nor hear nor walk**”.
45. This is a common theme in the OT that pictures the helplessness of **idols** to effect any material results for those that **worship** them. Psa.115:4-7; 135:15-17; Jer.10:1-5; Dan.5:23
46. As noted, there is a correlation between the **plagues** of Egypt and what we have observed in the chapters 8 -9.
47. One purpose of those **plagues** was to demonstrate the powerlessness of the Egyptian gods contrasting them with the personal presence and power of the omnipotent God.
48. While vs.20 deals with the religious aspects of -V, vs.21 deals with the practical forms of unrighteousness characterizing the negative, “**and they did not repent of their murders nor of their sorceries nor of the immorality nor of their thefts**”.
49. Obviously, this list is not designed to be comprehensive and simply reflect a list of vices that were common in the Jewish and Roman world at the time of writing.
50. This list includes some of the more comprehensive list found in Rom.1:29-31 and delineates the types of sinning that are characteristic of those that reject Divine revelation and substitute human viewpoint darkness and/or the doctrines of **demons**.
51. The flow of the indictment against Gentile nations is as follows.
 - A. They had an internal and external witness to the existence of God that makes them completely culpable for their failure to orient to it. Rom.1:19-20
 - B. Their environment and conscience confirmed the reality of God’s existence, which they failed to acknowledge. Rom.1:21a cp.2:14-15
 - C. Since they refused to acknowledge God or render Him the legitimate honor He deserved, they had to manufacture alternate ways to explain reality. Rom.1:21b
 - D. As -V sought speculative ways to define their existence God judged them with the darkness they so desperately desired. Rom.1:21c
 - E. Their refusal to accept the light of God’s revelation led to their exaltation among those that were equally negative, but God’s assessment of them is just the opposite. Rom.1:22
 - F. They made a trade for the glory of the Divine essence substituting physical representations that may have seemed noble in the beginning but continued to degrade. Rom.1:23
 - G. God responded with active judgment against them allowing them to freely exercise their volition to do those things their basest desires could imagine. Rom.1:24
 - H. Ultimately, their religious refusal to acknowledge God brought them to the glorious pinnacle of humanism that destroys the most basic human institution of RM/RW. Rom.1:25
 - I. Thus, the homosexual/lesbian lifestyle became the normal expression of their degenerate minds, something the intellectually honest person knows the WOG condemns in both the Old and New Testaments. Rom.1:26-27; Lev.18:22; 1Tim.1:10

THE REVELATION TO JOHN

- J. The list of sinful practices in Romans 1:29-31 is simply the result of God's decision to allow -V to pursue is corrupt lifestyle. Rom. 1:28
52. While men generally reject Christ to pursue their own course in life, this passage clearly demonstrates that such a plan is not without its consequences—greater and greater personal degeneracy.
 53. It is clear that these two verses in Revelation follow the lines of the Ten Commandments, particularly the 1st, 5th, 6th and 7th. Exo.20:3-5,13,14,15
 54. Vs.21 indicates that those that have witnessed such spectacular carnage do not take it to heart and do not acknowledge the God of heaven, although they have been warned at the outset of Daniel's 70th week. Rev.14:6-7
 55. The first vice in this list is actually found in the plural that indicates that murder will be rampant and people will not think twice about killing someone for their own reasons and the law of the jungle will prevail.
 56. Murder begins in the mental attitude (Jam.4:2) and if left unbridled manifests itself overtly (1Joh.3:12).
 57. This emphasizes the spiritually antinomian character of -V in their hostility to God.
 58. They reflect the same characteristic of the ultimate god all pagan idolatry worships, Satan, a murderer from the beginning. Joh.8:44
 59. We see this already being manifested in the gangsta lifestyle that is promoted and embraced by those that have rejected the absolutes of the WOG.
 60. There can be little doubt that murder is still on the rise in our nation and worldwide, with many nations reporting that **murders** doubled between 1977-1993.
 61. While one cannot simply blame the media for the escalation in lethal violence, the truth is that many programs mirror its reality.
 62. The reality is that the entire world is being conditioned by demonic forces to accept the degeneration of society as a normal part of life that will most certainly intensify after the middle of Daniel's 70th week.
 63. The second item in this list “**sorceries**/farmakon – pharmakon” is a hapax used only here in the NT, but other words in this family are used 4x.
 64. Its cognate, “farmakoj – pharmakos” is usually translated by the term “*sorcerer*” and was defined as one who prepares and uses drugs for magical purposes or religious rituals. Rev.21:8; 22:15
 65. Our term “pharmakon” first meant a drug or medicine, whether beneficial or poisonous, and referred to drugs that were used externally and internally.
 66. To get a feel for how John and his readers would have understood this term, we can use a clear example from the story of Jason and the Argonauts.
 - A. *“In one passage, the hero Jason goes to the sorceress Medea, who has the hots for him. Not wanting him to be harmed in his upcoming battles, she concocts a drug, a **pharmakon**, for him if he'll marry her and take her to Greece. When Jason swore to do so, she gave him a drug with which she told him to anoint his shield, spear, and body when he was about to yoke the bulls; for she said that, anointed with it, he could for a single day be harmed neither by fire nor by iron.”*
 - B. *“The drug was magic; not marijuana, hashish, LSD, morphine, or some other chemical substance, it was oogie-boogie. Clearly, the word pharmakeia has much more to do with magic than muddleheadedness, witchcraft than water pipes, or sorcery than smack”. Joel Miller, WorldNetDaily.*

THE REVELATION TO JOHN

67. This conclusion is correct, and is confirmed by the way in which the translators of the LXX used this family of words to translate certain Hebrew terms such as ‘@vK, -kesheph/witchcraft’; this family of words is translated by the English *witchcraft, sorcerer, or spell*. Exo.7:11; Nah.3:4; Jer.34:9
68. Therefore, the main sense of this family of words focuses on the mysterious words, charms, herbs and actions that are presumed to involve evil spiritual forces that are usually practiced to harm, kill, or to cause curses to come on others.
69. Without studying the etymology of this word and how it is used, some interpreters have jumped to the unwarranted conclusion that John is here condemning the use of drugs that they acknowledge is rampant in the modern world.
70. The fact is that there are no distinct prohibitions against drug use in the Bible and their use must be considered in light of more general passages that denigrate the pursuit of pleasure (2Tim.3:4), altering your conscious state (Eph.5:18) and being obedient to the laws of the land (Rom. 13:1-2).
71. For the positive, intellectually honest person there is sufficient biblical justification to condemn the use of illicit drugs.
72. However, it is a vast overstatement to suggest that taking drugs is always sinful and always associated with the occult as some overzealous fundamentalist groups do.
73. Some suggest that taking drugs is equivalent to the practice of witchcraft, and should be punished by death.
74. It is of interest here that John did not use the term “farmakeia – pharmakei” that is the more general term for sorcery or magic. Gal.5:20; Rev.18:23
75. Instead, he chose the term that was used to describe the potions used in the practice of magic rites, indicating that he did not want to only condemn the general practice of magic but literally everything involved with it.
76. It is the manufacturing of the drug concoctions that serves to emulate the efforts of – V in their attempt to create a relationship with the spiritual world through a religious work.
77. We are not talking drugs for medicinal or even recreational uses, but **the works of hands** intent to explore and expand into the spiritually unknown as a substitute to God and BD.
78. Given the vast amount of death and destruction that surrounds these people, they persist in their pursuit of occult spells, **sorceries**, and pagan practices instead of turning to God.
79. The third area of unrighteousness “**immorality**/porneia – porneia”, is a general term that deals with unlawful or unnatural sexual intercourse, fornication, prostitution, homosexuality, bestiality, pornography, and basic immorality.
80. However, as noted in our parsing, this term used in Revelation in all other occurrences always has a spiritual connotation attached to it.
81. Here, the emphasis ties directly into their religious idolatry indicating the unholy union man engages in religiosity by operating under –V and the STA.
82. The physical vice is clearly a part of pagan religious temple worship in John’s day and its practice would be recognized in that vein. Cp.Rev.2:20-22
83. It is the only term in this list that is singular indicating the singular union of all –V with their human viewpoint STA driven worship of **demons and idols**.

THE REVELATION TO JOHN

84. No matter how you may slice and dice the reality of operation religious human viewpoint, rejection of truth only produces spiritual **immorality**. 2Cor.4:2
85. As Romans makes clear, spiritual **immorality** is the predecessor to moral **immorality** that runs rampant side by side in the –V world.
86. It is clear that as believers we should refrain from either.
87. The last indictment concerns their **thefts** that denote the actions of fraud, stealing, or secretly taking the property of another without his permission.
88. This vice is rampant in the world today and can come in many forms including: bank fraud, black mail, bribery, cell phone fraud, computer fraud, counterfeiting, credit card fraud, embezzling, forgery, insurance fraud, shoplifting, tax evasion, and many others.
89. Spiritually it emphasizes the **works** of religious reversionists covertly robbing others of the eternal life package God's plan is so designed to give. Mat.23:15
90. It points to the self-indulgent nature of –V under the STA seeking to satisfy itself under a religious banner. Mat.21:13; 23:25
91. These four areas of unrighteousness clearly focus on the human propensity to engage and function under the STA with no regard for the harm it does to others or to society at large.
92. These are clearly functions of the genetic sin nature, arise in the mental attitude, are entertained as possibilities, and then finally acted out. Mar.7:21-23
93. The only way to counter the corrupt nature of the old man is to reprogram the brain computer with BD, begin to think the right things, and righteous actions will be the result.
94. The basic human problem is selfishness that results in the types of activity that demonstrate no regard for the person, privacy, or property of another, spiritually or otherwise.
95. The ironic thing here is that the human race is all too willing to obey and serve the will of their demonic masters, who in turn repay them with torture, mayhem, and death!