

## **230625-1 Re 9, The 5<sup>th</sup> & 6<sup>th</sup> Trumpet Judgments–CThurman**

When the Lamb of God opened the seventh seal there was a brief pause of for an half-an-hour. Then there were seven angels which stood before God, each receiving a trumpet to sound in sequence at the appointed time. The first four trumpet blasts released judgments which affected one-third of the earth and its inhabitants, but all of these trumpet judgments appear to be in response to the prayers of the saints which had suffered persecutions at the hands of the wicked. There was much incense offered with these prayers showing how acceptable they were before God through Jesus Christ His Son.

Now is the time for the fifth and sixth trumpet judgments which fall in the 9<sup>th</sup> chapter of Revelation. These trumpet judgments are simple enough to understand. The fifth trumpet judgment involves a locust-like creature that will by their stings torment certain men for five months. The sixth trumpet judgment concerns a massive military force by which one-third of humanity will die.

### **Chapter 9**

**1 ¶ And the fifth angel sounded, and I saw a star fall from heaven unto the trumpeted**

*sounded*, of the verb σαλπίζω, tss. *to sound, to sound a trumpet*. cf. **Re.8.6, 7, 8, 10, 12, 13; 9.1, 13; 10.7; 11.15.**

*star*, tss. of the noun ἀστήρ, tss. always with the English *star* (24).

There is no reason to think that this star which falls is anything other than what it is said to be, *a star*. A star may indicate some significant event.

*Mt 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*

...

*9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.*

*10 When they saw the star, they rejoiced with exceeding great joy.*



*ascending, ἀναβάντα, acc. sing. masc. part. aor. of ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, to go up, to spring up, to come up (Re.4.1), to enter, to grow up, to ascend up, to go up on.*

*Re.4.1, come up – 7.2, ascending – 8.4, ascended up – 9.2, arose – 11.7, that ascendeth – 11.12, come up & ascended up – 13.1, rise up – 13.11, coming up – 14.11, ascendeth up – 17.8, ascend – 19.3, rose up – 20.9, went up*

***as the smoke of a great furnace; and the sun and the air were darkened***  
it was  
(Note, a 3ps. verb)

*furnace, καμίνου, gen. sing. of the noun κάμινος, and always tss.  
furnace (4 [Mt.13.42, 50; Re.1.15; 9.2]),*

*Mt.13.41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;  
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

*Mt.13.49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,  
50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*

Obviously, this is the place commonly called *hell*.

*was darkened, ἐσκοτίσθη, 3s. aor. pass. of σκοτίζω, and always tss.  
to darken. (Re.8.12; 9.2)*

ἐκ  
***by reason of the smoke of the pit.***  
from well

We meet with this again that some would say this is not to be taken literally.

‘We are not, of course, to understand this literally.’ *Barnes’ Notes, Revelation*, p.211.

2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος

**3 And there came out of the smoke locusts upon the earth:**

*locusts*, ἀκρίδες, nom. pl. of the noun ἀκρίς, always tss. with the English *locust* (4 [Mt.3.4, *locusts* and wild honey; Mk.1.6, he did eat *locusts* and wild honey; Re.9.3, 7]).

ἐξουσία ἐξουσίαν  
**and unto them was given power, as the scorpions of the earth have power.**

*power*, of the noun ἐξουσία, which is tss. *power, authority, jurisdiction* (Lk.23.7), *liberty* (1Co.8.9).

All locusts are grasshoppers.

3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς

**4 And it was commanded them that they should not hurt**  
in order that damage

*should ... hurt*, ἀδικήσωσιν, 3pl. aor. subj. of the verb ἀδικέω, i.e., Re.6.6; *to hurt, wrong, injure, to offend, to be unjust*. This verb is ten times in Revelation (Re.2.11; 6.6; 7.2, 3; 9.4, 10, 19; 11.5 [twice]; 22.11; the noun, ἀδίκημα, iniquities, **Re.18.5**)

**the grass of the earth, neither any green thing, neither any tree; but only those**

ἐπὶ  
*men which have not the seal of God in their foreheads.*  
υπο

*foreheads*, μετώπων, gen. pl. of the noun μέτωπον, μετά after + ὤψ, Liddell & Scott, 'the eye, the face, the countenance; μέτωπον, is only found in the Book of Revelation. (**Re.7.3; 9.4; 13.16; 14.1, 9; 17.5; 20.4; 22.4**)

Those named as having a special protection from the woeful effects of the sting of the locust-like creatures are especially the 120,000 Jewish, male virgins. (cf. Re.7.3, 4.) At least we know this much, that they were on the earth at this time. They are mentioned with the Lamb in Re.14.1-5.

Other than this I cannot say why others of God's people are not mentioned. But I would point out that all the children of God will have, or do have the mark of the God in their foreheads.

*Re.22.3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:  
4 And they shall see his face; and his name [shall be] in their foreheads.* (the verb 'shall be' is supplied. It could have as well read 'is' in their foreheads.

The Son of God is sealed by the Father:

*Joh 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*

All the children of God are sealed:

*2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

*Eph 1:13 In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise*

...

...

4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων αὐτῶν

ἵνα

**5 And to them it was given that they should not kill them,**  
in order that

ἵνα

**but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.**

*tormented*, βασανισθῶσιν, 3pl. aor. subj. pass. of the verb βασανίζω, tss. *to torment* (as the disease of palsy) (Re.9.5; 11.10; 14.10; 20.10), *to toss* (as the waves of the sea), *to toil* (in rowing a ship all night), *to vex* (Lot being vexed in his righteous soul), *to pain* (the pain of childbirth) (Re.2.2); the noun βασανισμός is always tss. with the English *torment* (5 [Re.9.5; 14.11; 18.7, 10, 15]).

*months*, of the noun μῆν, and always tss. with the English *month*.

*scorpion*, of the noun σκορπίος, and always tss. with the English *scorpion*. (Re.9.3, 5, 10)

*strikes*, παίση, 3s. aor. subj. of the verb παίω, tss. *to smite* (4), *to strike* (1).

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν παίση ἄνθρωπον

**6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.**

*death*, θανάτου, gen. sing. of the noun θάνατος, tss. always with the English *death*.

*flee*, φεύξεται, 3s. fut. mid. of the verb φεύγω, tss. *to flee, to escape*.

6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐχ εὕρῃσουσιν αὐτόν καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν

**7 And the shapes of the locusts [were] like unto horses prepared**  
similitude having been prepared

*shapes*, ὁμοιώματα, nom. pl. of the noun ὁμοίωμα, tss. *similitude, likeness, shape*.

*like*, adj. ὅμοιος, always tss. with the English *like* (47), and means 'resembling, similar to, of similar drift and force.'

*prepared*, ἠτοιμασμένοις, dat. pl. masc. part. perf. pass. of the verb ἐτοιμάζω, tss. *to prepare, to ready, to provide*. cf. **Re. 8.6; 9.7, 15; 12.6; 16.12; 19.7; 21.2.**

**unto battle; and on their heads were as it were crowns like gold,**  
war

*battle*, of the noun πόλεμος, tss. *war* (**Re.11.7; 12.7, 17; 13.7; 19.19**), *battle* (**Re.9.7, 9; 16.14; 20.8**), *fight*.

**and their faces [were] as the faces of men.**

7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἠτοιμασμένοις εἰς πόλεμον καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσοῦ καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων

**8 And they had hair as the hair of women, and their teeth were as the teeth of lions.**

8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν

**9 And they had breastplates, as it were breastplates of iron;**

*iron*, σιδήρεος, always tss. *iron*. (Ac.12.10; **Re.2.27, rod of iron**; 9.9; **12.5, rod of iron; 19.15, rod of iron**); *iron* communicates unyielding (Lev.26.19), unbreakable (Deu.28.48), unwearied (Deu.33.25), strong (Jos.17.15, 18); rigid (Re.2.27).

**and the sound of their wings was as the sound of chariots of many horses**

εἰς  
**running to battle.**  
into war

*chariots*, ἀρμάτων, gen. pl. of the noun ἄρμα, always tss. *chariot* (4)

9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον

**10 And they had tails like unto scorpions, and there were stings in their tails:**

*tails*, of the noun οὐρά, always tss. with the English *tail* (5).

ἐξουσία  
**and their power was to hurt men five months.**  
damage

*to hurt*, ἀδικῆσαι, aor. infin. of ἀδικέω, i.e., Re.6.6; *to hurt, wrong, injure, to offend, to be unjust*. This verb is ten times in Revelation (Re.2.11; 6.6; 7.2, 3; 9.4, 10, 19; 11.5 [twice]; 22.11; the noun, ἀδίκημα, iniquities, **Re.18.5**)

10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε



ἐφ’

**11 And they had a king over them, which is the angel of the bottomless pit,**  
– deep –

*king*, βασιλέα, acc. sing. of the noun βασιλεύς, and always tss. with the English *king*.

*bottomless*, ἀβύσσου, gen. sing. of the adj. ἄβυσσος, tss. *deep* (2 [Lk.8.31; Ro.10.7]), *bottomless* (2 [Re.9.1, 2]), *bottomless pit* (5 [Re.9.11; 11.7; 17.8; 20.1, 3]).

**whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.**

the destroyer.

Abaddon, Ἀβαδδών, is the Greek transliteration of the Hebrew **הַיְדֻלָּה**, a masc. noun, always tss. *destruction* (6), and refers to a place of destruction; the verb **הָדַל**, is tss. to destroy, to perish, to be undone, to not escape, to fail, to break.

*Pr 15:11 Hell and destruction (הַיְדֻלָּה) [are] before the LORD:  
how much more then the hearts of the children of men?*

*Pr 27:20 Hell and destruction (הַיְדֻלָּה) are never full ...*

*Apollyon*, Ἀπολλύων, an adj. of the verb ἀπόλλυμι, tss. *to destroy, to perish, to lose, to mar, to die*.

The *destroyer* appears to be the same in Ex.12.23:

*Ex 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you].*

*destroyer*, LXX, ὀλεθεύειν, related to the root verb ὀλλυμι, cf. ἀπόλλυμι.

The *destroyer* was the agent by whom the LORD brought about the deaths of those Israelites which murmured against Him so that they rejected to come into the land of Canaan. These all died at some time during the 40-yr. sojourn through the wilderness

*1Co 10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

11 καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου ὄνομα αὐτῶ  
Ἑβραϊστὶ Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων  
μετὰ ταῦτα

**12 One woe is past; and, behold, there come two woes more hereafter.**  
after these (things).

*past*, ἀπῆλθεν, 3s. aor. of the verb ἀπερχομαι, tss. *to go, to depart, to go away, went a way, went away, went, passed away; to go aside.*

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα

**13 ¶ And the sixth angel sounded, and I heard a voice from the four horns trumpeted**

***of the golden altar which is before God,***

The golden altar is the golden altar of incense that is before God. This altar has four horns, one at each corner. Horns are symbolic of rule, power or authority (Deu.33.17; 1Sa.2.1; 1Ki.22.11; Ps.75.10; 112.9; 132,17; 148.14; Jer.48.25; Ez.29.21; Daniel chapter 8; Zechariah chapter 1). The single voice which the apostle John heard must be that of the Son of God giving authoritative command to release the second woe upon the inhabitants of the earth. The children of God are assured that what is about to take place is by decree of their Savior, Lord, and King, Jesus Christ.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ

**14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.**  
*flood, waters, stream*

*trumpets*, noun of σάλπιγξ, is tss. both *trump* and *trumpet*. **cf. Re.1.10; 4.1; 8.2, 6, 13; 9.14.**

*which are bound*, δεδεμένους, acc. pl. masc. part. perf. pass. of the verb δέω, tss. *to bind, to tie, to wind*.

*river*, ποταμῶ, dat. sing. of the noun ποταμός, tss. *flood (Re.12.15, 16), river (Re.8.10; 9.14; 16.4, 12; 22.1, 2), stream, waters*.

During the time of the four horsemen there was a time of peace, then a time for what appears to be global-scale warfare. (cf. Re.6.4)

*Re 6:4 And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

These four horsemen, as I understand it, represent all that comes as a result of the Antichrist, the man of sin, the Son of perdition. For a very brief period of time the earth will have a semblance of world peace, but this peace will not be to the children of God. Under his reign the saints of God will suffer terribly. Recall that it was at the loosing of the fifth seal that there was a *remembrance* of the martyrs whose souls were seen under the altar in heaven. These martyred saints asked ‘*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*’ (Re.6.10) And it was said to them, ‘... *that they should rest for a little season, until their fellowservants also and their brethren that should be killed as they were, should be fulfilled.*’ (Re.6.11) It was after this that there was a great number of Gentile martyrs that suddenly appear in glory.

Of these it was said that they had come out of 'the great tribulation.' (cf. Re.7.14)

We know of no time when there came a rapture/first resurrection event. It appears that the saints of God are still present upon the earth. I think this is the tenor of the prophecies that we have read to this point. So, after all of this there is more. Evidently, a huge military force is released that comes from the north of the great river Euphrates.

***Loose the four angels which are bound in the great river Euphrates –***

What does this mean? It means that there were four angels that were bound in, over (1Pe.3.12), against (1Pe.3.12), or upon (Gr. prep. ἐπί) the great river Euphrates. The Lord through the vision of the apostle John gives to the children of God a *behind the scenes* look into the spiritual forces leading men along through history to war and peace, to suffer disease and famine, and so forth. Is this not what we read in the word of God? Are there other texts of Scripture that we could point to that gives us insight into things similar to this account?

- Nu.22.23, *the angel of the LORD standing in the way ... of Balaam;*
- 2Sa.24.10-17, *the sin of King David to number the children of Israel;*
- 2Ki.6.8-23, *the servant of Elishah allowed to see the mountains of Israel full of chariots and horses of the unseen hosts;*
- 2Ki.19.35, 36, *the angel of the LORD smote the entire host of the Assyrian king, Sennacherib;*
- 2Chr.18.12-21, *the LORD commissioning an evil spirit to persuade Ahab to go to battle and be slain;*
- Dan.4.19-26, *Nebuchadnezzar foretold of his pride and temporary judgment ... the heavens do rule)*

*Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].*

*Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or*

*dominions, or principalities, or powers: all things were created by him, and for him ...*

14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ

**15 And the four angels were loosed, which were prepared for an hour,**

*prepared, ἠτοιμάσαν, 3pl. aor. of the verb ἠτοιμάζω, tss. to prepare, to ready, to provide. cf. Re. 8.6; 9.7, 15; 12.6; 16.12; 19.7; 21.2.*

ἵνα  
**and a day, and a month, and a year, for to slay the third part of men.**  
in order

In this battle are slain either one-third of those against whom these came, or one-third of earth's population? I'm inclined to say that the slain are one-third of earth's population *because* this sixth trumpet-judgment, with the fifth and seventh trumpet judgments are woeful judgments that fall upon the earth, as a whole, not part.

*Re 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! (Which are trumpets 5, 6, and 7.)*

15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτὸν ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων

**16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.**

The number of the army is 200,000,000 (200 million). The river Euphrates begins in Turkey, runs through Syria, down through Iran, and drains on the border of Iraq and Iran in the Persian Gulf. Here is a census of the *immediate* area of the river.

Turkey population (2021)	85 million
Iran population	88
Iraq population	43.5
<u>Syria population</u>	<u>21.3</u>
	237.8 million (counting men, women and children)

In times of war every able-bodied man is usually called upon to fight. Of course the text is referring to military personnel, not to the citizenry.

16 καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἵππικοῦ δύο μυριάδες μυριάδων καὶ ἦκουσα τὸν ἀριθμὸν αὐτῶν

**17 And thus I saw the horses in the vision, and them that sat on them, appearance**

*vision*, ὄρασει, dat. sing. of the noun ὄρασις, tss. *vision* (2), *to look upon* (1 [Re.4.3, 'in appearance']), *in sight* (1 [Re.4.3, 'in appearance']).

Vision – we are reminded that John is still in glory seeing this vision.

**having breastplates of fire, and of jacinth, and brimstone:**

– fiery, bluish, brimstony breastplates –

*of fire*, πυρίνους, acc. pl. masc. of the adj. πύρινος, which adjective is only this once used in the NT: *fiery* [breastplates]

*jacinth*, ὑακινθίνους, acc. pl. masc. of the adj. ὑακίνθινος, only in Re.9.17, and so *jacinth* (breastplates), said to be a light violet to moderate purple, and so Liddell & Scott, 'of bluish color'; the noun ὑακίνθος is only in Re.21.20.

*brimstone*, θειώδεις, acc. pl. masc. of the adj. θειώδης, which adj. is only this once in the NT, but the noun θείον, is always tss. *brimstone*

(7), once in Lk.17.29, and the remainder is in Revelation (9.17, 18; 14.10; 19.20; 20.10; 21.8).

**and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.**

went out

*heads*, of the noun κεφαλή, which is always tss. with the English *head*, but not always with reference to that part of the physical body, but to things that are chief, first, or foremost.

*lions*, of the noun λέων, which is always tss. with the English *lion*.

*issued*, of verb ἐκπορεύομαι, ἐκ of, from, out of + πορεύομαι *to go* (Re.19.15), *walk, journey*; ἐκπορεύομαι, tss. *to go out, to proceed out, to come, to depart, went* (Wigram, 'coming forth,' Re.1.16), *to proceed* (Re.4.5; 11.5; 22.1), *which proceeded* (Re.19.21), *to issue* (Re.9.17), *which issued* (Re.9.18), *to go forth* (Re.16.14)

*smoke*, the noun καπνός, is always tss. *smoke* (13), all but once (Ac.2.19) in the Book of Revelation.

The apostle John describes what he saw in terms that he understood, telling of men having on them fiery, bluish, brimstony breastplates, that were sitting on very unusual horses, which had heads *as* lions, from which mouths went forth *real* fire, smoke, and brimstone. So, yes, this is an unusual kind of thing that these men are sitting upon, but there are elements about it that are real. The main point is that fire, smoke and brimstone issued from foremost part of that upon which these men were sitting. (v.18)

Have I violated any interpretive rule by saying what I have here?

17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον

**18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.**

*which issued*, of the verb ἐκπορεύομαι, ἐκ of, from, out of + πορεύομαι *to go* (Re.19.15), *walk, journey*; ἐκπορεύομαι, tss. *to go out, to proceed out, to come, to depart, went* (Wigram, 'coming forth,' Re.1.16), *to proceed* (Re.4.5; 11.5; 22.1), *which proceeded* (Re.19.21), *to issue* (Re.9.17), *which issued* (Re.9.18), *to go forth* (Re.16.14)

So the fact that one-third of humanity died as a result of the fire, smoke, and brimstone during this world-wide warfare is *real*.

18 ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν

**19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.**

snakes

*tails*, of the noun οὐρά, always tss. with the English *tail* (5), and only in the Book of Revelation (Re.9.10 (twice), 19 (twice); 12.4); tail would refer to the hinder part of the thing which the men rode upon.

*serpents*, of the noun ὄφις, always tss. with the English *serpent*.

*to hurt*, ἀδικῆσαι, aor. infin. of ἀδικέω, i.e., Re.6.6; *to hurt, wrong, injure, to offend, to be unjust*. This verb is ten times in Revelation (Re.2.11; 6.6; 7.2, 3; 9.4, 10, 19; 11.5 [twice]; 22.11; the noun, ἀδίκημα, iniquities, Re.18.5)

So the things upon which these men rode had heads like lions which sent sent forth from the mouth fire, smoke and brimstone, and the tails were *like* snakes with their heads that also caused a lot of damage and death.



19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσιν αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν ἔχουσαι κεφαλὰς καὶ ἐν αὐταῖς ἀδικοῦσιν

**20 And the rest of the men which were not killed by these plagues**  
others strikes

*other*, λοιπῶν, gen. pl. of the adj. λοιπός, tss. *remnant* (Re.11.13; 12.17; 19.21), *remain* (Re.3.2), *other* (Re.8.13), *residue*, *rest* (Re.2.24; 9.20; 20.5).

*plagues*, the noun πληγή, *a wound* (Re.13.3, 12, 14, *a stripe*, *a plague*, Re.9.20; 11.6; 15.1, 6, 8; 16.9, 21; 18.4, 8; 21.9; 22.18); the verb πλήσσω, is only once in the NT, *was smitten* (Re.8.12); see the noun form πληκτής, tss. *a striker*. Also related to the noun πληγή, *a wound* (Re.13.3, 12, 14, *a stripe*, *a plague*, Re.9.20; 11.6; 15.1, 6, 8; 16.9, 21; 18.4, 8; 21.9; 22.18)

**yet repented not** ἐκ **of the works of their hands,**  
from (described as)

*yet ... not*, οὔτε, conj. (οὐ + τε) *neither, nor, neither ... nor, neither ... yet, yet ... not* (Re.3.15, 16; 5.4; 9.20, 21; 12.8; 20.4; 21.4).

*repented*, μετενόησαν, 3pl. aor. of the verb μετανοέω, μετά to change, to be after + νοέω to think, to consider, to perceive, to understand; μετανοέω, is always tss. *repent* (34), and means 'to have a change of mind.' (v.21)

ἵνα  
**that they should not worship devils, and idols of gold, and silver, and brass,**  
in order that

*should worship*, προσκυνήσωσιν, 3pl. aor. subj. of the verb προσκυνέω, προς to + κυνέω, to kiss; always tss. *to worship*.

*devils*, of the noun δαιμόνιον, tss. *devil/s* (60), *gods* (1 [Ac.17.18]); the verb δαιμονίζομαι, is *to be possessed with devils*; the adj. δαιμονιώδης, *devilish* (wisdom [Ja.2.19]).

*idols*, εἶδωλον, a noun always tss. with the English *idol* (11).

**and stone, and of wood: which neither can see, nor hear, nor walk:**  
are able to to to

*see*, infin. of the verb verb βλέπω, *to see*.

*can*, δύναται, 3pl. pres. of δύναμαι, *to be able, can, to be possible, to have power*.

There are many which speak of masses of people repenting during the tribulation period, especially among those which teach a pretribulational rapture. However, the Book of Revelation never says any such thing. Rather, it says of them man during this time that they *repent not*. (Re.9.20, 21; 16.9, 11)

20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια καὶ εἶδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα ἃ οὔτε βλέπειν δύναται οὔτε ἀκούειν οὔτε περιπατεῖν

φαρμακεία

**21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.**

whoredom

*murders*, of the noun φόνος, tss. *murder, slaughter, slain*. Only this once in the Book of Revelation.

*sorceries*, φαρμακειῶν, gen. pl. of the noun φαρμακεία, tss. *witchcraft* (Gal.5.20), *sorceries* (**Re.9.21; 18.23**); the noun

φαρμακός, *sorcerers* (Re.22.15); the noun φαρμακεύς, *sorcerers* (Re.21.8).

**LXX**

φαρμακία, Ex.7.11, 22, *sorceries*; Is.47.9, *sorcery*.

φαρμακεύειν, Ps.57.5 *charm*, *charm* (marg. 'poison').

φαρμακόν, IVKi. (2Ki.) 9.22, *witchcraft*.

*fornication*, πορνείας, gen sing. of the noun πορνεία, and always tss. with the English *fornication*. (Re.2.21; 9.21; 14.8; 17.2, 4; 18.3, 9); the verb πορνεύω, *to commit fornication* is in Re.2.14, 20; 17.2; 18.3, 9); the noun πόρνη, is tss. *harlot, whore* (Re.17.1, 5, 15, 16; 19.2); the noun πόρνος, is tss. *fornicators, whoremonger* (Re.21.8; 22.15). Fornication can refer to all sexual activity that is beyond the proper relationship between a husband and his wife. (cf. He.13.4; Ro.1.24, 26, 27, 29; 1Co.5.1, 9; Eph.5.5)

*thefts*, κλεμμάτων, gen. pl. of the noun κλέμμα, which is once in the NT; the verb κλέπτω, is always tss. with the English *to steal*; the noun κλέπτης, is always tss. with the English *thief* (Re.3.3; 16.15).

Four major crimes against society: murder, sexual crimes, drug abuse, and stealing. As the rule of law diminishes so will the dignity of men. The lie being foisted upon our society and over the world is that men do not need to be governed by human law. But we're seeing the results of this in our own country today with the movement to defund police. What is the result of this policy? Presently, because crime is on the increase, businesses and families that can, are abandoning those cities to come into places where there is the order of law. But given the truth of the failure of this program it is as these men are at the time of this 6<sup>th</sup> trumpet judgement: they will not repent. They will not agree with God to turn away from the murder, sexual crimes, drug abuse, and covetousness. They simply become worse and worse and the Lord gives them over to fulfil more and more of their lusts. This is the end of human society without Jesus Christ, His Person, His way, His truth, and His life. Apart from the Lord Jesus Christ men are

guided by their nature, like brute beasts, and subject to the direction of the powerful, unseen forces of angels and demons to their own destruction.

We have now considered the 5<sup>th</sup> and 6<sup>th</sup> trumpet-judgements.

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν