

Revelation

Notes #3

Chapters 4—9

I. The Transition from the revelation of earth to revelation of heaven (Chapter 4)

A. “After these things . . . after these things”

The double mention of “after these things” (meta tauta) recalls 1:19 where the three part division of the book was announced. This indicates the division thus between the “things which are” (the church age, chapters 2--3) and the “things which shall be after these things” (the second coming and the events included with it, the rapture, the tribulation, the kingdom).

B. “The One sitting on the throne”

This references the vision seen by Daniel of the Sovereign of the universe (over the Gentile nations and Israel) who sits on His throne (Daniel 7:9) proceeding to reestablish His rule over the nations through Israel and “a Son of Man”. The items refer to the vision of Ezekiel 1 of God sitting on the throne. Ezekiel also pictured God as the controller of the universe who would reestablish rule to Israel following the Times of the Gentiles.

C. Twenty-four elders

The references to the attributes of these twenty four elders are the literary clues to their identity. They are never mentioned before 4:4 nor mentioned after 19:4¹ (the return of Christ to earth). In addition the “white garments”, the “thrones” and the “crowns” (stephanos) have just been mentioned as a reward for the church age overcomer (2--3) and thus seem to indicate that these believers have been rewarded and are in heaven following the rapture.

1. Twenty-four (the possibilities).²

- a. Twenty-four courses of priests under David’s rule (1 Chron. 24) thus referencing the church (and/or) Israel³ who were to be priests to the world (1:6).

¹ However, it should be noted that the “four living creatures” also do not show up prior to or after the same period. Also note however that insight into heaven begins in chapter four and ends in chapter 19.

² Another alternative view is that these are simply angelic beings. A difficulty with the angelic beings view is that they are wearing crowns, sitting on thrones, attributes that are never given to angels.

³ Dr. J. D. Pentecost holds this view and adds that this can only be the church since they are in bodies and the Old Testament saints are not resurrected until the Second Coming.

- b. Twelve tribes of Israel plus twelve apostles listed on the gates and the foundations of the City of Jerusalem, thus implying that the 24 elders stand for O.T. Israelite saints and members of the church raptured.

2. Thrones⁴

Within the Book of Revelation thrones are only utilized by God, Jesus, the Beast and the twenty-four elders. These thrones represent rulership. The reference in 20:4 "I saw thrones and they that sat upon them" appears to be fulfilled by the twenty-four elders since there is no plural throne-sitting reference other than the twenty-four elders in Revelation. Thus, these elders appear to be representing the church (at least) who has been awarded rule (stephanos) and are awaiting the implementation of it on earth at the return of the King.

3. White Garments

The term "garment" (imatíon) is only used in relation to church age people⁵ (other than Christ) throughout the book. When coupled with "white" there are only three other references (3:4, 3:5, 3:18), each referring to church age believers.

4. Golden⁶ crowns on their heads

The reference in 2:10 and 3:11 indicates that this crown is of the same type as that promised to the overcomer of the church age (stefanoj). This type of crown is the victor's crown (one earned for faithfulness, victory over Satan). It is worn by the overcomer, the twenty-four elders,

⁴ The reference here to the thrones around the throne appears to be Daniel 7:9,

"I kept looking Until **thrones** were set up, And the Ancient of Days took *His* seat; His vesture was like white snow And the hair of His head like pure wool. His **throne** was ablaze with flames, Its wheels were a burning fire."

These thrones are part of the heavenly council and appear to be the heavenly court pronouncing judgment on the earth as to who will have dominion (cf. Jer. 23:18, 22). The question is whether these are (two possibilities) angelic beings or O.T. saints who have died. Angels in the O.T. are by and large messengers (although not infrequently are involved in some activity on behalf of God). It is difficult to find any angel ascribed as having judgment. In light of the difficulty of the Old Testament references to the identity of the throne sitters, it is of greater validation to utilize the contextual evidence in Revelation.

⁵ The reference in 16:15 is referring to the reader (church) as can be seen by the reference to 3:3, 3:11, and 3:18.

⁶ A "Crown" (stefanoj) on heads (kefalh) occurs only in Revelation in the following verses: 4:4 (twenty-four elders), 9:7 (locusts like horses with *something like* crowns on their heads), 12:1 (the woman, Israel), 14:14 (the Son of Man). If one adds the requirement of "golden" to "crowns" and "head" then the mixture narrows to 4:4, 9:7 and 14:14. A search of the word "crown" (stefanoj) shows the following: 2:10, 3:11 (overcomer's reward), 4:4, 4:10 (twenty-four elders), 6:2 (white horse rider), 9:7 (locusts like horses with *something like* crowns on their heads), 12:1 (the woman, Israel), 14:14 (the Son of Man). If one eliminates the reference in 9:7 since it is preceded by the simile "as" or "like" thus denoting only that it *looked like* a stefanoj and was not one, then all the other references are to the victor's crown (an earned crown) and are always on the heads of those who have earned it through faithfulness. There are no angels wearing crowns in the book, only men.

the Rider on the White Horse, Israel and the Son of Man. It is never worn on a negative personality in the Book of Revelation.⁷ Thus, this is the crown of reward to the overcomer. He will submit that earned rule to the rule of the Father in 4:10.

5. The four living creatures.

These bear a great similarity to the cherubim of Ezekiel 1 and are likely the same or similar creatures.

6. The sayings of the creatures and the twenty-four elders.

a. The four living creatures

The four living creatures say "Holy, Holy, Holy". The point is a parallel to the cry in Isaiah 6:3, "Holy, Holy, Holy, is the LORD of hosts, the fullness of the earth is His glory." There Isaiah acknowledged that he dwelt among a people of unclean lips. In chapters 2--3 Satan is ruling the earth (2:13) and the church is suffering. The earth is unclean.

b. The twenty-four elders

The song that the twenty-four elders sing is to recognize that the One sitting on the throne is the CREATOR of all things.

c. Summary

As John views the throne room on high there is a strong contrast to the scene in chapters 2--3. The earth is under the rule of Satan and the sayings of the creatures ("Holy, Holy, Holy") and the twenty-four elders ("CREATOR") are not being reflected in the creation. The One sitting on the throne's glory is not reflected in rule on the earth. There is a contradiction. His rule must be established.

II. The Problem in Heaven (Chapter 5)

A. The Sealed Book (scroll).

1. Jeremiah 32:6: The Repossession of Israel

Jeremiah was told to buy a field. He bought it and signed and sealed the deed. He is told to bury it by the Lord, for He promises that this land will be repurchased.

Jer. 32:15 'For thus says the LORD of hosts, the God of Israel, "Houses and fields and vineyards shall again be bought in this land."

⁷ Unless one holds that the Rider on the White Horse is a negative character at which point that would be the sole negative wearer of a *stephanos* and thus would argue against that view.

Thus the sealed scroll is the deed to Jeremiah's property signifying the City of Jerusalem, the Land of Israel, through whom He will ultimately repossess the earth.

B. The One who has the right to open the book (5:2-7)

In a response to the inability of any man (or being) to represent God so as to repossess the earth on His behalf, John waits for his hope of the restoration of the kingdom on earth seems to be frustrated. Yet finally, One steps forward who has represented God fully, a Lamb. The picture of the Lamb is for the purpose of showing the degree to which Jesus has been obedient (represented) the Father. He has been obedient to the point of loving his enemies so much he has gone to an unjust death.

1. The Lion of Judah (Gen. 49:8-12).

It is in this reference to Judah as a lion in Genesis 49:10 that the King is predicted to come from this tribe.

49:10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes (or until He comes to Whom it belongs), and to him *shall be* the obedience of the peoples.

2. Root of David (2 Sam. 7).

The Davidic Covenant is announced to David in 2 Samuel 7. It is there that David is promised the ultimate King from his lineage.

1 Sam. 7:16 "Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

3. The Passover Lamb (Exodus 12),

The recognition of the King in the former prophecies of Judah and David, now come true in the symbolic Passover Lamb, fulfilled in Christ. It is He who delivers the nation Israel ultimately through His death on the cross. He has overcome by being faithful to an unjust death, and substituting Himself for the sin of the world.⁸

4. Taking it out of the hand of the One who sits on the throne (5:7)

This scene is the same scene as in Daniel 7:13-14 where the ultimate Son of Man (cf. 1:13) steps up to the Ancient of Days (the Father) and receives the Kingdom (of Israel), through which the earth will be ruled.

⁸ Note here the definition of overcomer. It goes back to Genesis 3. Satan overcame Adam by getting him to reject God and thereby incur the first death. The ultimate Adam (Christ) was prophesied who would overcome Satan ("wound him on the head"). He would do this through obedience to the Word of God (even to an unjust death). Abel, then becomes the first overcomer by being faithful to the word of God (obeying the instructions on sacrifice as a picture of the Coming One). Thus, Christ through His obedience is the overcomer of Satan. The believer becomes the overcomer because he also is faithful, but his faithfulness is centered on belief in the cross and a testimony even to an unjust death. The first death is Satan's means of overcoming. The believer overcomes Satan through belief in Christ and thus receives new life and overcomes Satan, since Satan cannot touch the believers new life (not having been successful in conquering the Head of the race, Christ, cf. 1 John 5:18).

C. The prayers of the saints (5:8)

The prayers of the saints are the prayers for vengeance on their persecution and martyrdom. Since the beginning of time (forecast in Gen. 3:15 (“enmity”), it began its fulfillment in Gen. 4:10 where Abel’s blood cried to God for vengeance (to be performed by the Seed of the Woman). This has continued and is mentioned, not infrequently (cf. Matt. 23:29-36, Luke 18:1-8, Rev. 6:9-11) and now the saints await its final culmination.

D. The worshipers (5:9-13)

In contrast to John’s weeping in frustration, the response to the Lamb’s ability to repossess the earth is a crescendo of choruses, each joined successively by a greater number of those present, ultimately resulting in all of creation worshipping the Lamb and the One who sits on the throne.

1. The First Verse: The New Song

- a. 24 elders and 4 living creatures
- b. Focus on the provision of the Lamb for the future rule upon the earth.

2. The Second Verse

- a. 24 elders and 4 living creatures and many angels
- b. Focus on the prominence given to the Lamb due to His death.

3. The Third Verse

- a. Every created thing
- b. Focus on the One who sits on the Throne and the Lamb and their prominence of dominion.

III. The Seal Judgments (6): The repossession of the earth (“He is Coming”)

The first four horsemen of the apocalypse are now announced, beginning with the command to “Come”. This coming appears to be in response to 1:7 (“Behold, He is coming”), and thus begins the coming of the Lord, first in judgment on Israel and ending with His physical descent in chapter 19.

A. The time/focus of the seal judgments.

1. With respect to Israel and the land.

The main focus of the seal judgments is on Seals #2--4. These are promises by God in the covenant that He will chastise Israel in order to bring her back to God.

2. With respect to the tribulation.

The time is the beginning of Jacob’s trouble, the tribulation period. The time is determined by Daniel 9:24-27, where, in answer to Daniel’s prayer the time of the restoration to Israel is given. It is to last 7 years (one week).

The time table is established from Daniel 9:27 where the final seven year period is divided into two equal (3 1/2 year) parts. The first part is when Israel has made a covenant with the 10 kingdom federation and the antichrist.⁹ Israel is in flagrant apostasy. The second half is when that covenant is broken and the antichrist attacks Israel.

**B. The “Coming” of Christ: The four commands - “Come”¹⁰ to four riders¹¹
Judgments on Earth-Against Israel (6:1-8): To return her to God.**

1. SEAL #1 The White Horse Rider - Overcoming¹²: Psalm 45¹³

The reference here is to Psalm 49 introduces the final judgments which will culminate in the physical coming of Christ (on a white horse¹⁴) to the

⁹ Dr. E. E. Johnson points out that Daniel 9:26 mentions both the “people” (masculine noun) and the “prince” (masculine noun) of those people. The covenant of 9:27 is made with Israel by a “he” (3rd person masculine pronoun) which in the previous verse could be the people (Rome) or the prince (the antichrist). It is difficult to say whether the antichrist has arisen prior to the covenant or whether his rise takes place somewhere in the first half of the tribulation where it is clear that he appears in the temple to proclaim himself to be god (likely in the sense of a messiah).

¹⁰ The Greek form here “ἔρχου” occurs only here with the Seals #1--4, and 22:7, 20 where the exhortations are for the Lord to come. The first four seals are the beginning of the Coming of the Lord. (Note however that there is a textual variant here which would oppose this, adding a word so that it would be translated “Come *and see*.”)

¹¹ The riders here are an inexact illusion to Zechariah 1 and 6. In Zechariah 1 the horse riders are all angelic (some feel that one is the pre-incarnate Christ). In Zechariah 6 it is chariots that go throughout the earth to take peace from the earth. They also are angelic horses. There is no Old Testament reference to angelic riders who are demonic.

¹² The use of the term “overcoming” is significant here (It should not be translated “conquering”). The point of Seals #2-4 is the restoration of Israel, the beginning of vengeance on Israel’s enemies. The White Horse Rider is introducing the overcoming of the earth and God’s enemies as He comes in judgment. The relationship to Revelation 19 and His appearance on the white horse there is that this is the beginning of His coming (unseen) and that is the physical part of His coming (seen). Note that 2:5 and 2:16 in warnings to the seven churches that the coming was a non-physical coming in judgment as it was in the Old Testament.

¹³ There are no exact literary connections to Psalm 45. Psalm 45 refers to the King riding (no white horse is mentioned), a throne (no crown is mentioned), and arrows (no bow is mentioned). The connection is in the theological message of Psalm 45 to the message of Rev. 6:1. Psalm 21 is a similar reference to the King that represents God and He wears a crown (*stephanos*).

¹⁴ The white horse seems to be the focal point of the view that this rider is the anti-christ. He is proposed to be counterfeit and thus rides a white horse to look like the King. The problem is that there is no indication in the text that the similarity to the Rider in chapter 19 is counterfeit. Normally identical references indicate similarity. Yet, without any literary evidence, it is proposed that this one is counterfeit. The main reasons that this one is proposed to be counterfeit, and thus the antichrist are the following:

1. Riders #2--4 appear to be evil horsemen and thus #1 must be also. (The difficulty here is the illusion is to the horseman of Zechariah 1 and 6 which are angelic horsemen representing God. They too (Zech. 6) take peace from the earth.)
2. The similarities to Matthew 24 appear to demonstrate that the horseman #1 is counterfeit.

Seal #1: Antichrist
Seal #2: War

Matt. 24:4-5: False christis
Matt. 24:6-7a: War

earth in Revelation 19. Psalm 49 refers to the coming of the Davidic King for victory, and here it is Christ beginning the conquering of the earth. Psalm 21 refers to the King who represents God, pointing out that God has given Him a golden crown (LXX: *stefanoj*).

2. **SEAL #2** The Red Horse - Take Peace (War): Lev. 26:17-18

The second rider is to "take peace from the earth". This references Zech. 6:8 where God takes peace from the world. The situation is that Israel is under Gentile rule (Zech. 1:11-17) and all is at peace. God reverses that rule.

3. **SEAL #3** The Black Horse - Famine: Lev. 26: 19-20

The third rider is famine.

4. **SEAL #4** The Sickly pale Horse - Death & Hades: Lev. 26:21-22

The fourth seal refers to the massive death that takes place throughout the land. "Hades" is always used together with "death" in Revelation and likely is relatively synonymous with it as it is in many Old Testament usages. Isaiah 28:15 talks about the covenant with death and Sheol (or Hades) that Israel made when they made a covenant with the antichrist which is a reference to the precise time being discussed in these seals.

5. **Summary: (cf. also Jer. 24:10, 29:17)**

| | |
|--------------------------|--------------------------------------|
| Seal #3: Famine | Matt. 24:7b: Famines and earthquakes |
| Seal #4: Death and hades | Matt. 24:9: Martyrdom |

(The problem here is that there is no evidence literarily that Revelation is referring to any New Testament book, let alone Matthew. And in fact, if the comparisons are made, Seal #4 does not match up to Matthew since one is death (a curse for disobedience) in Israel, and the other is martyrdom (a blessing) of saints. The point is that both passages are drawing on Leviticus 26. Leviticus 26 does not mention false christs. In addition Seals #2, #3, #4, war, famine and death/pestilence are seen in multiple places throughout the Old Testament as a reflection of Leviticus 26. In none of those places does it mention false christs, i.e., 1 Kings 8:37, 2 Chron. 6:28, Jer. 14:12, 21:9, 24:10, 42:17).

Jer. 24:10 "I will send the sword, the famine and the **pestilence** upon them until they are destroyed from the land which I gave to them and their forefathers."

Also, it should be noted that if one insists that the first four riders are a unity, then none of the horsemen of Seals #2, #3, #4 are literal men, nor in fact appear to represent any one man. Thus one must have some literary evidence for declaring the first rider as different from the other three. Further, the Beast is *never* represented in any other place than on earth during his physical rule. To place the Beast here would have him existing in another plane. That however is frequent for Christ (i.e., the Lamb in heaven of ch. 5, a Son of Man on a cloud in chapter 14).

Further, the use of the word "white" (*leukoj*, 23 times) is never used in Revelation in a negative or deceptive sense.

Seals One through four are unified by the word "Come". This references 1:7 when Jesus is to return the Kingdom of Israel to God. Thus that repossession has begun. Seals Two through Four are unified in that they are from Leviticus 26 and indicate God's chastisement on Israel in order to bring it back to Christ.

Scene in Heaven (6:9-11)

- C. SEAL #5** The Souls under the altar: Martyrs for the Lamb (Gen. 4:10, Matt. 23:34-36, Luke 18, 1 John 3:10-12).

From the beginning (Cain slaying Abel) the seed of the woman (believers in the revelation of wrath/escape in the Seed of the Woman) have been persecuted and martyred by the seed of the Serpent (rejecters of the revelation). They, like Abel (Gen. 4:10) have cried out for vengeance on their unjust deaths. That vengeance was to be in the appearance of the Seed of the Woman. It is for this appearance that these martyrs through the ages cry out. They are given a white robe (Sto/h) which is an indicator of their high position and status.

The significance of this longing for vengeance ("how long?") occurring here is that the seal judgments are not displaying vengeance on the enemies yet. In other words, Israel will be purified during the seal judgments, and the worst is yet to come with persecution in the second half of the tribulation. Thus the vengeance will still have to wait.¹⁵

Warning on Earth (6:12-17)

- D. SEAL #6** The Cataclysmic Signs (Isaiah 34:4): Warnings (Isaiah 2:21) to the oppressors of Israel for the approaching wrath (Trumpets).

As the beginning of the trumpet judgments are approached the kings of the earth are aware of the battle (wrath) which is about to come on them due to their oppression of Israel. Isaiah 2 refers to a future time when the oppressors of Israel will scatter to the hills and caves in order to escape the coming vengeance of the Lord on them for their treatment of Israel. The verse (8:1) regarding the silence as the Lord arises in fearful judgment appears in Isaiah 2:21.

Isaiah 2:19-21 19 Men will go into caves of the rocks And into holes of the ground Before the terror of the LORD And the splendor of His majesty, When He arises to make the earth tremble. 20 In that day men will cast away to the moles and the bats Their idols of silver and their idols of gold, Which they made for themselves to worship, 21 In order to go into the caverns of the rocks and the clefts of the cliffs Before the terror of the LORD and the splendor of His majesty, When He arises to make the earth tremble.

IV. Pause Before the Trumpets (Rev. 7)

This chapter divides into two parts which both take place before the revelation of the Trumpets beginning in 8:1. They are contrasts between earth and heaven. On earth God protects 144,000 from the enemy during this Great Tribulation (last 3 1/2 years). If one is not protected on earth and becomes a martyr then he is assured of protection in heaven. The point of heaven is that they are out of reach of any earthly power. They are protected waiting for God to return them to earth to rule. Thus, in this parenthesis, God

¹⁵ Note again that heaven in the present tense is not the ultimate state of the believer. While he is in a state of happiness with Jesus, he still longs for justice to come to the earth in Jesus Christ.

has assured the believer of his security before He enters into the fierce judgments about to come.

A. Scene on the earth

1. The 144,000 (7:1-8): Protected, saved Israelites on earth.

- a. The Mark on their foreheads (Ezekiel 9:3-11) as ownership and protection by God.

The mark here is the identification mark of ownership. Satan (the Beast) will perform a similar contrasting mark on his followers in 13:17. The Beast's followers are given life (this life) and all others are given death. This contrasts with God's (Jesus') followers who are given life, yet must die. In 9:4 the plague of locusts is on all who do not have the mark of God (indicating their protection).

2. The time marker: Prior to the Trumpet Judgments (2nd half of tribulation).

- a. The *holding back* of judgments which harm the earth, sea or trees.

The 'earth, sea and tree harming' is all in the trumpet judgments numbers one and two (8:7-9). Thus, the impending judgments on the nations who had oppressed Israel anticipated in Seal #6 are the Trumpet judgments. Chronologically they are held back until God marks out 12,000 from each tribe to insure the repopulation¹⁶ of the Kingdom. They will endure the Great Tribulation (cf. 14:1 where Mt. Zion is literal Jerusalem).

B. Scene in heaven

1. The White Robed Ones (7:9-17): Protected in heaven

- a. The White Robed¹⁷ Ones (7:14): Saved who die during last half of tribulation.

The phrase "from every nation . . ." indicates that people both Israel and Gentile are now dying for Christ. The "which no one could count" stands in contrast to the 144,000 who are preserved on earth. These are those who are contrasted to the preserved on earth and are being martyred for the cause of Christ as a fulfillment of the statement in 6:11.¹⁸

¹⁶ Note that there must be Israelites (as well as those from the nations) who will enter the Kingdom in their earthly, first creation, bodies, since there needs to be repopulation of Israel (and the nations). Men will not marry in their resurrected bodies and thus do not reproduce (Matt. 22:30).

¹⁷ The Louw-Nida Lexicon states that this type of robe (stōl h) is that worn to indicate a dignified position or high status. It is a robe which is long and flowing.

¹⁸ Note that they are given a robe (stōl h) and are asked to wait until their brethren are martyred as they. Here in 7:9, 13 these are given similar robes to those in 6:11. The most direct reference to 7:11 is that of 22:14 where the church is exhorted to "wash their robes (stōl h)"

- b. Their Security (compare 7:16-17 with 8:7-11).

The point of the hunger, thirst is to point out that they are better off in heaven than on earth where the water is bitter (Trumpet Judgment #3) and the sun beats down with intense heat (Bowl Judgment #4). Thus they are secure in heaven, protected by God, awaiting their secure return to earth to rule.

- 1) Hunger no more (7:16) - (contrast with thirst, cf. Isa. 49:10).
- 2) Thirst (7:16) - compare to the bitter waters (8:11)
- 3) Sun and heat (7:16) - compare to sun and heat (16:8-9)

V. The Seventh Seal¹⁹ (8:2)

A. Scene in Heaven:

1. The Silence (Zech. 2:13, Hab. 2:20, Zeph. 1:7, Ps. 78:65.): Great awe as God rises to judge (Isa. 2:21).
2. Introduction to the Seven Trumpets (8:3-5)
 - a. The Prayers of the saints (8:3, Rev. 5:8, 6:9-11): Beginning of vengeance on opposers.
 - b. The Censer thrown to earth (8:5). Vengeance to begin on the earth.

VI. The Seven Trumpets: The Scene on earth: (8:6-9:21): Against nations regarding treatment of Israel.

The trumpet judgments bear considerable similarity to Gentile judgments, particularly those on Egypt during the oppression of Israel. As throughout Revelation identity is made by attribute, not by a specific name. Thus the similarity of judgments indicates that these are on Gentile nations regarding their treatment of Israel.

A. The First Trumpet (8:7)

1. Hail and Fire mixed with blood (Exodus 9:22-35)

The sense here is a reminder of the similar plagues on Egypt who would not let the people return to Israel. Thus, this plague is against Gentile nations due to their treatment of Israel.

2. 1/3 earth, trees, all green grass.

B. The Second Trumpet (8:8-9)

1. Something like a Great Mountain²⁰ thrown into the sea.

¹⁹ There is some question whether the seventh seal is the silence in heaven and the throwing of the censer to earth, or whether the seventh seal contains the trumpet judgments.

²⁰ The great mountain is referred here as a simile. That is, he did not see a *mountain*, but something *like* a mountain. This normally indicates symbolism. Mountains are symbolic normally in

The sense here appears to be symbolic as Babylon (as a great mountain) is removed (cf. Jer. 51:27) and destroyed by Gentile nations (cf. 17:16-17, also cf. Gentile nations as the sea, Dan. 7:1ff, Rev. 13:1ff.). See also where a stone is thrown into the sea in 18:21.

2. The Sea became blood²¹ (Exodus 7:14-25, cf. Ps. 105:30).

Again, while the plague mimics that on Egypt, it appears to be largely symbolic of Babylon's destruction as well as massive loss within the Gentile nations.

C. The Third Trumpet (8:10-11)

1. A Great Star fell from heaven burning like a torch.

(If this great star is the star of 9:1 then it is symbolic of a being. A fall from heaven coordinates with 12:9 referencing Satan. Thus it appears that here at the midpoint of the tribulation, Satan is thrown from heaven to be limited to the boundaries of earth.)

2. Men died because the waters were made bitter.

The effect of Satan's coming to earth is massive. Men die as Satan persecutes the earth, and particularly Israel.

D. The Fourth Trumpet (8:12)

1. 1/3 of sun, moon and stars smitten. (Exod. 10:21-29)

The cataclysmic effects now move to the sky as the light is diminished.

THE THREE WOES

E. The Fifth Trumpet (9:1-11)

The focus of this invasion is Israel as the nations turn to attack the nation of Israel. Joel 1--2 is the basis of this trumpet forecasting the future attack on the nation.

1. Locusts²² from the bottomless pit (Exodus 10:12-20).

Revelation (and elsewhere) as nations (cf. Dan. 2:35, Ez. 17:23 - Israel, also Rev. 21:10, or contrariwise Rev. 17:9-10 - National opponents of Israel in kings, Jer. 51:27 - Babylon).

²¹ It appears that the whole of 8:8-9 is governed by the simile *something like* in verse 8. Thus this is symbolic Babylon being destroyed by the nations. In this massive battle, 1/3 of the gentile nations are destroyed (sea) as well as 1/3 of the people in them (creatures in the sea), as well as one third of the ships of the sea.

²² Jeremiah 51:25-27 refers to locusts and horses coming against Babylon indicating national rebellion against them. Joel 2:4 refers to locusts and horses as nations invade Israel. The golden crown here is in the form of a simile, "as it were, crowns like gold" (lit. "as though crowns like gold"). This then appears again to be symbolic, or not a true crown (*stefanoj*) as in the other uses of *stephanos* (all positive.). The teeth of lions is a reference to Joel 1:6 where nations invade Israel.

2. Five months: Literal period of time.
3. Torment those without the seal of God (Ezek. 9:3-11)

The point of not being allowed to kill the 144,000 is to preserve the remnant within Israel.

3. Their king is the angel of the abyss.

At this point these nations are headed by the antichrist who is indwelt by Satan as they pour down to destroy Israel.

F. The Sixth Trumpet (9:13-21)

Finally the nations of the fifth trumpet are joined by the nations who are east of the River Euphrates as they continue their march against Jerusalem.

1. Release of the four angels at the river Euphrates.
2. Two hundred million horsemen
3. 1/3 of mankind killed.

RESPONSE: Did not repent of their immoralities.

Within Revelation there are several responses to God's judgments. 9:20-21 is one of these. The point is that the result of the Trumpet Judgments are that the nations do not repent. The armies of the world have formed against Jerusalem killing many in their wake. The end is near. But wait!