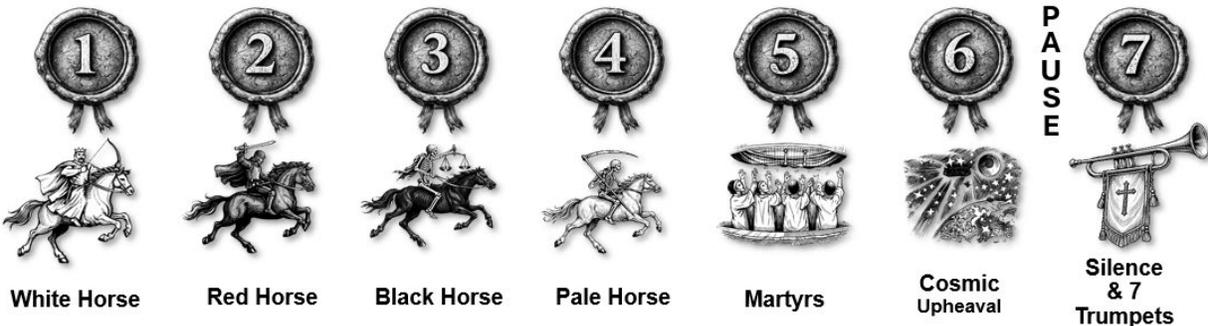
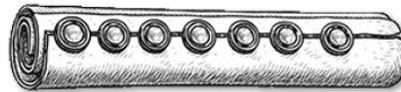




“The Trumpet Judgments”

Lesson 9: Revelation Chapters 8 & 9

The 7-Sealed Scroll



Many people debate **when the wrath of God actually begins during the Tribulation**. The text itself gives an important clue.

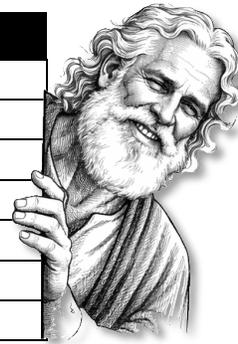
In **Rev. 6:16**, the terrified people on earth cry out to the mountains and rocks to **hide them from “the wrath of the Lamb.”** Then **Rev. 6:17** asks the dramatic question: *“For the great day of his wrath is come; and who shall be able to stand?”*

That question is essentially answered in **Rev. 7**. In that chapter, God protects **144,000 sealed Jewish evangelists** so they can proclaim the gospel during this terrible time. Because of their ministry, a vast number of people from all nations come to faith in Christ (Rev. 7:9–14). In other words, **the only people able to stand are those sealed by God during the Tribulation**. Many of those who hear the message through the witness of the 144,000 come to faith in God.

Another interesting observation is that **the signs Jesus described in the Olivet Discourse (Matt. 24; Luke 21)** closely match the **seal judgments in Revelation 6**. This connection shows that the judgments unfolding in Revelation follow the same pattern Jesus predicted.

Many teachers speculate that **God’s wrath does not begin until later in the Tribulation**. However, the language of **Rev. 6:16–17** indicates that people on earth already recognize **the wrath of the Lamb during the seal judgments**. This suggests that **God’s wrath begins when the first seal of the scroll is opened**, starting the chain of events that unfold throughout the Tribulation.

Group of Signs			
	Matthew	Luke	Revelation
False Christs	24:4-5	21:4	6:1-2
Wars	24:6	21:9,10	6:3-4
Famines	24:7a	21:11	6:5-6
Death	24:7b-8	21:12	6:7-8
Martyrs	24:9	21:24	6:9-11
Cosmic Upheaval	24:29	21:25	6:12-17



Silence &
7 Trumpets



Chapter 8



Rev. 8:1, 2] *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.*



The Seven Trumpets

Chapter 8 deals with the first four of the Seven Trumpet judgments, also commonly called “**the judgments of the thirds,**” as we will see.

Rev. 8:1 records the opening of the **seventh seal**, the final seal in the series. This last seal serves two purposes.

- ✓ **First**, it introduces a brief period of silence in heaven.
- ✓ **Second**, it opens the door to the next and more intense stage of God’s judgment—the **seven trumpet judgments**.



In other words, the seventh seal does not end the judgments; it **contains** the next series of judgments that will unfold.

Rev. 8:2 then introduces **seven specific angels** who stand before God. Each one is given a trumpet that will announce a different judgment upon the earth. Later in Revelation, these same angels will also receive **seven bowls** filled with the final judgments of God.



Some ancient Jewish writings in the **Apocrypha** assign names to these seven angels—Uriel, Raphael, Raguel, Michael, Sarakiel, Gabriel, and Phanuel. However, Revelation itself does not name them.



Trumpets have often been used in Scripture to announce important actions of God. When the Law was given at Mount Sinai, the **trumpet of God sounded loudly** (Ex. 19:16–19). When Israel conquered Jericho, **seven priests blew seven trumpets** as the city fell under God’s judgment (Josh. 6:13–16). It is also important not to confuse these trumpet judgments with the **“last trump” of 1 Cor. 15:52**, which refers to the resurrection and gathering of the church, or with the trumpets used in the Millennium. Those are separate events serving different purposes.

The phrase **“silence in heaven”** in Rev. 8:1 has prompted much discussion. Normally, heaven is never quiet. Since the creation of the angels, heaven has been filled with constant praise and worship of God (Rev. 4–5). Yet when the seventh seal is opened, **everything suddenly stops**. Heaven becomes silent.



Why? Well, the **first six seals (Rev. 6)** unleash catastrophic conditions on earth—war, famine, death, persecution, and cosmic disturbances. Yet several clues suggest these events serve as preliminary **warning shots** to capture everyone’s attention and **escalate towards a shift at the midpoint**. The first half of The Tribulation highlights some major **evangelistic forces**:

- **The 144,000 sealed servants** (Rev. 7:4–8)
- **The great multitude saved out of the Tribulation** (Rev. 7:9–14)
- **The two witnesses** who prophesy in Jerusalem (Rev. 11:3–12)

Now, something overwhelming is about to happen. There is only one event in human history powerful enough to bring heaven to silence—the **outpouring of God’s retributive wrath upon the earth**.

After the midpoint events—especially the rise of the **Beast and the global system of worship surrounding him (Rev. 13)**—the world becomes sharply divided. From this point forward, Revelation repeatedly describes the rebellious population as:

- **“Them that dwell on the earth”** (Rev. 13:8; 17:8)
- Those **“whose names are not written in the book of life.”**

This phrase, **“earth dwellers,”** becomes a technical label for people who have aligned themselves permanently with the Beast’s system. This language suggests **moral hardening**. Despite overwhelming evidence of divine judgment, the remaining population chooses defiance rather than repentance (Rev. 9:20–21, Rev. 16:11).

God’s judgment has been **restrained throughout history**. After the Flood, God promised that final judgment would come. Since the fall of Adam, Scripture has pointed forward to a day when God would fully deal with sin. Now, in Revelation, that long-awaited moment begins. The coming judgments are so serious that even the constant worship of heaven pauses in solemn anticipation.

This moment also reminds us of the remarkable **design of the Bible**. The sixty-six books of Scripture were written over many centuries, yet they fit together with striking unity. One example of this design is the many parallels between the **Book of Joshua** and the **Book of Revelation**, where both describe God bringing judgment upon rebellious powers, establishing His rightful rule.

The Book of Joshua vs. The Book of Revelation

Joshua shares the same name as Jesus (Yehoshua is a variant of Yeshua; the Old Testament book is named after Jesus). Joshua is a military leader who dispossesses the usurpers, as Jesus will do in Revelation. Joshua leads a seven-year campaign against seven of the original ten nations.



JOSHUA VS REVELATION



- ▶ Who was it that really fought the Battle of Jericho?
 - ▷ Jesus (Josh 5:13-15): Jesus is directing the wrath in Revelation.
- ▶ Joshua crossed over the Jordan on the 10th of Nisan
 - ▷ Jesus' Triumphal Entry occurred on the 10th of Nisan.
- ▶ In Joshua, the "two spies" that Joshua sent could be called "two witnesses." They weren't sent for military intelligence. They were sent to save a Gentile woman, Rahab. Rahab is also the mother of Boaz from the book of Ruth.
 - ▷ In Revelation, Jesus sends two special witnesses to give a final, last-minute warning to the world to repent and change their evil ways.
- ▶ In Joshua, the seven-trumpet event in Jericho is also preceded by silence.
 - 📖 *And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.* Joshua 6:10
 - ▷ In Revelation (8:1), there is silence preceding the Trumpet Judgements.
- ▶ In Joshua, at the Battle of Jericho, the enemies are confederated under a leader in Jerusalem whose name, Adoni-Zedek, means Lord of Righteousness.
 - ▷ In Revelation, the enemies are confederated under the coming world ruler (Antichrist).
- ▶ In Joshua, the leader (Adoni-Zedek) is ultimately defeated with hailstones and fire from heaven.
 - ▷ In Revelation against the coming world ruler (Antichrist), God uses hailstones and fire from heaven.
- ▶ In Joshua, at the Battle of Beth Horon, there are signs in the sun and the moon
 - ▷ In Revelation, there are signs in the sun and moon, but on a much larger scale (Rev.6, Matt 24, Luke 21).
- ▶ In Joshua, the Kings of the region hide in caves
 - ▷ In Revelation, the leaders and the rich hide in caves.
- ▶ The entire book of Joshua is a prelude to establishing a Monarchy.
 - ▷ In Revelation, it is the prelude to Jesus' rule during the millennium.

The Jubilee Year

The book of Joshua inaugurates the Jubilee Year concept. Based on the pattern, you work for six days and rest on the seventh, or you plant your fields for six years and let the land rest in the seventh year. Subsequently, after a period of seven years or 49 years (7x7), you have a Jubilee year on the 50th year. According to some experts, the Essene calendar places the Jubilee year beginning in the Spring of **2026, marking the final Jubilee cycle before the return of Christ.**



Rev. 8:3] *And **another** angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*



Rev. 8:4] *And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*



In Greek, there are two words for “**another.**” **Allos** means *another of the same kind*, while **heteros** means *another of a different kind*. In Rev. 8:3, the word used is **allos**, meaning another angel of the same kind as the others already mentioned.

The **incense** in Rev. 8:3–4 symbolizes the **prayers of believers**. In Scripture, incense is closely connected with prayer and priestly service. The picture here is that the prayers of the saints rise before God like **sweet-smelling incense**. The phrase “**all saints**” emphasizes that none of God’s people are forgotten or lost (John 6:37–40; 17:12; Heb. 10:26–31).



Rev. 8:5, 6] *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.*



In Rev. 8:5, the angel responds to the **martyrs' earlier prayers** for justice during the **fifth seal** (Rev. 6:9–11). Their plea for God to act is now being answered. The angel fills the censer with fire from the altar and casts it to the earth, signaling that God’s judgment is about to begin.

Rev. 8:6 then shows the **seven angels with seven trumpets preparing to sound them**. Scripture often shows that God’s actions unfold in an orderly way. This moment of preparation is the **prelude to the trumpet judgments**, which will begin the next stage of God’s wrath upon the earth.



1/3

Rev. 8:7] *The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.*



The Trumpet Judgments begin in Verse 7. Scholars commonly refer to the first four trumpet judgments as the ‘**judgment of the thirds.**’ Each of these judgments completely devastates 1/3 of the creation in one aspect or another.

This is not your normal hailstorm. It is some sort of cosmic hailstones of fire mixed with blood (?), destroying 1/3 of the earth’s vegetation.



“Hail” is always used of judgment (Isa 28:2; Job 38:22-23; Egypt, Ex 9:23-25). Also compare with the seventh plague against Egypt of thunder and hail (Ex 9:18-26; Joel 2:30). The Greek word translated as “trees” (dendron) means “fruit” or deciduous type of trees.



1/3

Rev. 8:8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;



Rev. 8:9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.



In verse 8, we notice the phrase “as it were”. This lets us know that the Bible is using a simile. Whatever this is, it is like a great mountain, such as a giant meteor. One of the results of this large object is that one-third of the sea is turned to blood. Compare the above scripture with the 1st Egyptian plague, in which water turned to blood (Ex 7:19-21; Ps 105:29; cf. Jer 51:25; Matt 21:21).



More than three-fourths of the Earth’s surface is ocean. (The Atlantic is about 1/3 of all the oceans) There are over 58,000 ocean-going merchant ships registered today (Hos 4:3; Zeph 1:3; Isa 2:16).



1/3

Rev. 8:10] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;



Rev. 8:11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.



Rev. 8:10–11 describes a great star falling from heaven that poisons a third of the earth’s freshwater. Scholars debate whether this language should be understood figuratively or literally. Some point out that water imagery is sometimes symbolic in Scripture (John 4:13–14; Ps. 84:6–7; Heb. 12:15), while others note that the Bible also records literal bitter water events (Ex. 15:23, 25; Jer. 9:14–15; 23:15).



The word “star” in Scripture can refer to an actual celestial object, but it is also sometimes used to describe an angelic being. In Rev. 8:11, the star is named “Wormwood.” The Greek word (*absinthos*) means bitter or undrinkable, describing water that causes harm. In the Old Testament, “wormwood” is often associated with bitterness, sorrow, and calamity (Jer. 9:15; 23:15; Lam. 3:15, 19; Amos 5:7). It is also used figuratively for spiritual corruption or deception (Deut. 29:18; Prov. 5:4; 1 Tim. 4:1; 2 Thess. 2:10–11). Interestingly, the Ukrainian word Chernobyl is sometimes translated as “wormwood,” which has led to much speculation.

This judgment affects **a third of the Earth's freshwater sources**, including major rivers and water systems worldwide. For comparison, the National Geographic Society identifies about **100 major rivers globally**, while the U.S. Geological Survey lists roughly **30 major rivers in the United States alone**, showing how widespread the impact of such a judgment would be.

The Phrase **“A great star from heaven.”**

Satan is sometimes described in Scripture using **“star” imagery**. For example, he is pictured as a fallen star in **Isa. 14** and **Ezek. 28**. The name **“Satan”** appears **54 times in the Bible**, including **36 times in the New Testament** and **7 times in Revelation**.



Revelation also mentions an **angel of the Abyss (bottomless pit)**. This is not Satan. That angel is **released from the pit and given authority to cause destruction**, while the Abyss is actually the place where **Satan himself will later be imprisoned**. Satan has already fallen (Isa. 14:12; Luke 10:18; Rev. 8:10), and in the future he will lose his remaining access to heaven (Rev. 12:7–12; cf. Job 1:6–12).

Please Notice This



Contrary to popular culture, **hell is not a kingdom ruled by Satan**. Scripture teaches that it was **prepared for the devil and his angels** in the future and serves as a place of judgment, not a throne of power (Matt. 25:41).

Some interpreters suggest that the **“great star” falling from heaven in Rev. 8:10** could symbolize Satan being cast down or losing access to heaven. If so, it would mark the point when he realizes **his time is short** and intensifies his attacks on the earth (a theme developed later in Rev. 12).



It is also helpful to distinguish **fallen angels and demons**. Fallen angels appear able to take visible form, while **demons are disembodied evil spirits** that seek to inhabit others. They are destined for judgment (Matt. 8:29; 25:41), must submit to Christ's authority (Mark 1:23–27; 5:1–15), and cannot overcome believers because **“greater is he that is in you”** (1 John 4:4).



1/3

Rev. 8:12] *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.*



Rev. 8:12 describes the **fourth and final “one-third” judgment** in the trumpet series. In the first four trumpets, **one third of the earth, sea, waters, and now the heavenly lights** are struck. These judgments are severe but still partial, affecting only a third, indicating that the full intensity of judgment has not yet arrived.



Later in Revelation, the **bowl judgments** will resemble these earlier plagues but on a **much greater scale**.

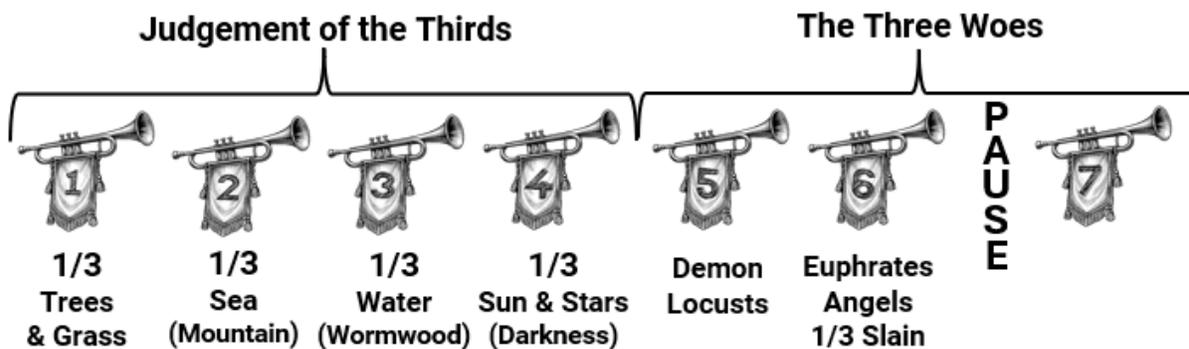
Instead of one-third, their effects are **total**, reaching the entire earth. In this sense, the trumpet judgments serve as **warnings** that even greater wrath is still to come. We gain some insight from the book of Luke:

 *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. **Luke 21:25-27***

In **Luke 21:26** Jesus says that “**the powers of heaven shall be shaken.**” The Greek words emphasize a powerful cosmic disturbance. *Ouranos* refers to the heavens, *dunamis* means power or force, and *saleo* means to be shaken or thrown off balance. Scripture describes similar events where the heavens grow dark and the natural order is disturbed (Heb. 12:26–28; Isa. 30:26; Joel 2:1–2). A preview of such darkness appeared in the **ninth plague of Egypt**, when the land was covered in darkness for three days (Ex. 10:21–23; Amos 5:18; cf. Rev. 16:8–9; Matt. 24:29–30; Luke 21:25–28). Note: the first four trumpets target the natural world.

- **1st Trumpet:** Strikes the earth → **1/3 of trees and grass burned.**
- **2nd Trumpet:** Strikes the sea → **1/3 of sea life and ships destroyed.**
- **3rd Trumpet:** Strikes freshwater → **1/3 of waters poisoned** by the star called **Wormwood.**
- **4th Trumpet:** Strikes the heavens → **1/3 of the sun, moon, and stars darkened.**

The **last three trumpets** are called the “**three woes**” (Rev. 9). The judgments grow steadily more severe as the book progresses—from **Seals (Rev. 6)** to **Trumpets (Rev. 8–9)**, and finally to the **Bowl judgments (Rev. 15–16)**—showing an escalating pattern of divine judgment.



 **Rev. 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 **inhabiters of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound!*

The Greek for “angel” here (*aietos*), in some explanations, actually means “**eagle.**” Eagles are often used in Scripture as symbols of judgment or warning (Rev. 12:14; Matt. 24:28; Luke 17:37). Whether this refers to an eagle or an angelic messenger, the figure is seen **flying in mid-heaven and announcing a warning heard across the world.** The message is clear: the coming trumpet judgments will fall upon the **earth-dwellers**, and what has happened so far is only the beginning.

The phrase **“inhabiters of the earth”** appears twelve times in Revelation (Rev. 3:10; 6:10; 8:13; 11:10; 12:12; 13:8, 12, 14; 14:6; 17:2, 8). It describes people whose loyalty is tied to the world rather than to God, in contrast to the **citizens of heaven** (Phil. 3:18–21). These earth-dwellers are those who oppose God and whose names are not written in the book of life (Rev. 13:8).

The cry **“woe, woe, woe”** announces the **three remaining trumpet judgments**, which will be far worse than the first four. It signals that the most severe judgments are still ahead.

Chapter 9

Chapter 9 continues the events that began in **Rev. 8**. It describes the **three remaining trumpet judgments**, which are also called the **three woes**. Many readers find this chapter difficult, but much of the confusion stems from trying to force the passage to mean more than it actually describes.

The idea of **supernatural armies** is not new in Scripture. When Elijah was taken into heaven, **horses and chariots of fire** appeared between him and Elisha (2 Kings 2:11). Later, when the city of Dothan was surrounded by the Syrian army, God opened the eyes of Elisha’s servant so he could see **the mountain filled with horses and chariots of fire** protecting them (2 Kings 6:13–17). Other prophetic passages also describe powerful armies and cosmic judgment (Joel 2:1–9, 15, 28; 3:2, 9–16; 2 Pet. 3:10). Likewise, when Christ returns, He will be accompanied by **the armies of heaven riding on white horses**.



Rev. 9:1] *And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.*



Rev. 9:2] *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*



Rev. 9:3] *And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.*



Rev. 9:1 describes a **“star” falling from heaven**. In Scripture, a star can symbolize a heavenly being (Dan. 12:3; Isa. 14:12–16). Some interpreters believe this star represents **Satan being cast down to earth**, because the verse refers to the star as **“him.”** This figure is **given the key to the bottomless pit**, meaning his authority is limited and granted by God. He later appears as the **king over the creatures that emerge from the pit** (Rev. 9:11). Jesus also spoke of Satan **falling like lightning from heaven** (Luke 10:18), echoing the prophecy in Isa. 14:12.

The **Abyss (abouosso), or bottomless pit**, is mentioned several times in Scripture (Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3). It is a place where certain rebellious angels are confined (Gen. 6:2, 4; 2 Pet. 2:4; Jude 6). Demons fear this place and once begged Jesus not to send them there (Luke 8:31). Prophecy also says that after many days these imprisoned beings will be dealt with (Isa. 24:21–22), and in the future **Satan himself will be confined there** (Rev. 20:10). When the pit is opened, **smoke rises from it**, recalling scenes of divine judgment such as **Sodom and Gomorrah** (Gen. 19:28) and the **smoke at Mount Sinai** when the law was given (Ex. 19:18).



Rev. 9:4] *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.*



Rev. 9:5] *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.*



Rev. 9:6] *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*



Rev. 9:4 explains that the **locust-like creatures are given strict limits**. Unlike normal locusts—which destroy **grass, plants, and trees**—these creatures are not allowed to harm vegetation. Instead, their mission is to **torment people**. This marks a shift in the trumpet judgments: the **first four trumpets struck nature**, but the **last three focus directly on humanity**.

Their attack is limited to **those without the seal of God on their foreheads**. The **seal of God** shows that the Lord knows and protects those who belong to Him (2 Tim. 2:19). As a result, those without this seal—unbelievers—will suffer the torment caused by these creatures.

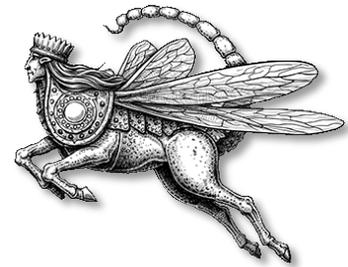
The pain is compared to a **scorpion's sting**, but it does not cause death. Instead, it brings intense suffering. The text says **people will seek death but will not find it**. This becomes a form of poetic justice: many who caused death for others now desire death themselves, yet cannot escape their suffering.



Rev. 9:7, 8] *And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions.*



Rev. 9:9, 10] *And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*



Rev. 9:7–10 describes these creatures in ways that partly resemble **natural locusts**, which even in real life can look like **small armored horses**. In fact, some languages reflect this—German *Heupferd* (“hay-horse”) and Italian *cavaletta* (“little horse”). Large swarms of locusts can also produce a **loud, frightening sound**. But these are not normal locusts—they are **demonic creatures**, described with features like **“teeth of lions”** (Joel 1:6), showing their power to torment. The duration of “five months,” or 150 days, is interesting as it is the same amount of time of the judgment of the flood of Noah (Gen 7:24).

The judgment lasts **five months (150 days)**, which is notable because it matches the duration the waters prevailed during the **Flood of Noah** (Gen. 7:24). This highlights a set, controlled period of judgment determined by God.



Rev. 9:11, 12] *And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter.*

Rev. 9:11 says these locust-like creatures **have a king over them**, which is unusual. In **Prov. 30:27**, natural locusts are said to have **no king**, yet they move in organized groups. This difference shows that these are **not normal locusts**, but something far more structured and directed.

Their king is called **“Abaddon”** in Hebrew and **“Apollyon”** in Greek—both names mean **“Destroyer.”** The term *Abaddon* appears several times in the Old Testament (Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:30), often referring to destruction or the realm of the dead.

Some also connect this idea to the figure of **Gog** in **Ezek. 38–39**, where Gog appears as a leader with little background. In the Greek Septuagint (LXX), **Amos 7:1** includes a reference to a **locust king named Gog**, which has led some to suggest that Gog may represent a **demonic ruler**:

“The Lord hath shewn me and behold a swarm of locusts were coming, and behold one of the young devastating locusts was Gog the King.” Amos 7:1 (LXX)



Rev. 9:13, 14] *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*



Rev. 9:15] *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*



Rev. 9:13–15 takes place at the **altar of incense**, the same place where the **martyrs' prayers** were offered in Rev. 8:3–5. Now those prayers for justice are being answered—God is about to act as the **Avenger of blood**.

The **four angels** mentioned here appear to be **fallen angels**, since they are **bound, released, and assigned to a specific moment**. Their release is not random—they have been prepared for this exact time in God’s plan.

Earlier, the **fourth seal** resulted in up to **one-fourth of the world’s population dying** (Rev. 6:8). Now, under the sixth trumpet, another massive judgment occurs. When combined, this means that **up to half of the world’s population could be dead** by the end of this judgment.

The River Euphrates

The **Euphrates River** is mentioned often in Scripture, and its appearance in Rev. 9:14 is significant. It highlights an important idea: **spiritual beings can have assigned territories** (Dan. 10).



The Euphrates also serves as a major **geographical and historical boundary**. It marked the **eastern edge of Israel’s promised land** (Gen. 15:18; cf. Deut. 1:7; Josh. 1:4; 1 Kings 4:21, 24) and was often seen as the dividing line between **east and west**. In ancient times, it separated the Roman world from eastern empires feared by the Romans, such as Parthia, the same region associated with the **magi**.

This region is deeply tied to early biblical history. The Euphrates is connected to **Eden** (Gen. 2:14–15), the **fall of man** (Gen. 3:6–7), the **first murder** (Gen. 4:8), and the rise of **Nimrod and Babel**—the beginning of organized rebellion and false worship (Gen. 10–11).

Because of this long history, some see the Euphrates as a kind of **boundary line within Satan’s domain**, especially in relation to the spread of false religions. Scripture even states that “**all the gods of the pagan nations are demons**” (Ps. 96:5 LXX), pointing to the spiritual deception behind them. India, for example, is said to have millions of gods.



Rev. 9:16] *And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.*



Rev. 9:17] *And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.*



Rev. 9:16 describes an army numbering **two hundred million**. Many commentators see this as an incredibly large **end-time force**, and some speculate it could involve a vast army from the East, possibly influenced or empowered by demonic forces. However, the text itself emphasizes the **army's size and overwhelming nature** more than its exact identity.

The description is vivid and unusual. The colors—**fiery red, dark blue, and bright yellow**—highlight the terrifying, unnatural appearance of this force, reinforcing that it is not an ordinary army but part of a **supernatural judgment scene**.



Rev. 9:18] *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.*



Rev. 9:19] *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.*

In Rev. 9:17–19, some commentators suggest that John may be describing **modern weapons of war**—such as helicopters or tanks—in terms he could understand. Others believe the passage refers to **demonic forces** operating in a supernatural way. The text does not clearly identify which, so both views are considered possibilities.



What is clear is the result: the **fire, smoke, and brimstone** coming from these beings are the direct cause of judgment, leading to the death of **one-third of mankind**.



Rev. 9:20] *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*



Rev. 9:21] Neither repented they of their **murders**, nor of their **sorceries**, nor of their **fornication**, nor of their **thefts**.

Rev. 9:20–21 shows that, even after severe judgment, people **refuse to repent**. Instead, they continue to worship **demons through idols**—things made by human hands. These idols can take many forms—objects, systems, or anything people give devotion to—but Scripture links them directly with **demonic influence**.



John lists the materials of these idols—**gold, silver, brass, stone, and wood**—in order from most valuable to least valuable. Yet all of them share the same problem: they **cannot see, hear, or walk**. The tragedy is that people still worship them. The reason is spiritual—**demonic deception gives power behind false worship**.

Throughout Revelation, this group—often called the **earth dwellers**—continues in rebellion. Even under intense judgment, they **do not turn back to God**, showing a hardened refusal to repent.

Interestingly, God mentions four classes of sin. Shockingly, these are characteristic of today:

① Murders

- We subsidize murder before birth – abortion (*1.2 million abortions in 2025*)
 - Illinois had the largest number in 2025
 - It is interesting that even ancient pagan cultures, which sacrificed young children for religious reasons, had laws to protect the family since it was the source of young men to man the armies. Population growth was a primary strategic resource, so abortion in the womb was a capital crime.

② Sorceries

(The word here is the Greek ‘pharmakia’, which means the use of drugs)

- Illegal Drug use is rampant today
- Legal drug use is also at an all-time high, with pharmaceutical lobbyists being the largest group in Washington, D.C.

③ Fornication

- The preoccupation of today’s culture is pushed by our entertainment industry.
- A majority of this is the worship of false gods.

④ Theft

- The Theft includes socialized abrogation of property rights. Plunder and confiscation are not limited to individuals, but their most insidious forms include social policy and institutionalized theft. Socialism is the plundering of the productive by the unaccountable.

These **Trumpet Judgments** are not meant to **fix people**, but to **punish sin**. At this point, the judgments are not designed to make anyone repent. The call for repentance in Rev. 2–3 was issued during the church age. The 144,000 were witnesses during the first half of the Tribulation. By this time, the earth dwellers **keep choosing sin**. The wicked are not shown turning to God—instead, the text repeatedly says they **refuse to repent**.

These escalating judgments are not remedial, but retributive. There are no explicit statements



Now the pause between the 6th and 7th trumpets is a little longer. It encompasses **Chapters 10, 11, 12, 13 & 14**. They are really very large summary chapters that we want to pay close attention to.

- ☒ Chapter 10: The Mighty Angel with a Book
- ☒ Chapter 11: The Two Witnesses
- ☒ Chapter 12: The Summary of Israel
- ☒ Chapter 13: The Two Beasts
- ☒ Chapter 14: The Harvest

Next time: Session 16: Read Chapters 10 & 11 about the Little Book & The Two Witnesses

REVELATION CHAPTER EIGHT

B	U	S	T	E	D	F	T	U	F	C	R	F	L	U	E	ALTAR	GREAT
G	U	S	G	L	A	S	L	O	N	E	A	G	I	S	T	ANGELS	GREEN
B	A	N	E	R	D	G	U	Y	H	U	R	L	E	R	S	BEFORE	HAIL
C	M	H	V	I	E	R	S	T	I	A	N	O	L	G	E	BEHELD	HALF
V	E	I	M	E	T	E	O	N	S	N	E	E	R	E	S	BLOOD	HEAVEN
B	O	L	D	H	O	R	N	S	D	O	G	E	L	M	D	BURNT	HOURLY
V	E	I	N	S	N	L	L	I	F	E	A	T	I	N	G	CALLED	INCENSE
B	O	N	C	E	T	A	R	G	E	T	D	T	H	A	T	CAST	LAMP
I	W	O	V	E	R	M	O	U	T	H	T	N	O	R	M	CENSER	LIFE
G	N	A	T	A	S	P	A	N	O	E	T	Q	U	I	T	EARTH	MIDST
A	E	C	T	R	U	H	D	T	N	H	D	R	N	O	E	FELL	MINGLED
H	N	L	E	N	E	O	A	K	N	E	W	G	A	R	S	FILLED	OTHER
H	A	G	E	N	O	S	H	L	L	R	L	I	O	E	L	FIRE	SMITTEN
B	A	D	E	L	S	U	N	L	F	E	U	F	I	L	L	FLYING	SOUNDED
S	N	I	B	L	Y	E	I	E	D	U	E	B	E	N	D	FOURTH	VOICES
B	E	L	L	S	S	F	L	A	C	B	O	F	F	E	D	GRASS	WOE