

When we left off the last time, we had finished the four trumpets of judgment, and then we were about to engage in the discussion of the last three trumpets of judgment, beginning in Revelation 9. So we will simply jump right in. It says,

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

The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women's hair, and their teeth were like lions' teeth. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

One woe is past. Behold, still two more woes are coming after these things (Revelation 9:1-12 NKJV).

This point of demarcation between the four trumpets that precede and the three that succeed, that come after, there are certain things to be observed right away. In the preceding four, the circumstances that are released upon the earth have to do with the confusion of men ripening,

coming to the place where the whole structure of man's thought and ways that has evolved historically from the Garden of Eden and the deception that took place there, until it had reached this point of such ripeness that it is being judged. Those first four have to do with conditions largely resulting from the activities of mankind. The last three, however, of the seven trumpet judgments have the significant component of being demonically inspired, motivated, empowered, and coming forth upon the earth with the fury of the demonic.

Now we must understand, even at the threshold here, that Satan has to be given permission to do anything upon the earth. There are two sources from which he may be given permission:

- One is mankind, being deceived, gives him permission, such as in the case of Adam and continuing.
- The second source is when God actually permits him and permits the demonic opposition to the existence of man to have power.

That form of power, when God permits it, in the Greek here is referred to as *exousia*.¹ So it is in the nature of one doing the will of God, exercising; it is where we get the English term “executive” from. Even in the doing of these things, it is not that the demonic has power to indiscriminately do whatever it wants to. You will note again and again, it says, “and power was given to them.” This form of power is different. The first form that was exercised was, as it were, the natural extensions of deception. This form of power requires permission.

We have seen this before. In the Book of Job, Satan comes before God, and God asks him, “What are you doing?” or, “Where have you been?” He answered that he was walking up and down in the earth, and going to and fro in it. God asks him had he considered God's servant, Job. His response was, “Well, of course, I have considered him. He is faithful to You because You hedge him about. Give me power to torment him, and I will guarantee You that he will curse You.” And God granted him permission, limiting the scope of what he could do. So, it is very important to note that this has precedent in the Scriptures.

¹ See *exousia*, Strong's Greek 1849 - <https://biblehub.com/greek/1849.htm>

You know, the way to interpret the Book of Revelation is not by domesticating the language—not by taking the things that are spoken literally—but to understand that it is highly symbolic. But the references that are concentrated in the Book of Revelation are found elsewhere in the Scriptures in plain meaning. So we do not have to conjecture; we can simply allow the Scriptures to interpret the Scriptures.

Needless to say, I am sure you would assume that in preparing these messages on the Book of Revelation, I would have gone back to look at what commentators have said. And I am thoroughly amused, really, about some of the wild conjectures of people who were considered eminent biblical commentators. Certain commentators analogize events of the Book of Revelation to the days of Napoleon. I was more amused by certain ones who analogized to what they called “the Mohammedans” and/or “the Saracens.” Of course, this would speak to a Eurocentric perspective rooted largely in the Crusades. People have been attempting to understand and to interpret and to write about the Book of Revelation for a very long time, and it seems that the commentators cannot resist the urge to locate the events of the Book of Revelation to past historical times.

They do so, in principal part, because early in the Book of Revelation, within the first chapter and then continuing through three chapters, when John encounters the risen Christ on the island of Patmos, he is told that he was about to be shown things that must “shortly come to pass.” And indeed, the first three chapters and the message to the seven churches of Asia are things that did, in fact, shortly come to pass, and largely relate to the early church in the days of the Roman Empire. But then they miss this verse that says in chapter 4, verse 1, “Come up here and sit with Me, and I will show you things that are to come.” The language is “after this.”² So there is the first sequence of the three chapters, and then there is the “after this.”

Now, in the “after this” it speaks of the great themes of the Scriptures that have been prophesied throughout the prophetic Scriptures, such as the rise of a global kingdom that “devours and

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

² See Revelation 4:1: “After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, ‘Come up here, and I will show you things which must take place after this.’ ”

tramples down the whole earth,”³ or an army that is described as one of two hundred million soldiers.⁴ Such an army has never been fielded in the history of mankind. But more to the point, it speaks of the final overcoming of the saints. At no point in history have these things been accomplished. Their like-kind, their like types and shadows, have.

It is always amusing and somewhat amazing to me that it is not obvious to biblical commentators on the Book of Revelation that there are cycles of the same thing running through history. But interestingly enough, they would say that in the Old Testament there are types and shadows of things that ultimately reach their fulfillments in the New Testament, for example; but they never consider that there are things in the New Testament that are types and shadows as well, which function as place holders until the things actually spoken about come to pass in their fullness.

But I do not want to go too far afield because we have done a lot of work in explaining surrounding facts regarding the Book of Revelation and how it ought to be interpreted. It says,

Then the fifth angel sounded his trumpet, and I saw a star that had fallen from heaven to earth, (Revelation 9:1a)

Let us take that bit. The word “star” is the word *astér*,⁵ and it relates to the word *stronnumi*.⁶ It is where we get the study of the stars as being “astronomy.” Quite often, star has a double meaning, a double entendre—actually, a triple entendre.

1. It may mean either a physical star or one of the planets that we may see when we look up in the night sky. Clearly, that is not meant here because if that falls out of the heavens and strikes the earth, it is the end of all things. But there is that meaning to the word *astér*.

³ See Daniel 7:23: “Thus he said: ‘The fourth beast shall be A fourth kingdom on earth, Which shall be different from all *other* kingdoms, And shall devour the whole earth, Trample it and break it in pieces.’ ”

⁴ See Revelation 9:16: “Now the number of the army of the horsemen *was* two hundred million; I heard the number of them.”

⁵ See *astér*, Strong’s Greek 792 - <https://biblehub.com/greek/792.htm>

⁶ See *strónnuó*, Strong’s Greek 4766 - <https://biblehub.com/greek/4766.htm>

2. Even in our time we use the word “star” to describe people who stand out—like movie stars, like opera stars, like political stars, like stars at the bar (if you are a lawyer) or stars in the business world—people who are luminous. You get the term “luminary” from that. So, it may also refer to a human being.
3. But in this case, it refers to something else; and there is a spiritual meaning to the word “star,” such as is found in the Book of Jude that describes “wandering stars for whom are reserved the blackness of darkness forever.”⁷ This tends to refer to the demonic.

When you think of how this star behaves and what happens in regards to this star, the third meaning is the only possible meaning. In other words, this star fell from heaven to earth, and he was given the key to the bottomless pit—clearly not a human being, clearly not one of the luminous bodies in the heavens, but a demonic spirit.

Further to that is the term “fallen”—“a star had fallen from heaven to earth.” There, the word for “fallen” is the word *piptó*.⁸ It is different from another word for fallen, which is the word apostasy—*apostasia*.⁹ So this is not a reference to an apostate, someone who has fallen away from the truth, but someone who actually has been removed from his high position; and here we are talking about a demonic spirit who has been removed from a high position. Further, the term “fallen” is more related to the fact that it had fallen already, as opposed to suddenly and precipitously being expelled from heaven.

Let me also point out that there are three heavens. So when we speak of a star falling from heaven, it is also important that we understand what heaven is being referenced here. The word *ouranos*¹⁰ refers to heaven. But there are three of those.

⁷ See Jude 1:12b-13: “*They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; aging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.”

⁸ See *piptó*, Strong’s Greek 4098 - <https://biblehub.com/greek/4098.htm>

⁹ See *apostasia*, Strong’s Greek 646 - <https://biblehub.com/greek/646.htm>

¹⁰ See *ouranos*, Strong’s Greek 3772 - <https://biblehub.com/greek/3772.htm>

- There is the highest heavens, or the heavens of God. Paul said, “I know a man, fourteen years ago, who was caught up to the third heaven,”¹¹ and he speaks of himself in an out of body experience, being caught up to the third heaven, which is the dwelling place of God. Not unlike John, in the Book of Revelation, chapter 4, verse 1, that says, “Suddenly, there was a door standing open before me into heaven. And I heard a voice saying, ‘Come up here and sit with Me, and I will show you that which is yet to come.’” Then he said, “Suddenly I was in the spirit,” and indeed, he was not only in the spirit, but he was before the throne of God. So, there is the third heaven.
- In the Book of Ephesians, the 6th chapter, Paul also speaks of “spiritual forces of evil”—so they are spiritual as opposed to natural or human, and they are forces or powers of evil—“in the heavenly places.” He said, “We do not wrestle against flesh and blood, but we wrestle against...” So, he is describing these spiritual forces of evil in the heavenly places as not flesh and blood; that would be humans. “We wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, and the spiritual forces of evil in the heavenly realms” (cf. Ephesians 6:12).

So, there are three heavens. The evil ones, the fallen angels, had been removed from the heavens a long time ago, perhaps contemporaneous with the arrival of Adam and Eve upon the earth, because Satan comes into the Garden shortly after the record of the creation of Adam and Eve. We do not know how long Adam and Eve were on the earth in their unfallen states, but we do know that before they had children, Satan appeared in the Garden.

So, we know there are three heavens.

1. The highest heavens, being the heavens of God;
2. The middle heavens (if you would allow me to use that term), which is the location of the spiritual forces of evil;
3. And, the heavens surrounding the earth—the ones that would contain the sun, the moon, and the stars.

¹¹ See 2 Corinthians 12:2: “I know a man in Christ who fourteen years ago-- whether in the body I do not know, or out of the body I do not know, God knows-- such a man was caught up to the third heaven.”

Here is insight. “And I saw a star fallen from heaven to the earth.” What he is saying is that, out of the place where they had already fallen, a particular demonic figure had actually been placed out of that realm into the earth. We do know that such things had already occurred, as if they were beings in waiting. In the same 9th chapter of the Book of Revelation, we would later see that there were four great angels who are bound by the great river Euphrates (verse 14)—fallen angels in a condition of restraint in Babylon, by the great river Euphrates. So we know that some of these creatures have already been cast down and are operational in the earth. In addition to that, we certainly know of such demonic figures as the prince of Persia, who was not so much in the second heavens, as he was establishing rule over the ancient Kingdom of Persia. A contemporary was also called the prince of Greece. This is from the Book of Daniel, the 10th chapter.

So this star, this fallen spirit, had already been in the earth and was given, now, the key to the bottomless pit. Let’s look into this: the bottomless pit. It is frequently referred to as, also, the abyss. Bottomless is simply the term “boundless,” which means that it is an unfathomable depth. We run into this concept in the Book of Luke, the 8th chapter, verse 31, in which the demoniac from the country of Gadara, who was a man, of course, possessed of demons who said (the demons said, that is) to Jesus, “Have You come here to torment us before the time?” And they begged Jesus not to send them to the abyss, the bottomless pit. In 2 Peter 2:4, the Scriptures say, “For if God spared not the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment.” The word used there for “hell” is the word “Tartarus,” from the verb *tartaróo*,¹² which is to cast down to hell. It signifies being consigned to Tartarus, which, by the way, is neither Sheol¹³ (a common translation for the term “grave”), or Hades,¹⁴ or the word Gehenna,¹⁵ which are common references to hell that contains humans. But it is a special place, it would seem; one where the spirits are reserved unto judgment. This region is similarly described as pits of darkness. So, you have got another place. It is actually called the lowest region or the

¹² See *tartaróo*, Strong’s Greek 5020 - <https://biblehub.com/greek/5020.htm>

¹³ See *sheol*, Strong’s Hebrew 7585, <https://biblehub.com/hebrew/7585.htm>

¹⁴ See *hadés*, Strong’s Greek 86 - <https://biblehub.com/greek/86.htm>

¹⁵ See *geena*, Strong’s Greek 1067 - <https://biblehub.com/greek/1067.htm>

nether region, and it distinguishes the place of the containment of human souls after their deaths from the entrapment of demonic spirits who are in Tartarus, or the abyss, or the bottomless pit.

What we have in these few verses, when the fifth angel sounded, a demonic spirit who had already fallen out of the second heaven was given a key to Tartarus, which is the place of the entrapment and containment of demonic spirits. And he opened the bottomless pit. That is where we will continue when we come back.

I hope you will continue to join me. You see, the Bible actually can and does interpret itself.