

Current Affairs #97 – Preparing for Battle

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December 4, 2020

To continue right where we left off in the last broadcast,

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 (Revelation 9:7-8 NKJV).

We were talking about the locusts. We do not have the indication as to the size of these locusts, only that they are like locusts. Again, they are not locusts in the strict sense of the term; they are more devourers, like locusts are devourers. But here, the descriptions of them would indicate that they are much more than these small, six inches at the most, insects. For example, they have faces like the face of a man, hair like the hair of women, crowns on their heads, teeth like the teeth of lions. It is more how they are described that is significant. Again, the face of a man, so they do not appear so ghastly, and they have the appearance that connects them somehow to things that humans would recognize: men, women. They have what looks like orders of rank: crowns of gold. It looks like—it is not, but it looks like—crowns of gold on their heads, “something like gold.” They had crowns on their heads made of something that looked like gold, and so on.

Now their teeth were like lions' teeth. In the great vision of Daniel, in Daniel 7, and again what we will see in the Book of Revelation, the 13th chapter, the feature of the lion is that of a predatory beast, which also represents a kingdom. The lion, the bear, the leopard, and this creature with seven heads and ten horns, all of them representing kingdoms,¹ all of them representing predatory kingdoms: kingdoms such as the Babylonian Empire that existed upon the earth; kingdoms such as the Greek Empire, the Persian Empire.

Do you know how we get empires? We get empires because someone, some king, some ruler has the vision of extending his domain. Now in history that all sounds quite benign, and we actually refer to it as civilization. But do you know what it means when it actually takes form? It means you go out and you conquer other people. Do you know how you conquer people? You bring them

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

¹ See Daniel 7:17: “Those great beasts, which are four, *are* four kings *which* arise out of the earth.”

into subjection to your rule, which means you have to kill everybody who resists you in order to subjugate the rest.

That is exactly how this beast was described in Daniel 7. “It crushed and devoured its victims,” is the language, “and it trampled down that which was left.”² All empires come to prominence by crushing and devouring, and trampling down what is left of the humanity over whom they advance, with the specific intent of bringing them into their domain and under their dominion. That is how kingdoms are formed.

Why are these locusts described as having teeth like lions’ teeth? What are lions’ teeth? Well, first it references a prior kingdom to the one with seven heads and ten horns that will be introduced in Revelation 13 momentarily, in terms of reading in this Book.³ It tells us of the three kingdoms defined previously in Daniel 7 as the lion, the bear, and the leopard, and defined again in Revelation 13 as the leopard, the bear, and the lion. One is looking forward into history, the nearest one of these predatory kingdoms to Daniel was the lion, then the bear was further in time, the leopard more distant.⁴ But from John’s time, in Revelation 13, the leopard was the closest (being the furthest from Daniel), the bear being further back toward Daniel, and the lion being the most distant (and the closest to Daniel). What does this tell us? It tells us that the predatory nature of these kingdoms has been central to, and intimately and integrally interwoven into, the activities on the earth of the demonic funneled through kingdoms. But now that they are here, and they are not having to move through kingdoms, they are described as they actually are: teeth of the devourers.

It is interesting that in both Daniel 7 and Revelation 13, much attention is given to the teeth and the claws of that global kingdom with seven heads and ten horns—its teeth and its claws. It has

² See Daniel 7:7: “After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It *was* different from all the beasts that *were* before it, and it had ten horns.”

³ See Revelation 13:1-2: “Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”

⁴ See Daniel 7:2-6

iron teeth and bronze claws with which it devours.⁵ Again, the principle being that these are not beings who represent kingdoms that exist for the good of humanity. They exist to dominate humans and to herd them into one central, global idea, which is in turn dominated by that ancient serpent, the devil and Satan, as the Scriptures say here in the Book of Revelation, chapter 12—the chapter that comes before chapter 13. So we can see the progression of these predatory beasts.

And they had breastplates like breastplates of iron, ... (Revelation 9:9a)

Breastplates were typically armor for war. The Roman army had standard breastplates; they were front and back. All breastplates are a two-piece portion of the armor that protect the heart. So these demonic creatures that look like horses, with faces like men, with hair like women, with teeth like the teeth of lions, are clad in breastplates that look like iron.

...and the sound of their wings was like the sound of chariots with many horses running into battle (Revelation 9:9b).

With a chariot that is drawn by many horses, you have the thundering of the hooves of the many horses running into battle. It is amazing to me how silly notions catch on when people have no soundness in their understanding of Scripture. I am sure many of you have read or even heard preachers in the pulpit commenting on this passage of the Book of Revelation, talking about how John could not understand the swishing sound of the rotor blades of a helicopter in his day, so he analogized that sound to horses running into battle. But really, they would say, he was trying to describe helicopters. Such bogus nonsense. Silly, pitiful actually.

Here, he is talking about an environment of war, where there are these demonic spirits. These are demonic spirits. They are not helicopters. These are demonic spirits that do not look like anything you have ever seen before, although they represent kind of a cobbled together set of images: faces like men, but those faces containing teeth like the teeth of lions; the faces being draped by hair that looks like women's hair, but then the creatures themselves look like horses clad in armor for battle. They are running into battle, and their activities sound like, perhaps, a chariot with six horses or

⁵ See 7:19 NIV: “Then I wanted to know the meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws--the beast that crushed and devoured its victims and trampled underfoot whatever was left.”

four horses going into battle—more or less the *Ben-Hur* style of horses—making more than the usual amount of noise. Typically, you had one horse pulling one chariot, and that sound was understandable, recognizable to those who lived in that time. But chariots with many horses running into battle, that is a different thing. It may well also mean the sound of horses and chariots running into battle. The point is that these are not horses, and they are not pulling chariots. He is just analogizing to the sound that would be made, with which the ancient world would have been familiar to this kind of military activity.

They had tails like scorpions [these horse-like looking things with human faces and hair, and teeth like lions, with crowns of something like gold on their heads], and there were stings in their tails [completing the analogy to serpents]. Their power was to hurt men five months (Revelation 9:10, comments added in brackets).

We have already touched that: five being the number of grace, representing the withdrawing of grace. And power being given—they do not inherently possess power. They are the *exousia*⁶ of God's judgments; they are the executives carrying out God's judgments for this period of time—the antithesis of grace. Because this is judgment, not grace.

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 (Revelation 9:11).

Here again, this is not the same angel that had the key to the bottomless pit. This one came up out of the pit. I find it interesting that it would say that “they had as king over them the angel of the bottomless pit,” whose name, by the way, in Hebrew is Destroyer, and in Greek the same thing, Destroyer. I have already offered the view that the real danger of this group coming out of the abyss is that they were part of the command structure of the angels as they rebelled against God, because they even have a king over them. This is not a synonym for Satan. This king would be under Satan in rank.

Let's understand, God does not allow the enemy to simply do what the enemy would have done. He sets the metes and bounds as to what the enemy could do, in the same way He sets the metes

⁶ See *exousia*, Strong's Greek 1849 - <https://www.biblehub.com/greek/1849.htm>

and bounds of what humans can do. We have this idea that angels and humans are just “free moral agents,” and they get to do whatever they want to, whenever they want to. That is far from what is true. This freedom to choose is limited by the scope of choice that God gives. You can choose between the things God gives you; you cannot choose just whatever you are going to do. Whether you are a demon (a fallen angel), an angel that has not sinned, or a human, you cannot simply do in creation whatever you want to do, whenever you want to. Freedom of choice does not mean that. It never has. That is an illusion. God sets the boundaries of the existences of men. He tells them what boundaries they may move around within. He appoints the lands wherein they are to dwell, and He sets the times in which they are to be born.⁷ The same thing is true of angels. In a moment, we will see four great angels who are by the great river Euphrates, and they were bound.

What I am putting forth is this thought: that there is an orderliness to the operation of the demonic when it comes out of the abyss that is not the typical character of what we see in the activities of the fallen angels, of the demonic. Even right now on the earth, they fight with each other, they contend with each other, they attempt to gain positions of power, and the like. But it would appear to me that what God did when He cast these angels out of heaven, some of them He bound in the abyss. And I am saying that it is my conviction that those who were bound in the abyss were key to the arrangement and the enforcement of demonic imperatives upon the earth, and had they not been bound for a certain time, and bound in the abyss, they would have organized in a much more formidable way in taking over human beings and the societies of human beings. That is what I am saying.

The reason the demonic that were in the man in the country of Gadara (referenced in Luke 8), the reason they did not want to go to the abyss is they did not want to be under the harsh stricture of these controlling spirits, because they would lose whatever freedom or independence they had to function in the way they had been functioning. Because what we see of them is that this is a category of warring angels. This is, perhaps, that group known as the *seraphs*,⁸ perhaps part of the company that was originally assigned to Michael, that great angel who knows how to do war.

⁷ See Acts 17:26: “And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,”

⁸ See *saraph*, Strong’s Hebrew 8314 - <https://biblehub.com/hebrew/8314.htm>

“The sound of their wings was like the sound of chariots with many horses running into battle” (cf. Revelation 9:9). Before that, they are armored. “The shape of the locusts was like horses prepared for battle” (cf. Revelation 9:7). Now if you are looking at just one horse, you cannot tell that it looks like it is preparing for battle. When can you tell that horses are prepared for battle? Simple. It is when they are formed up in battle formations. These demons are considered to be like horses prepared for battle. It is not the swarming of locusts that we typically think of, but they are formed up in battle array and fierce, by rank. “The sound of their wings was like chariots with many horses running into battle.” I am suggesting that the abundance of references to battle formations, battle attitudes, battle metaphors are telling us something about why these creatures were held in the abyss. And they were held in chains, by the way, in the abyss.

Now that they are up out of the abyss, and they are moving to torment human beings, they are doing so in more or less the systematic way that locusts would strip a field. They are proceeding in a military style formation, and they have a king over them. This does not appear at all to be a rabble, to be like all of these creatures doing what is right in their own estimation. The reference to the king would suggest order: order of rank, order of formation, order of proceeding. They mean business. They will get done what they were let out to do. But they do not stop there. They remain on the earth, and the king over them is Destroyer. So, guess what this company really wants to do? It wants to destroy. Destroy whom? Destroy mankind. They will lead an army that will destroy a third of mankind when they are done tormenting men with the stings that are in their tails.

Again, it is metaphorical in the sense that they do not actually have horses’ tails that are like scorpions that sting, and it is not that they are stinging men with the sting of scorpions. It is that they are denying men the understanding, the wisdom, the light, and they are controlling the options that men have with which to formulate opinions and views, and they are doing that primarily from a position of being invisible. These are terrifying things.

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

Remember now, this judgment under the seventh bowl was seven trumpets. The bowls were given by one of the four living creatures, and the trumpeters were told when to blow their trumpets. Which tell us what? That the saints in heaven control the game. They control exactly what is coming forth, when it is coming forth, and what it will do. Judgment, you see, has been handed to the saints. We know that this is true on the basis of the plain meaning of Scripture. “God, who at sundry times and in different ways spoke in the past to the fathers by the prophets, has in these last days spoken to us (and quite literally it means) in Son.”⁹

So all judgment was committed into the hands of Christ, the pattern Son,¹⁰ who in turn commits the judgments to the saints when they cry out and say to Him, “How long, O Lord, will You permit these things to be so?”¹¹ He then seals their number, in heaven and on earth He seals their number, so that they are exempt from the woes that He is about to bring on the earth.¹² In the way that Israel was behind doors with the blood on it in Goshen, the region set apart for them, so we inhabit the Kingdom of God in the earth under the rule of fathers. There is orderliness, and the righteousness of God prevails in His House while the rest of the earth experiences first, four trumpets, and then subsequently, three trumpets of woe. We have talked about the first of these trumpets of woe. Two more remain. That is what we will continue to study. Join me then.

I am Sam Soleyn. Bye-bye.

⁹ See Hebrews 1:1-2 BLB: “God, having spoken long ago to *our* fathers in the prophets in many portions and in many ways, in these last days has spoken to us in *His* Son, whom He appointed heir of all things, and through whom He made the ages,”

¹⁰ See John 5:22: “For the Father judges no one, but has committed all judgment to the Son,”

¹¹ See Revelation 6:10: “And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?’ ”

¹² See Revelation 7:2-3: “Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, ‘Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.’ ”