

THE SEVEN-FOLD VISIONS

(6:1 – 16:21)

FIRST VISION

SCENE 1-5 – Seals 1-5 (6:1-11)

SCENE 6 – Sixth Seal (6:12-17)
(End of this World) (NO Battle Scene)

The Interlude: Comfort and
and Protection of the Church (7:1-17)

SCENE 7 – Seventh Seal (8:1-5)
(Introduces the Second Vision)

SECOND VISION

SCENE 1-5 – Trumpets 1-5 (8:6 – 9:12)
Scene 5 (Fifth Trumpet-Angel)

SCENE 6 – Sixth Trumpet (9:13-21)
(The Great Battle)

The Interlude: The Church in Mission and
God's Protection (10:1-11:14)

SCENE 7 – Seventh Trumpet (11:15-19)
(End of this World)

The Interregnum
(Chapters 12-14)

THIRD VISION

SCENE 1-5 – Bowls 1-5 (15:1 – 16:11)

SCENE 6 – Sixth Bowl (16:12-16)
(The Battle of Armageddon)

SCENE 7 – Seventh Bowl (16:17-21)
(End of this World)

TODAY 

REVELATION 9:13-21 (OUTLINE)

II. The Sixth Trumpet-Angel

A. The Great Battle

1. Four Angels from the River Euphrates

B. The Unrepentant

REVELATION 9

(CONSIDERATIONS)

- I. The judgments of the fifth and sixth trumpet-angels are called woes;
- II. The third woe applies to the seventh trumpet-angel's blast, which will be discussed in Ch. 11;
- III. The images and symbols that confront John in the scenes of the fifth and sixth trumpet-angels are supernatural. This means that whatever the fifth and sixth scenes involve, what they portray and symbolize is not within normal human understanding and experience.

THE GREAT BATTLE

9:13 – At the sound of the Sixth angel John hears a voice coming from the horns of the golden altar that is before God.

“*A voice*” is literally “*one voice*” and is understood as the voice of God. Yet, this one voice is many voices, under the authority of God. The one voice is the voices of the angel of the altar (8:3-5) and the prayer of the saints rising up to God from the altar (6:9-11). These voices are in harmony, they are one voice asking God to judge (6:10).



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THE GREAT BATTLE

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The *“horns of the altar”* were projections on each corner of the altar in the Tabernacle (Ex. 27:2).

Remember, that the things associated with worship, especially in Israel, were modeled after the items found in the heavenly Temple.



THE GREAT BATTLE

9:13 – At the sound of the Sixth angel John hears a voice coming from the horns of the golden altar that is before God.

The horns of the altar were also used for those seeking asylum from judgment. By taking hold of the horns of the altar, there they would receive mercy (cf. Exodus 29:12; 1 Kings 1:50-51).



THE GREAT BATTLE

9:14 – The one voice instructs the sixth angel to, *“Release the four angels who have been bound at the great River Euphrates.”* Notice that this angel has a part in the coming judgment. The first five angels only sounded their trumpets, but had no part in the unfolding judgment. Is this sixth angel also the angel of the Church at Philadelphia?

Let’s review 3:7-10.

THE GREAT BATTLE

9:14 – “Release the four angels who have been bound at the great River Euphrates.”

First, the Euphrates was the traditional boundary between Israel and her enemies, the Assyrians and the Babylonians. The river was Northeast of Israel and many times God tells Israel that his judgments will come from the North – Assyria and Babylon. So in v.14, the River Euphrates is used as a symbol of the place from which come the end-time hordes of evil that will be unleashed upon the human race.

THE GREAT BATTLE

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THE GREAT BATTLE

9:15 – “*The Four Angels*” – These four angels are, first of all, under the divine direction of God’s holy will. And secondly, there is a great deal of speculation as to who they are, which isn’t really that important; what is important is that they receive instructions from the sixth angel as the mediator of God Almighty. So these four angels are under the authority of God and are used only for this specific task. They also act during a set time period – not the whole period of time within Revelation (Christ’s Ascension to His return).

THE GREAT BATTLE

9:15 – “*An hour and day and month and year*” –
This phrase is only found here in all of Scripture.
There are many fanciful ideas and speculations about this.

What we are to know is this: the release is according to God’s specific time plan and it will occur in accord with His will. The use of the preposition (εἰς) in the Greek tells us that it’s a specific time.

THE GREAT BATTLE

9:15 – “*Kill a third of mankind*” – The evil forces let loose under the angels’ control, by permission of the will of God, will destroy a third of the human race. All the other judgments up to now have only causes suffering and torment, but now, death will seek out a third of mankind and death will grasp them.

THE GREAT BATTLE



THE GREAT BATTLE

9:16 – “*Twenty thousands times ten thousands*” --

John notes that he heard the number which indicates that this is an important clue to identifying these forces.

The term used by John, in the Greek, means that they are of an indefinite number of incalculable immensity. To the ancient world, this number is staggering. We must remember that when Satan was cast from heaven, a third of the angels fell with him.

THE GREAT BATTLE

9:17-19 – “Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horse’s resembled heads of lions, and out of their mouth came fire, smoke and sulfur.” -- It has been suggested that St. John is seeing and describing something totally beyond his or any human experience. Remember that heads (teeth) like lions means that they would terrorize and kill.

THE GREAT BATTLE

9:17-19 – “Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horse’s resembled heads of lions, and out of their mouth came fire, smoke and sulfur.” -- From their mouths they breathe out fire and smoke and brimstone, by which they plague and kill a third of the Earth’s population. Those who sat on these fire breathing monsters had breastplates which matched the fiery smoke and brimstone. Their attack is swift and invincible as it invades and destroys.

THE GREAT BATTLE

9:19 – *“Power of the horses is in their mouths”* – The authority and power of these cavalry-like demons to attack the unbelieving world is in their mouths, which spews fire and smoke and brimstone. This power is the false doctrine of Satan, which will destroy the unbelieving world.

***“Their tails were like snakes having heads do harm.”* -**
- If you are in front of them or behind them, you were not safe. The devil is dangerous to you even when he appears to be in retreat. The tail also seems to refer in Scripture to the baser passions, hate, self-righteousness, and revenge.

THE GREAT BATTLE

9:20 – *“Rest of mankind still did not repent”* –

Tragically, those who survive the onslaught do not repent of their evil works. Even though they see the world dying and the suffering of those left, they still refuse to heed God’s call to repentance!

***“they did not stop worshiping demons”* – Scripture points out that any worship of any false concept of God (idolatry) is not worship of God, but of demons. The only true God is the Triune God, Father, Son, and Holy Spirit. Thus, the worship of demons may appear very civilized and acceptable to polite society. This shows us the great danger of a *“God by any other name is still God”* philosophy.**

THE GREAT BATTLE

9:21 -- “*not repent of murders...magic arts...sexual immorality or their thefts*” – Under the influence of the demons they worship, and hardened because of their lack of repentance; they commit murder and robbery of all kinds and indulge in witchcraft and all manner of sexual immorality. Idolatry leads to increasingly shameful acts, escalating guilt, and encouragement to sin all the more as they applaud each other in their degeneracy (Rom 1:24-32). The word that John uses for witchcraft at the time included any form of witchcraft, spiritualism, occult or magical arts which included drugs, spells, rituals, and discernment of the future (horoscopes, etc.). In the OT and NT, such vices are produced by idolatry.

THE GREAT BATTLE

Summary: In vv.13-21, John receives the first glimpse of the great last battle, the last great affliction (known as Armageddon). In it he sees the forces of evil poised and ready to be unleashed. As they are released they afflict the human race with death and suffering. John will also see the same in 16:12-16, yet not just a duplication of what he has seen in these verses, but of Armageddon.