



A BIBLICAL VIEW OF THE END TIMES

Week 52: The Trumpet Judgements, Part 4

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Review:

- A. Last week, we concluded our study of Trumpet Judgment #4, which also wraps up **Revelation Ch. 8**.
- B. As we have learned, Trumpet Judgments #1-#4 conform very well to the events which would surround a major asteroid impact on earth.
- C. While it is my personal belief that this is precisely what these four Trumpet Judgments are describing, I stop shy of being dogmatic about that.
- D. I DO believe the weight of the Biblical evidence leans in the direction of an asteroid event, and as we have seen, there are other Biblical texts besides **Revelation** which appear to support the same conclusion.
- E. It was interesting for me to listen to an hour and a half discussion this past week between two prophecy scholars I respect, Pete Garcia and Lee Brainard.
- F. They were discussing The Rapture timing, the seasons we are called to be watching, and all the evidence surrounding the narrowing of this window of time.
- G. The matter of these first four Trumpet Judgments came up, and they both agreed the Bible was probably describing a major asteroid impact on earth.
- H. They also concurred that Dr. Thomas Horn's theory that this will be Apophis on Friday, April 13, 2029, is more credible than not.
- I. Like me, they are not absolute on this last point, but they find no good arguments against it either.

NOTE: But now we leave the first four Trumpet Judgments behind, us and we will proceed into the 5th Trumpet Judgement.

- A. As we learned last week, it is these last three Trumpet Judgments which are preceded by an angelic announcement of three "Woes."
- B. We noted in the last lesson that these next three judgments are going to be particularly fierce upon mankind.
- C. Unlike the first four Trumpet Judgments which impacted natural systems like the sea, or vegetation, and so on (and thereby indirectly affecting mankind), these next three are directly aimed against humanity in some fashion.
- D. Specifically, the Fifth Trumpet Judgment introduces a clear supernatural element which has not been as central with the prior judgments.
- E. Yes, God is behind all the prior judgments, so in that sense, there is a supernatural component. However, this fifth Trumpet Judgment steps completely out of all natural and earthly processes and is STRICTLY one of supernatural definitions.

- I. The events of the Fifth Trumpet Judgment are described in Revelation. 9:1-12, and I would ask you to turn there now. (We won't read it all at once, but we'll march systematically through it verse by verse).

NOTE: Much of the lesson today will be spent on laying the correct foundation. We need to properly understand words, terms, phrases, that sort of thing. There is far too much mishandling of this text, and we want to avoid making that mistake.

A. **"Star" (Again, John describes a "star" here).**

1. It's the same word in our ENGLISH translations as "star" in the prior Trumpet Judgments, however, we need to be sensible here to understand there is a difference between THIS star and where the same term that was used before.
2. Here the Greek term is similar to the term used before, but it's not describing a meteor or an asteroid or any sort of celestial body this time.
3. Instead, it's describing an individual or an entity of some sort. The context makes this clear, and we need to acknowledge the difference.
4. That this star is a person or some entity, can be seen by the reference to *him*, *he* and by his personal action of opening the bottomless pit.
5. This is an angel – most likely a powerful FALLEN angel.
6. Unlike the 'stars' of **Revelation 6:13, 8:10**, you cannot 'give a key' to a thing or to an object. IMPORTANT: The term 'star' here suggests brilliance and prominence.
7. This term "star" has been used before to describe angelic beings. Examples:
 - a. **(Cf. Isaiah 14:12)** – *"How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!"*
 - b. NOTE: This is describing Satan (Lucifer, "Star of the Morning") at his original fall.
 - c. In **Luke 10:18**, Jesus said, *"I saw Satan fall like lightning from heaven."* In this verse, Jesus associates Satan's original fall after his sin of pride with a flashing event, like lightning.
 - d. There are some similarities here to consider with an object like an asteroid or comet falling from the sky, blazing in the process.
 - e. In any case, this may be part of the reason John uses a similar term to describe this angelic being.
8. Here is another example of "stars" being used to describe angels. **(Cf. Revelation 12:3-4)** – *"And another sign appeared in heaven, and behold a great, red dragon, having seven heads and ten horns and upon his heads were*

seven crowns, and his tail swept away a third of the stars of heaven and cast them down to the earth.”

- NOTE: A reference to the fact that Satan persuaded 1/3 of the angels into corruption; these became fallen angels. We will be studying this passage in lessons ahead, but for now, I just want you to recognize the term ‘star’ or ‘stars’ being used to describe angels, and in this case FALLEN angels.
 9. Here is my last example: (***Cf. Job 38:7***) – God asks Job if the latter was present when “...*the morning stars sang together, and all the angels shouted for joy.*”
- NOTE: This verse is describing the praise response of all the heavenly angels at the creation of the earth
 10. Presumably, this was at a point before any of them, Satan included, had become fallen. So, the term ‘star’ is used in the Scripture to describe BOTH fallen and unfallen angels.
 - a. It’s important to note the fact that this was a star that “had fallen.” The word “fallen” that is used here is a perfect tense participle, meaning “having previously fallen,” and it is now existing in a fallen state.
 11. In other words, John did not see the event of the actual fall. At the time John saw the star (or angel), it had already fallen. It was already in a depraved or sinful state.
 12. Here is where the possibility exists that this ‘star’ could be Satan who was once an angel of the highest created order.
 13. Some commentators suggest that the supernatural creatures which are unleashed from the pit here may be what is referred to, in part, when John later records in ***Revelation 12:12***, “*Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.*”
 14. I admit, it is interesting that John uses the term *woe* to describe the results of Satan’s fall and the star which has fallen here releases the first of three *woes*.
 15. However, the timing of this suggestion is off. I think ***Revelation 12:12***, as we will soon study, is about a subsequent time and event to this 5th Trumpet Judgment.
 16. Trying to superimpose that event on this earlier timeframe is a bit problematic.
- The fact that the key to the abyss is given to this angel is consistent with the fact that during the tribulation God allows Satan free rein and lets him do his worst.

17. We need to keep in mind that Satan's expulsion from Heaven and his subsequent confinement to earth will happen at the halfway point of the tribulation (Cf. **Revelation 12:7&8**).
18. Up until that future point, Satan has had full access to heaven on a regular basis in order to report to God, accuse the saints, etc. (Cf. **Job 1:6**).
19. I think there is a good possibility that the angel which is given the key to open this bottomless pit is Satan, but I won't be dogmatic on this one.
20. It is also possible that the star which opens the pit is some lesser principality than Satan himself and the reigning "angel of the bottomless pit."
21. We will learn more of this soon. There is a highest ranking angel among those fallen angels *in the abyss* prior to all of them being loosed.
22. Clearly, again, this star is an entity of intelligence, personality, and authority (again, note the "he" used in vs. 2a)
 - a. Briefly, note the implication that he has authority "*...he was given the key...*"
 - b. This is a position of great responsibility that God entrusts to this angel a key function.
 - c. IMPORTANT: He did not have the authority to open the pit himself, it was *given to him by God*.
 - d. The horror which this fallen star is about to unleash is entirely subject to the sovereign permission of God.
 - e. He not only has authority, but he has action "*...he opened the Abyss...*" This is a conscious, voluntary deed.

B. Now, let's look at the term "the abyss" (means 'bottomless').

NOTE: Not hell or hades but a different place that is mentioned 9X in NT (7 in Revelation). A few comments about this place:

1. Demons do not want to go there .
2. The first occurrence of 'abyss' in NT is Jesus' miraculous deliverance of the demon-possessed Gerasene man.
3. **NOTE (Cf. Luke 8:30): they did not want Jesus to send them into the Abyss ('fear!')**.
4. Probably a 'final' place except for this one-time release.
5. Matthew's account of this same incident adds more detail (Cf. *Matthew 8:29*): "*...Have You come here to torment us before the time?*"
6. Clearly the abyss and the time of torment are connected. The demons are aware of a future time when they will be assigned to the abyss.
7. **Revelation 20:3** locates the time of confinement of demons and fallen angels to coincide with the millennial reign of Christ.

8. This is implied because this text says Satan will occupy this place for 1000 years. Presumably, if he is imprisoned, so are his underlings. It is a place of torment as well as imprisonment.
 9. Note the issuance of smoke which suggests heat, fire, an oppressive environment.
 10. Equally, the abyss will be a place of torment for demons (again, note fear in the Gerasene account)
 11. The sun and air are darkened (large volume of smoke); Note: This is a visible sign to mankind.
- C. We can see here that the shaft of the abyss had been locked so that whatever or whoever was in there could not escape.
1. Now the star (angel) which had previously fallen is given the key to unlock whomever or whatever is held there.
 2. Later, another angel will be given the same key with which to lock Satan in the same place for the duration of the Millennial Kingdom (**Cf. Revelation 20:1-2**).
 3. It is said elsewhere in Scripture that Jesus has "*the keys [plural] of Death and Hades*" (**Cf. Revelation 1:18**)
 4. Since **Luke 16:26** tells us that different regions of Hades are separated by a "*great gulf*," it is possible the abyss or the bottomless pit is also somewhere within Hades.
 5. But this passage in **Revelation 9:1** also mentions specifically "*the shaft of the abyss*."
 6. Typically, the word "*shaft*" describes a deep opening in the ground to a sealed-in well or cistern.
 7. Traditionally, "the pit of the abyss" is thought to increase in size the further it extends from the surface of the earth, and this is why it resembles a cistern, the opening of which is narrow.
 8. Regardless, it is a sealed compartment or storage facility, and here it stores a reserve, not of water, but of malevolent fallen beings.
 9. So, the idea here is the shaft is that part that leads down to the *abyss*, that part which is without depth, and therefore "bottomless."
 10. Collectively, these terms are used to describe the invisible underworld which is contrasted with the sky and earth above that are visible to the human eye.
 11. The abyss is discernible only by God. It is said to describe "a very deep gulf or chasm" in the lowest parts of the earth used the abode of demons and fallen spirits.
- D. **This raises a question: "If the shaft to the abyss was previously locked, then how did this compartment come to have the occupants is does?"**
1. How did they get in? We know the abyss appears to be a prison of sorts for demons, as evidenced by the request of the demons in **Luke 8:30-31**.

2. Those demons *“begged Him that He would not command them to go out into the abyss.”*
3. These demons had a deep horror and dread of the abyss, and they were aware that some of their fellow dark entities were already confined there.
4. The only logical answer is it seems that the dark forces which are about to be released from the abyss were previously supernaturally transported there and imprisoned by God.
5. In fact, **Jude 1:6** states this very clearly. It reads as follows:

“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

NOTE: Several key pieces of information emerge for our consideration when we evaluate these two texts in **Revelation 9:2 and Jude 1:6**.

6. First, these are fallen angels that are imprisoned there. They are not demons as some commentators suggest. Jude is quite clear about the fact they are “angels.”
7. Second, these fallen angels have been reserved **for the day of judgment** when they will *serve God’s purposes*.
8. That means, not only that they will be eventually judged, but they are also the executors of God’s judgments in that great day.
9. This latter point is exactly what we are now studying and learning about. They are being released FOR judgment - - to torment the earth dwellers (as we will soon see)
10. Third, the imprisoned angels there were imprisoned for an especially wicked act, and **Jude 1:7** says that act was similar to the inhabitants of Sodom and Gomorrah who had given themselves over to sexual immorality, specifically *“going after strange flesh”* which means in the Greek “a different KIND of flesh.”
11. As we’ve previously studied in this class, this all points to a time prior to the Great Flood when certain fallen angels went after flesh of a different kind.
12. **Genesis 6:4** says, *“There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown”*
13. Jude tells us that these fallen angels did not keep their *“proper domain,”* meaning: “rule, office, estate, or sphere of influence.”
14. The whole idea is certain fallen angels acted improperly, going outside the bounds prescribed for them by God.
15. By mingling themselves sexually with “the daughters of men” or mankind, they went after strange flesh, and because of this grievous sin, they are reserved in everlasting chains under darkness *“for the judgment of the great day.”*

16. Elsewhere, Peter uses a similar phrase to describe the situation of these same fallen angels, and Peter links their imprisonment to the time of the Great Flood (**Cf. 2 Peter 2:4-6**).
17. The third piece of information we need to pick up on is this is a specific subset of sinning angels, and that is evident from the fact that many fallen angels remain free to roam the earth today. They are not ALL imprisoned in this manner.
18. These imprisoned angels are guilty of the specific sin involving flesh of a different kind as we've noted in **Gen. 6:4**.