



Revelation With Daniel

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Trumpet 5 - (9:1-12) False religious movements, ~1500 AD ("The Great Controversy" chapters 7-14? (Links to [PDF](#) or [Audio](#)))

With **Revelation 8:13** sounding very similar to the three angels mentioned in **14:6-12**, we may find some parallels or connections between the false and true in these next three trumpets.

These next three trumpets in Revelation **9-11** include much more information than the previous four trumpets. This may represent importance or an intended focus, comparatively.

Just as mentioned in **8:10**, a star can represent many things, but very likely a leader—just as in **1:20**. Falling stars burn for a short time and this one is noted to hit the earth. The star is then referred to as "him" who received a key.

"Key" is a word used only 6 times in the New Testament (NT), four of which are in the Revelation. **Matthew 16:19** speaks of the "keys of the Kingdom." **Luke 11:52** refer to the "key of knowledge." **Revelation 1:18** tells of the "keys of hell and of death," while **3:7** speaks of the "key of David." **9:1** and **20:1** both refer to the "key of the bottomless pit." Obviously the key is used to access, exit or unlock something.

The word "bottomless" is the Greek word for the abyss (abussos). It occurs nine times in the NT, seven of which are in the Revelation. (**Luke 8:31**, **Romans 10:7**, **Revelation 9:1, 2, 11, 11:7, 17:8, 20:1, 3**) Each of these references seemingly indicates a Godless place—where God is not ruler, welcomed, or He has chosen not to be there.

The first verse of chapter **9** could refer to a great leader (star) who was intending to represent God (from heaven) who had the ability to begin (key) a godless religion (bottomless pit).

Verse **2** shows the darkening influence of that smoke which was enough to blacken out the sun—again the dark ages. **Isaiah 65:5** shows that pride in religiosity is like a smoke in God's nose.

"Locust(s)" is translated as such 28 times in the KJV. The first seven are in **Exodus 10:1-20**, referring again to the plagues of Egypt—the eighth. Locusts are generally noticed in the Bible for their numbers and ability to destroy life or livelihood. Another interesting use of the word is found in **Proverbs 30:27** when speaking of things exceeding wise, "The locusts have no king, yet go they forth all of them by bands." (By bands could be translated "gathered together.") The word 'locusts' is used in verses **3** and **7** of chapter **9**.

With only 11 translations in the Bible, **Revelation 9:2** refers to "scorpions." Scorpions survive in a desert land according to **Deuteronomy 8:15**. **1 Kings 12:11, 14** shows them as a tool to breed fear. **Luke 10:19** refers to them as a symbol of spiritual wickedness.

Verse **4** tells of the locusts *not* hurting what they normally would—grass, green things and trees. These green items are mentioned in contrast to men which do not have the seal of God (those with the seal keep the law of God which reflects His character. See the “God is... Law is...” chart in the notes for chapter 7). In concert with verse **4**, verse **5** says they were to be tormented, not killed. There are similar ideas in **Ezekiel 9:4**, **Revelation 6:6** and **7:3**.

Verse **6** speaks of desiring death but not being able to obtain it. Job seemed to have a similar situation. Read all of **Job 3**, noticing verse **21** which speaks of those in misery “which long for death, but it cometh not.” Job was going through what God allowed, yet didn’t understand it.

Verses **7-9** mention “**gold**” “**lions**” and “**iron**.” All symbols used of Babylon. (See **Jeremiah 51:7** for the gold, **50:17** for the lions, and **28:14** for iron.) Babylon is a symbol of religious confusion in the book of Revelation (studied more later), and the book of Jeremiah was written mainly to warn against the coming of Babylon to capture and destroy God’s people Israel. These locusts are described as having what looks like golden crowns. There are only three verses in the Revelation that have the words “gold(en)” and “crown(s)” in them, **4:4**, **9:7** and **14:14**. The first are “crowns of gold,” while the second are “crowns like gold.” Big difference! The enemy has a multitudinous group that only looks like God’s priesthood! In **Psalms 57**, David describes a time when he was, as a believer, surrounded by lions on fire with teeth. He was hunted, yet focused on praise, God’s mercy and truth. A fitting section of Scripture to compare with the fifth trumpet.

The words “chariot,” “horse,” and “battle” of verse **9** are used together in two other verses in the KJV. **Deuteronomy 20:1** and **Zechariah 9:10**.

The Greek word for breastplate (thorax), is used only 5 times in the New Testament. Three times in Revelation (**9:9**, **17**) and only **Ephesians 6:14** and **1 Thessalonians 5:8**, both representing spiritual protection. There are 31 translations of “breastplate(s)” in the KJV, and every time they are referring to the dress of the priesthood or spiritual protection. The fifth trumpet is obviously referring to false systems of worship, having made the sun dark (**9:2**).

Verse **10** mentions tails while **Isaiah 9:15** interprets the tail as “the prophet that teaches lies.” They were given a period of five months, the second mention of this specific time period in the fifth trumpet. It seems the reason the time period is referred to twice is that in verses **4-6** it shows what the locusts were commanded and allowed to do, while verses **7-10** show what they looked and sounded like. Five prophetic months are equal to 150 years which will be discussed further in the next trumpet. (Each day equals a year in Bible prophecy and each year had twelve months of thirty days. See **Number 14:34** and **Ezekiel 4:1-6**.)

Verse **11** tells of a king which had a name in Hebrew and Greek—the two major languages of the New and Old Testaments. The names both mean “destroying angel” or “destroyer.” That king was a ‘messenger’ (or angel, consider **1:20**) of the bottomless pit. This enemy is none other than the dragon in a different guise, which in this same time period referred to in chapter **13:2**, gave that 1st beast “power, seat and great authority” in a similar way as he gave to the locusts of chapter **9**.

This fifth trumpet—in light of the book of Joel—must represent the false messengers of the enemy trying to counteract what God was doing through the Christian reformation. The wording of the fifth trumpet seems similar to the words of **Joel 1-2**. Please notice the next page with lines drawn to show a few similarities.

Revelation 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.

Revelation 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.

Revelation 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. (**Joel 1:4**)

Revelation 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**.

Revelation 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.

Revelation 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.

Revelation 9:7 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**.

Revelation 9:8 And they had hair as the hair of women, and their teeth were as the **teeth of lions**. (**Joel 1:6**)

Revelation 9:9 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.

Revelation 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

Revelation 9:11 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.

Revelation 9:12 **One woe** is past; and, behold, there come two woes more hereafter.

Joel 2:1 ¶ Blow ye the **trumpet** in Zion, and sound an alarm in **my holy mountain**: let all the inhabitants of the **land** tremble: for the day of the **LORD** cometh, for it is nigh at hand;

Joel 2:2 A day of **darkness** and of **gloominess**, a day of **clouds** and of **thick darkness**, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Joel 2:3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and **nothing shall escape them**.

Joel 2:4 The appearance of them is as the **appearance of horses**; and as horsemen, so shall they run.

Joel 2:5 **Like the noise of chariots** on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in **battle** array.

Joel 2:6 Before their face **the people shall be much pained**: all faces shall gather blackness.

Joel 2:7 They shall run like **mighty men**; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

Joel 2:8 Neither shall one thrust another; they shall walk every one in his path: and **when they fall upon the sword, they shall not be wounded**.

Joel 2:9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

Joel 2:10 The earth shall quake before them; the heavens shall tremble: the **sun** and the moon shall be dark, and the stars shall withdraw their shining:

Joel 2:11 And **the LORD shall utter his voice before his army**: for his camp is very great: for he is strong that executeth his word: for the day of the **LORD** is **great and very terrible; and who can abide it?**

(See **Joel 2:25**)

**Trumpet 6 - (9:13-12) Prophecies fulfilled, ~1800 AD
 ("The Great Controversy" chapters 15-34? (Links to [PDF](#) or [Audio](#)))**

The sixth trumpet brings attention to the horns of the golden altar of incense which is before God in Heaven. Though the horns of the altar were used in the daily service of the sanctuary, the timing of this scenario demands the timing of the Day of Atonement (DofA) which also included the altar of incense. See **Leviticus 16:18**. The DofA scenario in **Leviticus 16** shows the sequence of the ceremony as well as the activities contained therein. The blood being applied on the horns of the altar is one of the last steps in the completion of the DofA. This trumpet then, must take place just before Christ takes the censer to "cast it unto the earth" in **8:5**. It was at this historic time also that God's truth was made clear about the Heavenly sanctuary and all that He is doing up there.

Verse **14** shows the loosing of the four angels which are bound in the great River Euphrates. Euphrates was a river in Babylon. It must be that at this time the strength of the message (angels) of Babylon was let loose with a greater influence in the world. Spiritual Babylon had fallen and went forth with a message contrary to the truth found in the Bible at this time.

Verse **15** shows angels prepared "for" a time. The word "for" can be translated "at" a time.

The best explanation of verse 15 is found in *The Great Controversy*:

"Many who witnessed the **falling of the stars**, looked upon it as a herald of the coming judgment, "an awful type, a sure forerunner, a merciful sign, of that great and dreadful day." --"The Old Countryman," in Portland Evening Advertiser, Nov. 26, **1833**. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.

In the year **1840** another **remarkable fulfillment of prophecy** excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the **fall of the Ottoman Empire**. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that **the 391 years, fifteen days**, commenced at the close of the first period, it will end on the **11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."--Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. {GC 334-335}

Here are the appendix:

“PAGE 335. FALL OF THE OTTOMAN EMPIRE.--THE IMPACT OF MOSLEM TURKEY UPON EUROPE AFTER THE FALL OF CONSTANTINOPLE IN 1453 WAS AS SEVERE AS HAD BEEN THE CATASTROPHIC CONQUESTS OF THE MOSLEM SARACENS, DURING THE CENTURY AND A HALF AFTER THE DEATH OF MOHAMMED, UPON THE EASTERN ROMAN EMPIRE. THROUGHOUT THE REFORMATION ERA, TURKEY WAS A CONTINUAL THREAT AT THE EASTERN GATES OF EUROPEAN CHRISTENDOM; THE WRITINGS OF THE REFORMERS ARE FULL OF CONDEMNATION OF THE OTTOMAN POWER. CHRISTIAN WRITERS SINCE HAVE BEEN CONCERNED WITH THE ROLE OF TURKEY IN FUTURE WORLD EVENTS, AND COMMENTATORS ON PROPHECY HAVE SEEN TURKISH POWER AND ITS DECLINE FORECAST IN SCRIPTURE.

FOR THE LATTER CHAPTER, UNDER THE "HOUR, DAY, MONTH, YEAR" PROPHECY, AS PART OF THE SIXTH TRUMPET, JOSIAH LITCH WORKED OUT AN APPLICATION OF THE TIME PROPHECY, TERMINATING TURKISH INDEPENDENCE IN AUGUST, 1840. LITCH'S VIEW CAN BE FOUND IN FULL IN HIS THE PROBABILITY OF THE SECOND COMING OF CHRIST ABOUT A.D. 1843 (PUBLISHED IN JUNE, 1838); AN ADDRESS TO THE CLERGY (PUBLISHED IN THE SPRING OF 1840; A SECOND EDITION, WITH HISTORICAL DATA IN SUPPORT OF THE ACCURACY OF FORMER CALCULATIONS OF THE PROPHECIC PERIOD EXTENDING TO THE FALL OF THE OTTOMAN EMPIRE, WAS PUBLISHED IN 1841); AND AN ARTICLE IN SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY, AUG. 1, 1840. SEE ALSO ARTICLE IN SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY, FEB. 1, 1841; AND J. N. LOUGHBOROUGH, THE GREAT SECOND ADVENT MOVEMENT (1905 ED.), PP. 129-132. THE BOOK BY URIAH SMITH, THOUGHTS ON DANIEL AND THE REVELATION, REV. ED. OF 1944, DISCUSSES THE PROPHECIC TIMING OF THIS PROPHECY ON PAGES 506-517.

FOR THE EARLIER HISTORY OF THE OTTOMAN EMPIRE AND THE DECLINE OF THE TURKISH POWER, SEE ALSO WILLIAM MILLER, THE OTTOMAN EMPIRE AND ITS SUCCESSORS, 1801-1927 (CAMBRIDGE, ENGLAND: UNIVERSITY PRESS, 1936); GEORGE G. S. L. EVERSLEY, THE TURKISH EMPIRE FROM 1288 TO 1914 (LONDON : T. FISHER UNWIN, LTD., 2D ED., 1923); JOSEPH VON HAMMER-PURGSTALL, GESCHICHTE DES OSMANNISCHEN REICHES (PESTH: C. A. HARTLEBEN, 2D ED., 1834-36), 4 VOLS.; HERBERT A. GIBBONS, FOUNDATION OF THE OTTOMAN EMPIRE, 1300-1403 (OXFORD: UNIVERSITY PRESS, 1916); ARNOLD J. TOYNBEE AND KENNETH B. KIRKWOOD, TURKEY (LONDON, 1926). {GC 691.3}”

“I heard the number of them” is used only twice in the Revelation: **7:4** and **9:16**. Each telling of a symbolic number organized by a great leader to do marvelous works. One group true, the other group false.

The general imagery of verses **16-19** is broad yet native to the Revelation while used together. Horses, riders, breastplates, lions, brimstone, fire, smoke, powerful mouths and serpents together seem fairly harmful and destructive... Fire and brimstone are used three times in verse **17-18** while smoke is mentioned twice. (The fire is most definitely “strange fire,” as mentioned in **Leviticus 10:1-2**, while the ‘jacinth,’ which in Strong’s definition is “deep blue” must be a different type of blue compared to what was commanded in **Numbers 15:38-40**.) Notice, the power was in their mouths in verse **18**, from where words of the gospel are spoken. Verse **19** uses two terms which are normally used for deception or evil in the Bible—the tail and the serpent. As mentioned earlier, the tail can refer to a false prophet, while the deceptive enemy of souls has been coined as a serpent since the garden of Eden. Since the trumpets are generally chronological, these deceptive and devil-inspired powers should be looked for during and after the 1840s. This could very well refer to apostate protestantism having fallen just after that time. (What if the 200 thousand thousand could somehow be connected to **Song of Solomon 8:11-12**?)

Verse **20** calls the harmful and destructive devices mentioned above as plagues. Since a third part of men were killed in verse **18**, verse **20** says those still living continued with unrepentant hearts worshipping devils (the inroads of mysticism) and false gods (of various materials similar to the metals used in the prophecy of **Daniel 2**, showing the consistency of falsehood throughout the history of all the nations from Babylon till now).

Verse **21** shows God’s desire of repentance from breaking His commandments: murder, adultery, stealing. The word “sorceries” appears only three times in the Bible. We will discuss that in chapter **13**.

Galatians 5:19-25 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
 Meekness, temperance: against such there is no law.
 And they that are Christ’s have crucified the flesh with the affections and lusts.
 If we live in the Spirit, let us also walk in the Spirit.

NOTE 1:

The “third part” was mentioned 13 times in these six trumpets. The Revelation shows the 14th time in **12:4** referring to the deceptions of the enemy. The rest of the Bible gives 21 other uses of that phrase: some for sanctuary service offerings or organization, some in organizing for war or protection, some in declaring judgments, and finally one speaking of God refining a third part of His people through fiery trials. All of these applications can easily fit into the history of the trumpets.

NOTE 2:

The literary structure of the churches, seals and trumpets in the first half of the Revelation is a good reason to believe the trumpets shouldn't be taken out of their context and put into the future.

- There's a picture of Christ in chapter 1, then 7 churches in chapters 2-3
- There's a picture of Christ in chapter 5, then 7 seals in chapters 6-8 with an interlude between the 6th and 7th seal (chapter 7)
- There's a picture of Christ in chapter 8, then 7 trumpets in chapters 8-11 with an interlude between the 6th and 7th trumpet (chapters 10-11)
 - This has taken God's people to the **candlesticks** in chapter one, the **table of shewbread** in chapter five and the **altar of incense** in chapter eight (all coming before entering the **Most Holy Place** of chapter 11).

This is good evidence that they should be kept together as a description of history from three different perspectives.

- The **churches** - the messages to the churches
- The **seals** - the history of the churches which received either the blessings or the curses because of their response to the messages
- The **trumpets** - the history of the deceptive powers warring against God's church and truth

Another reason to believe the trumpets should not be placed in the future is the way the Revelation is laid out in terms of the sanctuary. Here we could look again at the chronological structure of the feasts. **Passover, Unleavened Bread, and Wave-sheaf** were all in chapter one. **Pentecost** is pictured in chapter five. The **Trumpets** are in chapter eight. The **Day of Atonement** is in chapter eleven with the final feast of **Tabernacles** pictured in chapter twenty-one. (All seven yearly festivals in chronological order.)

So, to take the trumpets and put them into the future would not only break the literary structure of the first half of the book and the purposeful walk through the Sanctuary, but would also break the chronological structure of the yearly feasts through the entire Revelation.

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