

Dramatic Announcement (v.12)

VERSE 12 The first woe is past; behold, two woes are still coming after these

things (Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα [*art.w/part ouai woe + art.w/adj.nom.f.s. mia one; “first” + aor.act.ind.3s. aperchomai go, depart; “is past” + interj idou behold + pres.dep.ind.3s. erchomai come + adv eti still + adj.nom.f.p. duo two + part ouai woe + prep meta after + pro.acc.nt.p. touto “these things”*]).

ANALYSIS: VERSE 12

1. With the description of the fifth trumpet complete, the announcement of the completion of the first woe and the anticipation of the remaining two are in order.
2. This is probably a parenthetical statement by John, rather than a continuation of the eagle’s announcement from 8:13.
3. Mankind may well welcome the passing of the first woe, but they have no space to breathe a sigh of relief.
4. Two more are yet to come.
5. When John writes “is past” (literally, “has passed”), he means, of course, in the time of prophetic fulfillment.
6. The present active indicative of “are coming” preceded by “behold” makes this announcement quite dramatic.
7. The second woe commences immediately follows the conclusion of the first woe and continues until chapter 11 verse 14, with an intervening intercalation in chapter 10:1-11:13.
8. The phrase “after these things” shows that the woes are not contemporaneous, but consecutive.

Sixth Trumpet: Demonic Army (vv. 13-19)

6th Trumpet Sounds (v.13)

VERSE 13 Then the sixth angel sounded (Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν [*conj kai “Then” + art.w/adj.nom.m.s. hektos sixth + noun nom.m.s. angelos angel + aor.act.ind.3s. salpinzo sound, blow*]), **and I heard a voice from the four horns of the golden altar which is before God** [καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ [*conj kai + aor.act.ind.1s. akouo hear + noun acc.f.s. phone voice + adj.acc.f.s. mia one; “a” + prep ek + art.w/adj.gen.nt.p. tessares four + noun abl.nt.p. keras horn + art.w/gen.nt.s. thusiasterion altar (e.g., of incense) + art.w/adj.gen.nt.s. chrusous golden + art.w/prep enopion before, in front of + art.w/noun gen.m.s. theos God*]),

ANALYSIS: VERSE 13

1. Following five months of demonic torment and terror (5th trumpet) it is time for the implementation of the 6th trumpet with its death dealing demonic horde killing one-third of mankind.
2. The angel of the 6th trumpet will wait some five months before he sounds the blast signaling the onset of this horror.

3. John saw things in a much abbreviated manner.
4. John heard and saw an event associated with God's wrath against rebellious humanity in a very short time; probably in a matter of minutes.
5. But when this prediction is fulfilled, the angel of the 6th trumpet, and all heaven, will have to wait five months between the 5th and 6th trumpet summons.
6. This event occurs sometime close to the end of the last three and one-half years.
7. Nothing in the prophecy specifies the duration of this woe or plague, only that the three components of this judgment kills one-third of mankind (cf. v.18).
8. Again, this judgment falls immediately after the cessation of the five months of the 5th woe.
9. A very brief interlude takes place between the trumpet summons and the inception of the plague on earth.
10. John heard a singular voice (cf. use of the cardinal "one" or *mia* = acc.f.s.adj.) coming from the vicinity of "the four horns of the altar) of incense which is located "before God" and His throne.
11. As in the example in chapter 6 verse 6, the identity of the voice is a puzzle.
12. The source of the voice is not the altar itself as nowhere in Revelation does inanimate objects speak.
13. The voice is not that of the tribulation multitude since the singular is used here and not the plural.
14. It is probably not the voice of the Lamb as He is the one who broke the 7th seal lending His authority to all things necessary to bring to pass the phenomena associated with the seven trumpets.
15. One possibility is that it is the voice of the angel of the altar noted in 8:3.
16. The stated connection of this particular angel with the altar and with the petitions of the saints for vindication is sufficient reason to connect him with the mystery voice of this verse.
17. This angel would then be relaying a directive to the angel of the 6th trumpet.
18. The horns of the altar are four, one on each corner.
19. The voice coming "from" (*ek*) them suggests origin.
20. The horns recall God's power in response to prayer.
21. The voice comes from the surface of the altar lying between the four corners.
22. Of course, God could direct His voice in such a fashion that the effect appeared to come from the surface of the golden altar of incense.
23. The mystery voice of chapter 6 verse 6 is the voice of God who interjects a directive relative to the 3rd seal judgment.
24. So we have a precedent for identifying this voice as the voice of God.
25. The voice of God seems to be the preferred interpretation here.
26. His voice is connected with the altar as He is the one who validates the prayers of the saints.
27. Being who He is He can project his voice from anywhere in the universe.

Divine Instructions to the 6th Angel (v.14)

VERSE 14 **one saying to the sixth angel who had the trumpet** (λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα [*pres.act.part.acc.m.s. lego say + art.w/adj.dat.m.s. hektos sixth + noun dat.m.s. angelos + art.w/pres.act.part.nom.m.s. echo have + art.w/noun acc.f.s. salpigx trumpet*]), **"Release the four angels who are bound at the great river Euphrates**

[Ἀδσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ
[aor.act.imper.2s. *luo* loose, release + art.w/adj.acc.m.p. *tessares* four + noun acc.m.p. *angelos*
+ art.w/perf.pass.part.acc.m.p. *deo* bind, tie up + prep *epi* + art.w/noun dat.m.s. *potamos* river
+ art.w/adj.dat.m.s. *meGas* great + noun dat.m.s. *Euphrates*]."

ANALYSIS: VERSE 14

1. The instructions to the 6th angel are explicit.
2. To avoid all misunderstanding as to which 6th angel, the parenthetical words “who had the trumpet,” are added.
3. His directive is to “Release the four angels who are bound at the great river Euphrates.”
4. The definite article indicates that these four angels are familiar figures, but the reason for their familiarity is unknown.
5. They appear nowhere else in the biblical record until this point where they direct the rampaging horde/army.
6. Since elect angels are never bound these four angels are a part of the hierarchy of evil spirits.
7. These are fallen angels who are kept bound until such time as they are to perform as agents of God’s wrath (e.g., execution of the 6th trumpet judgment).
8. “The great river” is a standing epithet for the Euphrates in the OT (cf. Gen. 15:18; Deut. 1:7; Josh. 1:4) as it is at Rev. 16:12.
9. It constitutes one of the borders of greater *eretz* Israel promised to Abraham and his descendents in perpetuity (Gen. 15:18).
10. It is the river that the kings of the east will cross in order to arrive on time at the great day and battle of God’s wrath (Rev. 16:12).
11. Its headwaters are in the mountains of Armenia, and it joins the Tigris in lower Babylon (Iraq), the two rivers combining for a distance of 1800 miles before emptying into the Persian Gulf (Indian Sea).
12. At the time of John this river formed the frontier between the Roman Empire in the east and her enemy the Parthian Empire.
13. The area beyond the Euphrates is the direction from which ancient Israel came under attack (e.g. Assyria and Babylonia).
14. So it will be, one last time, when “the kings from the east,” as they are called in Rev. 16:12, will march across a dried up Euphrates river bed, to be on time for “the war of the great day of God, the Almighty” (Rev. 16:14).
15. That spirit beings can be shackled like human prisoners see Jude 1:6 “And the angels who did not keep their proper domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,” (cf. 2Pet. 2:4) as well as Rev. 20:1-3 “Then I saw an angel coming down from heaven, holding the key to the bottomless pit and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.”
16. The verb “bound” in this verse (*deo*) is also found in Rev. 20:2 in connection with Satan’s future binding as noted in the phrase “and bound him for a thousand years.”
17. The corresponding noun “bonds” (*desmois*) is seen in Jude 1:6.

18. In contrast to the binding of the antediluvian spirits, we have no information as to the circumstances for the detainment of these four angels somewhere along the Euphrates River.

Reason for their Release (v.15)

VERSE 15 And the four angels, who had been prepared for the hour and day and month and year were released, (καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν [*conj kai + aor.pass.ind.3p. luo free, release + art.w/adj.nom.m.p. tessares four + noun nom.m.p. angelos angel + art.w/perf.pass.part.nom.m.p. hetoimazo prepare, make ready + prep eis for (to indicate purpose) + art.w/noun acc.f.s. hora hour + conj kai + noun acc.f.s. hemera day + conj kai + noun acc.m.s. men month + conj kai + noun acc.m.s. eniautos year*], **so that they would kill a third of mankind** [ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων [*conj hina so that (purpose) + aor.act.subj.3p. apokteino kill + art.w/adj.acc.nt.s. tritos third + art.w/noun gen.m.p. anthropos man*]).

ANALYSIS: VERSE 15

1. The sixth angel obeys the divine directive to release the four angels/demons bound somewhere along the Euphrates.
2. These four angels were ready to fulfill their predetermined destiny.
3. They, like the locust-demons, were informed with respect to their execution of the wrath of God under the 6th trumpet.
4. Here again, we see an example of God employing evil to execute His wrath.
5. “The hour and day and month and year” has been the basis for various chronological calculations as though the definite article τὴν appears with each of the four nouns.
6. One article governing all four nouns shows that duration is not in view, but that the occasion of each one of the time designations is one and the same: the appointed hour occurs on the appointed day in the appointed month and in the appointed year.
7. This way of expressing the waiting of the angels for their mission points to divine providence that occurs so often in Revelation.
8. God’s actions in advancing His plan are perfectly timed based on His perfect essence.
9. All forces of history are on a precise schedule.
10. The purpose of the angelic preparation is “that they might kill one third of mankind.”
11. For one-third of humanity at this late date within the second half of the tribulation their punishment is the sin unto death under the campaign of the four angels and their subordinates (200 million!).
12. The sin unto death plagues humanity throughout the seven years reducing the earth’s population to a fraction of its number entering the period (cf. Isa. 13:12).
13. The fourth seal judgment takes the life of one-fourth of humanity (6:7-8).
14. The fifth trumpet brings physical and mental torture to negative volition, so the 6th trumpet supersedes it.
15. The reference in verse 20 to “the rest” refers to those who survive this woe.
16. The statement about the unrepentant two-thirds in verse 20 implies that this plague and all that has led up to it did not produce a change of mind on the part of the survivors.

17. To the very end men have the option of calling upon the name of the Lord.

Demonic Army Described (vv. 16-17)

VERSE 16 **The number of the armies of the horsemen was two hundred million; I heard the number of them** (καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ διςμυριάδες μυριάδων, ἤκουσα τὸν ἀριθμὸν αὐτῶν [*conj kai + noun nom.m.s. arithmos number + art.w/noun gen.nt.p. strateuma army; 3x in Revelation also at 19:14 and 19 + def.art.w/adj.gen.nt.s. hippikos horsemen, calvary + noun nom.f.p. disurias a double myriad, i.e., 20,000; 1x in NT + noun gen.f.p. murias ten thousand; the two terms taken together = 200 million + aor.act.ind.1s. akouo hear + art.w/noun acc.m.s. arithmos number + pro.gen.nt.p. autos “them”*]).

ANALYSIS: VERSE 16

1. Abruptly the armies employed to kill of a huge portion of humanity appear in John’s vision.
2. Once the four angels are released, they rapidly recruit a huge army of cavalry.
3. It is only by inference that the origins of this army/cavalry have something to do with the four angels.
4. Probably the 200 million are divided into equal divisions of 50 million with each of the four angels acting as a leader.
5. This interpretation is supported by the fact that the noun *strateuma* (“army”) is a plural rather than a singular.
6. The identity of the armies’ constituents has evoked a debate as to whether they are men or demons.
7. The presence of the four angels in the vicinity of the Euphrates River is a point in favor of these being humans (cf. 16:12; Walvoord).
8. God’s use of pagan armies to advance His plan accords with this understanding in Scripture (cf. Isa. 10:6-7; 44:27-45:7; Hab. 1:6-11; Jer. 51:11, 28).
9. The fact that horses rather than riders are the destructive agents, and that they and their riders, wear brightly colored breastplates corresponding to the death-dealing forces proceeding from their mouths suggests that the combination of horse and rider is of superhuman origin (i.e., demons).
10. The aspect in favor of these being demons is the description of the horses that differs so greatly from any ordinary horse that these horses must be of another order.
11. If we take these horses as either mechanized armor or airplanes we still have the problem of the 200 million number.
12. It is unthinkable that a human military force of 200 million could exist that has this many vehicles be they either ground forces or air forces.
13. In other words, who possesses this kind of force strength in either of these categories?
14. And if we take this to mean ground forces we must eliminate the notion of infantry in as the language here has one horse per one rider.
15. No one can imagine 200 million aircraft that have a one-man crew!
16. The words “the armies (pl) of the horsemen was two hundred million” requires one horse per one rider.
17. We could translate this “the number of the armies of the cavalry was two hundred million.”

18. Regarding this as human armies we also have the problem of the fire, smoke, and brimstone proceeding from their mouth.
19. These hordes seem better suited to demonic armies rather than human ones as the language requires 200 million separate vehicles of transport.
20. In John's day mounted troops were either on horseback or in chariots.
21. There is no indication whatsoever that chariots are in view here.
22. It is quite clear that conventional horses are not in view here, and this would be so recognized by readers prior to the development of mechanized warfare.
23. The visiting hordes under the preceding plague (5th trumpet) supply a precedent for this being a demonic attack against humanity rather than a human one.
24. The armies resemble a force composed of mounted troops (*tou hippikou*, "of cavalry").
25. A comparable term *το πεζικός* would have denoted infantry.
26. The horses rather than the riders are the active agents of death.
27. They are quiet numerous, "twenty thousands of ten thousands" giving them a grand total of two hundred million.
28. Until modern times, rarely if ever has an army that large been assembled.
29. But these armies are demonic, rather than human, so the size of the number is no obstacle.
30. An exact number is in view here, otherwise some specification such as in 5:11 ("ten thousands of ten thousands and thousands of thousands") or 7:9 ("which no one could number" would have been used (cf. Ps. 68:17; Dan. 7:10; Heb. 12:22; Jude 14).
31. John is careful to point out how he knew the number.
32. "I heard the number of them" indicates the figure came to him as part of the vision.
33. The view that takes these armies as human must account for 200 million vehicles of transport and not just 200 million men.

Description of the Forces (v.17)

VERSE 17 **And this is how I saw in the vision the horses and those who sat on them** (καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν [*conj kai + adv houtos in this manner; "this is how" + aor.act.ind.1s. eidon see + art.w/noun acc.m.p. hippos horse + prep en + art.w/noun loc.f.s. horasis vision + conj kai + art.w/pres.dep.part.acc.m.p. kathemai sit + prep epi on + pro.gen.m.p. autos "them"]*): **the riders had breastplates the color of fire and of hyacinth and of brimstone** [ἔχοντες θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις [*pres.act.part.acc.m.p. echo have + noun acc.m.p. thoraz breastplate + adj.acc.m.p. purinos burning; fig as color fiery red(?) + conj kai + adj.acc.m.p. huakinthinos dark sapphire blue (or red) + conj kai + adj.acc.m.p. theiodes supphuros, of brimstone; as color yellow like sulphur*]; **and the heads of the horses are like the heads of lions** [καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων [*conj kai + art.w/noun nom.f.p. kephale head + art.w/noun gen.m.p. hippos horse + conj hos as, like + noun gen.m.p. leon lion*]; **and out of their mouths proceed fire and smoke and brimstone**

[καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον [conj kai + prep ek + art.w/noun abl.nt.p. stoma mouth + pro.gen.m.p. autos “of their” + pres.dep.ind.3s. ekpoueuomai proceed, go forth + noun nom.nt.s. pur fire + conj kai + noun nom.m.s. kapnos vapor, smoke + conj kai + noun nom.nt.s. theion sulphur, brimstone]).

ANALYSIS: VERSE 17

1. Next follows the appearance of the 200 million.
2. The mention of horses in the Bible is usually in connection with warfare.
3. Grammatically “had” or “having” could modify the horses and the riders or the riders alone, assigning the breastplates to both or to the riders only.
4. The first impression is to assign the breastplates to the riders only because the words “those who sat on them” has as its nearest antecedent the riders only.
5. On the other hand, with this as the first feature in the description the stronger probability is that it applies to the horses as well, because they are the main subject of the rest of the vision.
6. For horses to wear such gear was not unheard of in ancient times.
7. This is the only detail given about the riders’ appearance in the vision.
8. They (riders) have defensive armor only, a characteristic agreeing with their subordinate role.
9. “Breastplates of fire and hyacinth and brimstone” probably refers to the actual materials which comprise these breastplates, however it is difficult to conceive of materials made up of these substances.
10. The word “hyacinth” is used in Rev. 21:20 as a precious stone.
11. In the LXX is the term translating the Hebrew as a dye the color of sapphire blue (dark).
12. If color is the primary idea here then the other two terms “burning as fire” (*purinos*) and “brimstone” would correspond to brilliant red and yellow.
13. This would view the breastplates of the riders as being red, blue and yellow in color.
14. It is difficult to conceive of 200 million men wearing these colors on their chests.
15. Modern soldiers would be outfitted in rather drab attire (greens, tans and the like).
16. The most destructive facet of the horses was in their mouths.
17. Horses have tender mouths and strong bodies.
18. The likeness of the horses heads to lions denote the deadly ferocity of these demons.
19. In the previous woe the demons had teeth like lions but they were not used to physically harm people only to frighten them (9:8).
20. It is difficult to picture a horse with a lion’s mouth.
21. The most destructive aspect of these horses is in their mouths.
22. Out of the mouths of these 200 million horses comes “fire, smoke, and brimstone.”
23. The word “mouth” appears three times in vv. 17-19 as it does three times in 16:13.
24. It appears that all three elements come out of the mouth of each one of the 200 million horses’ mouths.

Killing Mechanism of the Horses (vv. 18-19)

VERSE 18 **A third of mankind was killed by these three plagues** (ἀπὸ τῶν τριῶν

πληγῶν τούτων ἀπεκτάθησαν τὸ τρίτον τῶν ἀνθρώπων [prep apo from (denotes separation) +

art.w/adj.abl.f.p. treis three + noun abl.f.p. plege plague + pro.demonst.gen.f.p. houtos “these” + aor.pass.ind.3p. apokteino kill + art.w/adj.nom.nt.s. third; reason for the singular here is to present a collective idea; the verb is plural + art.w/noun gen.m.p. anthropos man], by the fire and the smoke and the brimstone which proceeded out of their mouths [ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν [prep ek from + art.w/noun abl.nt.s. pur fire + conj kai + art.w/noun abl.m.s. kapnos smoke + conj kai + art.w/noun abl.nt.s. theion sulphur, brimstone + art.w/pres.dep.part.abl.nt.s. ekporeuomai proceed + prep ek from + art.w/noun abl.nt.p. stoma mouth + pro.gen.m.p. autos “their”].

VERSE 19 For the power of the horses is in their mouths and in their tails (ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν [art.w/noun nom.f.s. exousia authority, power + conj gar for + art./noun gen.m.p. hippos horse + prep en + art.w/noun loc.nt.s. stoma mouth + pro.gen.m.p. autos “their” + pres.act.ind.3s. eimi “is” + conj kai + prep en in + art.w/noun loc.f.p. oura tail]; **for their tails are like serpents and have heads, and with them they do harm** [αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς καὶ ἐν αὐταῖς ἀδικοῦσιν [art.w/noun nom.f.p. oura tail + conj gar for + pro.gen.m.p. autos “their” + adj.nom.f.p. homiois resembling; “are like” + noun dat.m.p. ophis serpent, snake + pres.act.part.nom.f.p. echo have + noun acc.f.p. kephale head + conj kai + prep en in “with” + pro.instr.f.p. autos “them” + pres.act.ind.3p. adikeo do wrong; do harm]).

ANALYSIS: VERSES 18-19

1. It is through these three plagues that a third of humanity as it exists towards the end to the tribulation will die the sin unto death.
2. The term plague (*plege*) is applied in a threefold fashion to the death-dealing emission from the mouths of these demons who have morphed into these grotesque creatures.
3. It is the same noun used in the LXX to name the plagues of Egypt (e.g., Ex. 11:1).
4. It will appear frequently from here on in the Apocalypse (cf. 9:20; 11:6; 13:3,12,14; 15:1,6,8; 16:9,21; 18:4,8; 21:9; 22:18).
5. For further emphasis the preposition *ek* (“from”) repeats the threefold way people will die by echoing the *apo* (“by”) from verse 17.
6. The preposition *apo* is used with the passive verb to express agency as in 12:6 also, but agency depicted indirectly as direction or source from which the result comes.
7. The repeated definite article with each of the destructive elements (*tou...tou...tou*) indicates that each element is to be regarded as a separate entity of death and not simply part of one phenomenon.
8. The prophecy continues with a description of the destructive aspect of the horses’ tails.
9. The authority or power of the horses to kill is connected to their mouths and to their tails.
10. Verse 19 uses the conjunction *gar* (“for”) two times.

11. The first usage furnishes a general explanation that the horses' power lies in their mouths and tails.
12. Prior discussion has already elaborated on this power in verses 17-18.
13. This is the first mention of the power of their tails.
14. Because the contribution of the tails to the plague is new, the second "for" explains what the power of the tails is.
15. They resemble snakes, including the heads, which are capable of inflicting a painful wound (cf. 9:10).
16. The description of fire-breathing demonic horses with tails like snakes is like something out of a Sci-Fi movie.
17. Many interpreters resort to allegorizing these features, but everything here is to be taken literally.
18. Great latitude is possible when one considers the fact that angels are capable of morphing into various forms and projecting themselves physically into the natural realm (e.g., the sons of God of Gen. 6).
19. Possession is another aspect of the incredible capacities of demons.
20. Like the scorpion-like tails of the demonic locusts of the 5th trumpet, these tails hurt people physically.
21. These demons are authorized not only to inflict pain and terror but to take a massive toll on human life.

Human Obstinacy (vv. 20-21)

VERSE 20 **The rest of mankind, who were not killed by these plagues** (Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάθησαν ἐν ταῖς πληγαῖς ταύταις [*conj kai + art.w/adj.nom.m.p. loipos remaining; "the rest" + art.w/noun gen.m.p. anthropos man + rel.pro.nom.m.p. hos who + neg ouk + aor.pass.ind.3p. apokteino kill + prep en in; "by" + art.w/noun instr.f.p. plege plague; beating; wound (result) + reflex.pro.inst.f.p. haute this; "these"*]), **did not repent of the works of their hands, so as not to worship demons** [οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια [*conj. oude neither; not even; "not" + aor.act.ind.3p. metanoeo repent, change one's thinking + prep ek from; "of" + art.w/noun gen.nt.p. ergon work + art.w/noun acc.nt.p. cheir hand + conj hina (purpose; here a neg. purpose clause) + neg me + fut.act.ind.3p. proskuneo worship + art.w/noun acc.nt.p. daimonion demon; heathen god; 63x in 55 verses; predominately in gospels as "demon"; but also used 1x as "deities" as in Acts 17:18; 3x in Rev (20; 16:14; 18:2)], **and the idols of gold and of silver and of brass and of stone and of wood** [καὶ τὰ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα [*conj kai + art.w/noun acc.nt.p. eidolon idol, image; strictly a copy + art.w/adj.acc.nt.p. chrousous gold + conj kai + art.w/adj.acc.nt.p. argurous (made of) silver + conj kai + art.w/acc.nt.p. chalkous made of**

brass/copper + *conj kai* + *art.w/adj.acc.nt.p. lithinos (made of) stone* + *conj kai* + *art.w/adj.acc.nt.p. zulinos made of wood*], **which can neither see nor hear nor walk** [ὄτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν [*rel.pro.nom.nt.p. ho which* + *conj oute* *neither* + *pres.act.infin. blepo see* + *pres.dep.ine.3p. dunamai be able*; “*can*” + *conj oute nor* + *pres.act.infin. akouo hear* + *conj oute nor* + *pres.act.infin. peripateo walk*]);

VERSE 21 and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts (καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν [*conj kai* + *neg ou* + *aor.act.ind.3p. metanoeo repent* + *prep ek* + *art.w/noun gen.m.p. phonos murder* + *pro.gen.m.p. autos “their”* + *conj oute nor* + *prep ek* + *art.w/noun gen.nt.p. pharmakon sorcery; drug* + *pro.gen.m.p. autos “their”* + *conj oute nor* + *prep ek* + *art.w/noun gen.f.s. porneia fornication* + *pro autos “their”* + *conj oute nor* + *art.w/noun gen.nt.p. klemma theft* + *pro.gen.m.p. autos “their”*]).

ANALYSIS: VERSES 20-21

1. The demonic cavalry that wipes out one in every three persons on the earth stands out among the plagues generated by the wrath of God.
2. The consciousness of the human race with respect to God’s displeasure has reached an all-time high, yet for the remaining two-thirds there is no turning away from evil with a view to embracing the grace and righteousness of God and His word.
3. By this late hour in the tribulation the average person has seen and heard and experienced enough so as to be completely without excuse.
4. As noted as early as the 6th seal judgment humanity at the very top of the social ladder is by their own admission cognizant that this is the time of “the wrath of the Lamb” culminating in His advent (cf. Rev. 6:15-17).
5. Once again we are informed, that for the masses at large, there is no repentance, but only a perverse love of evil in all its forms.
6. Verses 20 & 21 constitute a kind of postscript to the demon invasion that has further decimated the human race.
7. How John came to know this he does not tell us.
8. He either saw or heard the facts he records.
9. Like the Pharaoh of the Exodus no amount of tangible proof and misery brings the remaining two-thirds to their senses so as to act on the promulgation of the good news of salvation announced to every living soul.
10. The pattern of negative volition is that it entrenches itself in the vanity of false religion and the STA activity associated therewith.
11. Everyone had to know that more of the same was in the offing.
12. Yet in total futility they stick with their idolatry and unrighteous deeds.
13. The very things mentioned in the listing of these two verse is the very reason for the day of God’s wrath coming upon mankind.

14. This plague is especially brutal and yet it brings no change of thinking and behavior for the hardened masses (i.e., “the rest, who were not killed by these plagues.”).
15. “These plagues” refer specifically to the killing fields brought on by the fire and smoke and brimstone (cf. v.18) coming from the mouths of the horses on which 200 million demons are mounted.
16. The adverb οὐδὲ (“not”) intensifies the negation of μετενόησαν (“repent”) and the force of the tragic statement regarding those who survived the 6th trumpet judgment.
17. The survivors absolutely failed the testing of volition which is one of the results of this terrible time (cf. Rev. 3:10 “...the hour of testing, that *hour* which is about to come upon the world, to test those who dwell upon the earth.”).
18. They fail to change their creed (v.20) and their conduct (v.21).
19. Their approach to God remains hostile.
20. Repentance would seem to be the least they could do in the face of the horrors thus far endured.
21. Repentance in Revelation denotes a change of mind in rejection to that which is anti-God.
22. False worship and the vices it encourages, has been a long-standing snare for humanity (cf. Rom. 1:18-32).
23. The negative purpose clause of verse 21, translated “so as not to worship...” states the consequences of not abandoning their thinking (e.g., repenting), which is to consort with demons.
24. It was demons that killed and tormented them under the 5th and 6th trumpet judgments (or 1st and 2nd woes).
25. Instead of turning to the living God they hold fast to their idolatrous ways.
26. In Scripture the worship of idols is connected with the worship of demons (cf. Deut. 32:17; Ps. 106:37; 1Cor. 10:20-21).
27. False religion is always sponsored by Satan and his demons.
28. False religion has found fertile soil in the negative volition of the masses.
29. The very demons who were recruited by the four angels and who killed so many of their friends and family are turned to in the continued practice of idolatry.
30. The outward form or the idol has invisibly connected to it demons.
31. So in effect not only are people worship a material object, they are also engaged in demon worship.
32. John reminds his readers of the impotence of these idols saying that they cannot see or hear or move (e.g., “walk”).
33. The demons do not respond favorably to the worship of idols by coming to the aid of the devotees.
34. In other words, they mock the stupid and negative types who keep coming back to idols of their choosing.
35. One of the wonderful results of Christ’s coming is to rid the earth of idolatry and false religion.
36. With Satan and his angels incarcerated their will be no channeling of the doctrine of demons to negative volition during the millennium.
37. This characterization of image worship is in line with the mockery by the prophets of old (cf. Ps. 115:5-7; 135:15ff.; Isa. 44:12-20; Dan. 5:23).
38. False religion promotes lawlessness as seen in the compromise of basic moral tenants by even Christian denominations.

39. Certainly the legacy of pagan worship was one of rationalizing and encouraging moral evil in the name of the cultus (e.g., temple prostitution).
40. Antinomianism (lawlessness) is at an all-time high in the last days due to a variety of reasons.
41. Men are no less willing to repent of their social sins than of their religious corruption.
42. Three of the ten commandments— the 6th, 7th and 8th— explicitly prohibit three of the four vices listed— murder, fornication, and theft (Ex. 20:13-15), just as the first tablet prohibits religious evil.
43. Murder, state sponsored and otherwise continues to spread over the earth.
44. Fornication in all its forms in one of the reasons for the coming wrath (cf. Col. 3:6).
45. The 4th of the vices mentioned in v. 20 is *pharmakon* (“sorceries”).
46. This refers to occult practices.
47. It includes witchcraft too.
48. Sorceries were common in Asia Minor (cf. Acts 19:18-19).
49. The WOG denounces this sin (cf. Ex. 22:18; Lev. 20:27; Deut. 18:10-12; cf. also 1Sam. 28:7; Acts 8:9; 13:8; 19:13-15).
50. The cognate noun *pharmakeia* occurs in Gal. 5:20 and Rev. 18:23.
51. Its basic meaning has to do with the use of drugs, and in context for the purpose of opening the mind for contact with the spirit world.
52. The Rev. 18:23 citation is in a category all by itself.
53. It refers to the spell the US casts over the world in respect to its foreign dealings and how the nations are manipulated.
54. This is particularly connected to the money interests who manipulate the politics behind the scene.
55. Here the usage is the commonly understood practice of the magic arts (e.g., the occult).
56. Occultism is an STA trend (cf. Gal. 5:20).

END: Revelation Chapter Nine

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