

Rev 26-02-01a

Greetings, this is the 1st of February, 2026. We are in the book of Revelation at chapter nine. We'll take a quick backward glance at the last part of chapter eight because we are in the midst of the trumpet judgments.

Fascinating passage, a lot of condensed information here in something of a cryptic form, but it is parsable. It is discernible and it is beneficial for us to understand. We begin to see why the Lord Jesus addresses this passage to us.

So let's ask God's blessing on our time of fellowship and study and we'll begin. Father, how grateful we are for another opportunity to grow in grace and knowledge of our Lord and Savior, Jesus Christ. We thank you for him.

We thank you for the wonderful, immeasurable blessings that we receive through relationship to you, through him, his example, his teaching, his presence as our intercessor and our representative, our high priest. We thank you for the difficulties that we have in this life, the challenges that we face, knowing that you work these things together for good because we are the called according to your purpose. We pray that as we look at this portion of your word together and those associated passages that shed light upon it, that the Holy Spirit will impress these things on our hearts in such a way that we are thoroughly equipped for every good work.

We are transformed by the renewing of our minds. We live our lives in your strength rather than attempting it in our own. We ask it in Jesus' name, amen.

This is such an interesting section of scripture. You remember that in the seven fold pattern in which we find ourselves and are traveling through, we began with seven churches, seven lampstands. We proceed to the seven sealed scroll and the Lord Jesus has opened those seals.

We are now in the seven trumpet judgments and we will proceed to take a look at the little we know about the seven thunders and then proceed to the seven bowls or the seven vials that are poured out from heaven. And in the past, we have noted that there appears to be a coincidence that these different representations of the judgments that are coming during the time of Jacob's trouble describe the same period of time rather than being sequential and chronological, they depict in the seals a perspective from the earth, then we pause, then we find a fresh perspective with the trumpets. We will see that there is another pause, an extensive one, and then there will be the bowls and our point of view changes.

And that's great, we have a chart someplace from 20 odd years ago when we went through Revelation that shows the coincidence of descriptions of what happens, all of them culminating with the great earthquake, not an earthquake, but the earthquake. And this is the strongest clue that we wanna go back and review the others and see how they are essentially describing the same thing. Here's an advance on that idea.

Okay, fine, the seals, you got horsemen galloping on the ground, you've got things happening on the earth, this is the earthly perspective, and this is what people will experience, the misery, the warfare, the bloodshed, the plagues, the famine, the suffering. This is man's humanity to man, as I like to call it. And this is the consequence of the withdrawal of the presence of the body of Jesus Christ with its temple function for the presence of the Holy Spirit.

When that which limits, that which restrains is taken out of the way, the man of sin will be revealed in everything that accompanies him. The man of sin is a representative of Satan in the same way that the Lord Jesus is a representative of almighty God, our Father and creator. We have now covered those seals and we are looking at the trumpets.

And as noted, this elevates our point of view. We're now in the atmosphere. This is where sound travels generally.

And interestingly, when you begin these trumpet sounds, which are depicted as the angels who operate the trumpets, who blow the trumpets, it is the angel who sounds. This is an angelic point of view, and it is emphasized. There are angels everywhere in this section.

So how does that help us? We can note it, we can observe it. What is the interpretation? We need that so that we can move into application. You remember in verse seven of chapter eight, the first angel sounded, hail and fire followed, mingled with blood and they were thrown to the earth and a third of the trees were burned up and all green grass was burned up.

This seems to be back to looking at effects on the earth, but remembering that this is now an angelic take on what is happening during this period, especially the last half of the 70th week, the final three and a half years after the false peace and the covenant with the many that is interrupted halfway through. You've got 1260 days, time, times and half a time and so on. But knowing that we are now to understand this from the angel perspective, angels are representatives of the spiritual realm, the spiritual world.

The seals are made of stuff that you get out of the ground, it's wax or it's clay. And we see a fairly literal representation of the hardships and the suffering that come when God basically removes restraint and it is given to the enemy to work his will. And we realize that Satan has an agenda, he's got a purpose and God says, do your worst, which he does.

Now, beginning here, especially in chapter eight, verse seven, these trumpets are blowing and this is a spiritual and angelic point of view. So what would we make of the first trumpet in that light? Let's think in metaphorical terms, not that it is not true or real, but that this is representative language. It is suggestive, it is symbolic.

So the first angel sounds, hail and fire follow, mingle with blood. This isn't hail and fire coming up from the ground. Where does hail come from? It falls from the sky, it falls through the air.

This is something that begins in the heavens and descends in a catastrophically destructive fashion onto the earth. We're talking about hail of biblical proportions, like the hail that hit

Egypt during the 10 plagues or the hail that God sent to aid Joshua in his initial battles of conquest in the land of Canaan. This isn't your fun little round BBs and marbles of hail that you collect and bring in and show your kids.

This is golf ball, baseball, volleyball size hail coming down. It is hugely destructive. People that are struck by this are killed.

This hail is mingled with fire and with blood. Fire in the Bible is metaphorical, it is representative of what? Judgment. This destruction is deserved is the message.

In the same way that Egypt having abused and oppressed God's people for decades received deserved judgment in the plagues, the nine plus one. There are fascinating correspondences when you look at the 10 plagues and there is a pattern in the plagues. Let me just suggest for a moment, this is Genesis chapter seven through 12, basically.

I'm sorry, Exodus seven through 12. So God issues a warning for the first plague. Let my people go.

If you don't, bad things are gonna happen. And in Exodus 7, 14 through 25, the waters are turned to blood. We have had blood mentioned two or three times now in the seal and now the trumpet judgments.

That was preceded by a warning, by an opportunity to respond to God's purpose, God's command, God's call. Let my people go. That call is unheeded and the waters are turned to blood.

So that is warning number one. Then the second plague, because of lack of response and it is preceded by a warning. This is the plague of frogs on the land and in the homes.

That's Exodus eight, one through five. Let my people go. The warning is not heeded.

Frogs come. There is still not a response. The third plague is not preceded by a warning.

If you take a close look at Exodus chapter eight, verses 10 through 19, following the frogs without announcement, you have lice. And this moves from the land and the homes. It starts with the water, which is at a distance, is moves to the ground.

Now it afflicts the person of the Egyptians. You see the judgment at a distance, at hand, and now on me, on the recalcitrant and unrepentant people. And there's no warning when that personal affliction of lice hits.

Still no response. So the fourth plague is preceded by a warning. Flies, flies in the homes.

This begins fairly close at hand. The response, inadequate, insufficient. There's not repentance.

There's not compliance. So there is a warning. Warning number four in Exodus chapter nine,

verses one through seven.

This is disease on the cattle. The moraine, it says in the King James. And there's still no response.

So the sixth plague, no warning. And it is on the person. This is boils and sores on man and beast.

The plague of boils. It is as though you didn't get it with the first warning. You didn't get it with the second warning.

You are going to personally suffer without warning the third time. Do you remember the principle of the three generation curse? We were looking at this recently with the introduction to Zachariah, where Zachariah, as a prophet of warning and calling Israel to repentance post captivity, is introduced as Zachariah, the son of Berechiah, the son of Iddo. Three generations.

Iddo lived during the days when the captivity began. Berechiah lived during the captivity. Zachariah is born in captivity, but returns with the people.

You find this out in Ezra and so on. So three generations, and that's given for a reason. It's also fun to parse the Hebrew names.

Zachariah, Zachar, Yahweh, remembers. Berechiah, Barak, Baraka, the valley of blessing. Barak means to bless, and Iddo and so on.

So the three generation curse if you will, is noted even in secular observation where people that gain wealth in their families, it seems to be frittered away and gone by the third generation. Those who become millionaires and billionaires seem to pass it on to their children. And by the time it gets to their grandchildren, it gets fumbled away.

You can look this up on the web. It's even an observation that's made historically. But God said, I will bestow mercy on my people to a thousand generations, but I will wipe out a line that is disobedient unto the third generation.

So for example, Exodus chapter 20 and verse five, 20, you should know that chapter as the 10 commandments chapter. Exodus 20, verse 12, honor your father and mother that your days may be long in the land the Lord your God is giving you. Exodus 34, verse seven, and notice the three generations there in that command, honor your father and mother.

That's the first generation that your days may be long in the land. And if your days are long, you're going to have children. So you're looking at the center of the chiasm there of the fathers and the children.

It's a three generation promise. Honor your father and mother, your days will be long. Your prosperity is going to include children who will be blessed.

But Exodus chapter 34, verse seven is sort of your primary passage. God maintains love to thousands. He forgives wickedness, rebellion, and sin.

Yet he does not leave the guilty unpunished. Notice the guilty are those who do not claim God's forgiveness and cleansing, who don't avail themselves of that grace, Old Testament or new. So the guilty who remain guilty because they are unrepentant, he punishes the children and their children.

Who it says for the sin of the parents, the children are not being punished because mom and dad committed a sin. They are perpetuating that sin. They are following in that pattern.

They are a chip off the old block. So in 34, seven of Exodus, he punishes the children and their children for the sin of the parents. That sin that passes down and is repeated to the third and the fourth generation.

And you can see examples in the Old Testament where the line of a particular family will end at that point. There are other passages you can look out. Deuteronomy chapter five, verse nine, repeats this principle, talking about idols, the gods of the nations.

You shall not bow down to them or worship them. For I, the Lord, your God, am a jealous God, punishing the children for the sins of the parent. Notice bowing down and worshipping other gods is the sin.

You can't be a faithful believer, but oh, sorry, you're getting punished because mom and dad were idolaters. This is perpetuating and repeating that sin. You shall not bow down to them or worship them.

I, the Lord, your God, am a jealous God, punishing the children for the sins of the parents to the third and the fourth generation of those who hate me, of those who hate me, but showing love to a thousand generations, Deuteronomy 5.10, of those who love me and keep my commandments. There can be, and there are, long strings of descendency where generation after generation, children respond to the inculcation of faith and love and obedience in Christ, as they did in the Old Testament to the God of their fathers. So interesting principle here.

But looking again at the plagues, remember now, looking at the 10 plagues, there's warning, the waters are turned to blood. The warning is unheeded. There's a warning, frogs on the land and homes.

Warning is unheeded. No warning, lice, personal affliction. Fourth plague, flies.

There was a warning for that. Fifth plague, disease on the cattle. There is a warning for that.

Still no response. So in the sixth plague, there's no warning. There is boils and sores on both man and beast.

So what do you expect in the seventh plague of thunder and hail, which is one of the

connection points here. Blood is one and hail is another. To our passage specifically, there is a warning.

This is Exodus 9, 18 through 35. Thunder and hail, they were warned, given a chance to respond and turn and come out from under judgment. Of course, they don't respond.

So in Exodus chapter 10, verses one through 20, there is a warning, it is unheeded. And here is the connection to this morning's passage, which is locusts. Locusts, thunder and hail descending from the sky.

Locusts, flying through the air. Notice this, we had flies followed by disease and boils. This is three sets of three, just as here we're going to have essentially three sets of seven judgments.

But water is at ground level. Frogs hop on the ground. Lice come from the ground and from your bed and get into your hair and so on.

But this is all down on the ground. That was the first set, sort of corresponding to our seals. The second set, and these are set off by whether or not there is a warning.

The second set, you have flies, you have disease, which people understood was airborne, breathing foul vapors, people thought, could bring on disease in pre-scientific days. And it's often true. That's why everybody thought they needed to wear a mask for viruses and whatnot.

And then the boils and sores on man and beast. This disease becomes personal and epidermal, it's on the skin. Now we have a third set and notice how these things are atmospheric.

They're in the air, they fall from the sky. So you have the thunder and hail as the seventh plague. The eighth plague is locusts.

Both of these preceded by warnings and following the pattern of the first six plagues, the ninth plague of darkness for three days, no warning for that. But this is a failure to receive the blessing of light that God has put in the heavens. It is suspended, it is removed.

And there is darkness, a man can't see his hand in front of his face, no warning. Three sets of three, followed by, of course, a warning and the death of the firstborn if there is not the blood of the Passover lamb. So you have 10 plagues, you have seven warnings, seven and 10, seven and 10.

In case you missed it, seven and 10. When you get to the book of Joshua and the depiction of the conquest of the land, the land is originally occupied by 10 nations. Joshua ends up defeating in battle seven of them, seven and 10.

We are going to soon see the beast with seven heads and 10 horns, seven and 10. But you have that pattern. And this is what's so amazingly consistent about prophecy is it's about patterns and things are linked as much by corresponding elements such as hail or blood or locusts or darkness as it is by fitting a pattern.

John the Baptist is Elijah if you accept him as such. The two witnesses will be Moses and Elijah pattern-wise. I don't believe they are literally Moses and Elijah.

But they fit the pattern. And the kinds of things we're going to see them coming up here in the next chapter or two, beginning in chapter 10 and into chapter 11. We'll get to the two witnesses.

So we're watching for these patterns and we say, okay, I see the pattern, what do I do with that? The great thing about the pattern is I don't have to say, oh, look at these terrible literal events that are going to take place in the time of Jacob's trouble. Those poor people who didn't go up in the rapture, that pattern can be evident in my experience, in my life, in my spiritual existence, which is the reality above and beyond the physical. I am fascinated when science is beginning to realize that what we consider to be reality and physicality is starting to look more and more like a holographic projection.

And what we consider to be solid is almost entirely empty space. And what we consider to be the universe, we can only see about a small portion of it. Most of it is dark matter and we can only discern its presence by its effect.

We can't directly measure it or observe it. Dark energy, dark matter, these are the only things that make physics work when it comes to the galactic scale. And the ineffable quality of our consciousness, our sentience, people demand proof.

I just read an article last night, a back and forth about, can you prove the existence of God? You can't even prove the existence of someone else's mind. You can see the effect of a mind in that people speak and talk and move and act. But if someone has an idea, you can't prove whether or not the idea originated in their mind or they picked it up somewhere else.

The line between consciousness and intelligence and sentience is more and more difficult to observe or define as we create artificial intelligence. The line between what is alive and what is not alive is extremely difficult to define. When I was a kid and we took biology, respiration, reproduction, there were things that, if it does these things, it's alive.

But then you get the viruses and they do not reproduce themselves. They co-opt other systems and get those systems to reproduce them. So does that count as reproduction? Do they respire? Do they take things in and expel? Do they take in nutrients and expel waste? And the other things that, in a simplistic view, define life is not so clear.

What God has done is give us an objective standard of righteousness. We can know what is right and we can know what is wrong. It's not relative.

It isn't subjective. It isn't every man's truth unto himself. Well, that's right for you, but it's not right for me.

The gift that God has given us is communication of reality. And reality is not physical. Reality is

spiritual.

So as we advance through the seals and the trumpets and the bulls, notice we arise, we ascend from what is earthly and mundane and temporal and uncontrollable in the physical realm with the punishments represented by the seals. We now recognize in the trumpets, this is the spiritual realm. And coming to understand the spiritual realm leads us ultimately past the thunders to the bulls, which are poured out from heaven and prepare us for the eternal future where the new Jerusalem that comes out of heaven and is completely above and beyond the earthly, the mundane and the temporal and the temporary, the ephemeral, that which passes away, the vapor that Solomon talked about in Kohelet or Ecclesiastes.

And as we look at these judgments, God is going to judge and ultimately remove the earth. He is ultimately going to judge and remove the heavens. Peter talks about this.

Revelation is going to describe it in detail. The heavens will be rolled up like a scroll. The earth will melt with a fervent heat.

We will no longer have to worry about that, which ends up being judged in the seals or depicted in the trumpets. Heavens and the earth will pass away. God says, my word never passes away.

And we will be in an almost unimaginably wonderful environment. And how wonderful it is depends on what we do while we do exist in this earth and attempt to wage war in the spiritual realm. We do not wrestle against flesh and blood.

If you get limited to the earth and think everything is physical and everything is what I see and what I hear and what I do, we miss it. Our struggle, our warfare is not with flesh and blood. We struggle against principalities and powers and rulers of the darkness of this age, Paul says.

Put on the armor of God. It's not physical armor. It's spiritual armor.

So notice the progression. Jesus gave this book of Revelation to his church, to his people, to us. It's not just a prediction of whoa, whoa, whoa, as we see at the end of chapter eight.

It's designed for our benefit. It should help us understand what is really going on. So notice the correspondence of the plagues.

There is a pattern there. It is a threefold judgment. There is warning and warning, looking for response.

When there's no response, there is an unwarned judgment that hits people individually and personally each time. And it culminates with the death of the firstborn. This is symbolic.

That generational curse is representative. In the same way that the firstborn in Israel had to be redeemed, they didn't redeem every single child. Women are just as valuable as men, but there was a symbolic redemption of the firstborn.

There was a shekel tax that Jesus and Peter have a conversation about for the men in Israel. They represent everyone. It's representative.

The firstborn is representative of the future, of the next generation. And when they die, that is communicating the idea that your line is not going to continue. Your life is not going to continue.

There is no lasting benefit, no lasting impact, no heritage, no ultimate meaning and purpose to your life because you are cut off. And everything you've done and built is cut off. Whether it is the economic third generation curse that people talk about in common parlance in the secular world, or the generational curse that God communicates to Israel.

Ultimately, everyone seeks permanence, something that is lasting. So that's why people build things and put their names on them. I want a monument to myself.

Remember Absalom didn't have any sons, and so he built a monument to himself so that that would be his namesake, so to speak. Everyone desires something permanent. God is leaning from his throne in heaven, appealing to us to lay hold of eternal life and to build into it.

So returning to these trumpet judgments, everything is heavenly here. It falls from heaven. The first angel sounds.

You've got hail and fire and blood falling from heaven, and it is destructive. God put lights in the sky to be beneficial. He put the firmament there.

He causes the rain to fall on the just and the unjust. And there is blessing from heaven. When it is rejected, the heavens begin to reject the presence of mankind.

And rather than being a blessing, they become a curse. Instead of gentle rain and sunlight, you have darkness, hail, fire mingled with blood, representing judgment and death. The second angel sounds in verse eight of chapter eight of Revelation.

And a great mountain burning with fire is thrown into the sea. It descends from heaven. And we've talked about this in detail.

A third of the sea becomes blood. Blood represents human death. The life of the flesh is in the blood.

And the water turning to blood is emblematic. This is gonna result in death. Living creatures are going to die in verse nine.

And the ships, that which sustains human life. Shipping delivers goods, food, things that are necessary for human life. And that is destroyed.

But notice the one third element here. A third, over and over again, we see a third. And it's coming up.

You remember, as we anticipate the dragon who draws a third of the stars by his tail to the earth. Remember that we're anticipating it. I think this book was designed to be read more than once.

If anyone adds to this book, if anyone takes away from it at the end. So then the third angel in verse 10, and a great star fell from heaven. So what do we know about things that fall from heaven that are deleterious, that are a bad thing? In other words, what does this star represent? It could just be another aspect of the mountain in terms of a physical incursion.

And I think this may not be either or, but both and. Is this mountain an asteroid like Chicxulub or Tunguska or a meteorite affair that does physical damage? Or does it represent a spiritual incursion from on high? That which should be dwelling in the heavens comes to earth and does destruction. And I say, yes, I think it's both.

And the physical is gonna pertain much more in the time of the tribulation. The spiritual is what you and I look at now. There is that which has fallen from heaven that wreaks havoc and destruction, and we should be warned and we should be prepared against its effects.

So when a great star falls from heaven, burning like a torch, do you remember Isaiah 14, verse 12? How thou art fallen from heaven, O Lucifer, O shining one, son of darkness, or son of the dawn, if you take the traditional translation. You've heard me opine on that word that is translated dawn. And the short answer is, I believe it is actually darkness.

Shining one, son of darkness, sums up in one phrase, the fall of Satan. He was the anointed cherub who covers. Ezekiel chapter 28, verse 12 and following.

So Isaiah 14, 12 through 15, the star, this is Halal Ben Shachar. And in Hebrew, many times when it is depicting the dawn, I've given you the passages in the past, it says, as the Shachar was lifting, and people say, oh, that is the dawn rising. That's the darkness lifting.

The darkness lifts to reveal the light. How you are fallen from heaven, O shining one, son of darkness, Ben Shachar. He was originally a radiant heavenly figure.

This of course is formally addressed to the King of Babylon, but again, it is a pattern presentation. And the King of Babylon fits the pattern of the original fall, the original arrogant victim of his own hubris. And this language goes beyond what would fit or apply to any human ruler.

And there is a cosmic rebellion and a cosmic fall here. So then you get to Ezekiel 28, verses 12 through 17, addressed to the King of Tyre. Once again, the King of Tyre, as representing and fulfilling the pattern.

You were the anointed cherub who covers until unrighteousness was found in you. And the casting down from the mountain of God is mentioned in that context. Cast down from the mountain of God.

When you get to Revelation, there's an entire mountain that comes down. And I think both the mountain and this star falling from the heavens and impacting the earth in an extremely negative way and partaking of thirds is foreshadowing and anticipating the tale of the dragon. So what do we see here? As we go to our break, Satan is alive and well, as Hal Lindsey would tell you from the title of his book.

Our enemy roams the earth seeking whom he may devour. We need the breastplate of righteousness and the shield of faith to quench the fiery darts of the wicked one. Jesus told his disciples, Satan has asked for you that he may sift you like wheat.

After you have survived, return and encourage your brethren. Talking to Peter, representative of his disciples. Remember in Luke 10, 18, when the disciples return and say, here's what we did when you sent us out in pairs, I saw Satan fall like lightning from heaven.

There is a pattern here of faith and obedience in opposition to Satan who was not faithful or obedient. Satan fell from heaven. We as God's people, we especially as body of Christ should not fit that pattern.

John 12, 31, when Jesus says, when his work is complete, the ruler of this world will be cast out. Satan has access to heaven. We're gonna see in the later chapters of Revelation, that access is going to be revoked.

And it is sort of a second fall, a second purging of his presence from heaven. And we'll see this when we get to Revelation 12 verses seven through nine. The great dragon was thrown down.

He was thrown down to the earth and his angels with him. Dragon, serpent, devil, Satan. So that's where we're going.

This is so pertinent and so helpful for us. When we come back from the break, we're gonna continue through these trumpet judgments and see the application for ourselves, understanding the spiritual value of this narrative. Let's pause here and take our break.