

Rev 26-02-11a

Greetings fellow students of the word of God, members of Grace Truth Bible Church. This is Wednesday, the 11th of February, 2026. We're continuing to prosecute our study of the book of Revelation.

We're beginning chapter 10 tonight. Let's ask God's blessing on our time of fellowship and study and we'll begin. Father, how grateful we are for this time of gathering at the oasis of living water that comes from your word.

We thank you for the refreshment it gives to our souls, the encouragement, the strengthening and enablement, the renewing of our minds and the cultivation of those fruits of the spirit that are so important for us to reflect. We pray that the Holy Spirit will help us to understand what is here and to see not only its significance in the future, but its pertinence for us in the present. We ask it in Jesus name, amen.

We look at our passage. We have seen the third angel sounding in chapter eight, followed by the fourth and fifth angels in chapter nine. And we saw that when the sixth angel sounded in verse 13 of chapter nine, these angels in the Euphrates.

The Euphrates is going to be mentioned again when we get to the bowl judgments, the vials or the censers that are poured out. And we'll hark back here to understand the significance of the Euphrates mentioned in this type of context. And the four angels who are secured there for this particular hour and day and month and year are released to kill a third of mankind.

There is torment with prohibited death followed by active judgment of the sin unto death, if you will. And the horsemen are 200 million. The horses appear with breastplates of three different qualities.

And as I mentioned before, even looking at Dr. Walvoord and Dr. Pentecost and others who are in the conservative, more literal tradition of translation and interpretation, no one seems to point out that the red here is not red. It is the word for fire. And that has pertinence.

The breastplates are of fire, hyacinthos, or this, it's not actually blue. It is a dark red bordering on black. And then the sulfur yellow is just sulfur.

It's brimstone. It's the same word that's translated brimstone. They have breastplates of fire, smoke, and brimstone, if you will.

That's the same three things that issue forth from their mouths. So it is both their defense and their offense. This is the point.

When you see these 200 million demonic presences, they defend with fire, smoke, and brimstone, and they offend, they attack, and they kill with these same three things. I'm really fascinated by this, and I wanted to offer you a thought on it. This threefold form of attack as an

intensification is itself reflected in having the first four seals followed by three that are an intensification.

Then we had these seven trumpets. The first four are of a piece. They are sounded by these angels that are grouped together, followed by the three woes.

And we are now looking at the second of the three woes. We're right in the middle. Three forms a natural chiasm.

Even in the Trinity, if you think about the Father, the Son, and the Spirit, we are brought to the Father by the Son. We are enabled and empowered through the Spirit because He was sent by the Son. And although they are co-equal and co-eternal, and our relationship is with God the Father, our point of contact with the Trinity is the Lord Jesus Christ.

And He is at the center. It isn't a matter of quality or even importance. It's a matter of focus.

And with a framing such as a chiasm or a symmetry, our focus, our attention is drawn and centered on that which is at the center. And we see it in these woes as well. And so the first woe, the torment, followed by this second woe, which is the 200 million demonic entities that are released.

And it is emphatic that their attack, as well as their defense, when you look at this breastplate on the horses, is the fire, the hyacinthos, this red going to black, this is obscuration. That's what smoke does. It's not a bright red.

It's not a bright blue. It's not the color of hyacinth, cenoboque. It is dark.

It's just barely got a discernible color. It's almost black. And fire and brimstone with this in the center naturally causes us to make a correspondence, just as we do in the parallel lines in the Psalms.

And so we see the smoke here in the hyacinthos or hyacinth, which is actually this dark red going to black. So what does this signify for us? I would suggest something, and this is, you can blame me if it's confusing, but it is my own inclination here. I think because it issues forth from the mouth that this is primarily speech, as we saw on Sunday.

This goes to the very heart of who Satan is and how he perpetrates and forwards his satanic agenda. What is the fundamental definition of Satan? What did the Lord Jesus say about him that is just definitional? He is a liar. He is the father of lies.

He was a liar from the beginning. What is a lie? It is the verbal communication of falsehood. Primarily, this deceit is propositional untruth, if you will, antithetical to the propositional truths of the Bible.

When I say proposition, I mean, there is substance. There are nouns and verbs that communicate ideas of action and state of being, purpose, intention, character, nature. There is

meaningful content that affects what we think and what we choose, propositional truth.

Satan is the author of propositional untruth, lies and deceit. So it should not be surprising that this great, if not the greatest of all demonic attacks on humanity is perpetrated through speech. Why is there this threefold description of what comes forth from the mouths? I would offer you this thought.

I think there are three primary kinds of attack speech, of hostility expressed in verbiage, in language, in bloviation or whatever other term you wanna use for speech, especially political speech, that which is designed to influence others. I think there are three main kinds and I think it corresponds to the description of these demonic entities. And this is so pertinent for us.

Just turn on the news, log into your social media of choice and listen to what is being said. I think as with the truths of the word of God, in my view, they fall into three general categories. There are promises, there are principles and there are doctrines.

Doctrines are spiritual facts, such as the nature of God, the purpose God has, the nature and differentiation among the members of the Trinity and so on. Those are doctrines. This is what baptism of the spirit is.

These are the different kinds of death mentioned in scripture. These are just truths that provide the factual landscape for spiritual understanding. Those are doctrines.

What's the difference in doctrines and principles? Principles are really a subset of doctrines, but they are those that we can put into application. Because God is a God of love, because God has made a way of forgiveness, this is how I will act. I will claim his offer of forgiveness and cleansing through confession of sin.

I will claim his offer of eternal life by placing my faith in Jesus Christ. I will rest at the table that is spread before me in the presence of my enemies and focus on the fact that my cup is running over, not that there is some real or imagined threat from the opposition. I act, I put into practice truths from the word of God.

It changes my thinking, changes my speech, changes my actions, changes my goals and values and priorities. That's another threefold distinction that you can sort and we have done on other occasions. So I think these three kinds of bad speech, this is almost anti-scripture, if you will, where the scriptures give the promises and principles and doctrines of God for our benefit, inspired and profitable.

This is the opposite. This is the satanic version of untruth. So the first, let's look at the fire.

What do you know about fire? I'm gonna take each of these elements, fire, smoke, and burning sulfur, brimstone. The smoke being the huakintos, the hyacinth, hyacinth center element. So we'll start with fire.

This issues forth from their mouth. So this is some kind of incendiary or inflammatory speech. This is designed to inflame people, to stir their emotions to the point that they're not thinking anymore.

This can be done not just through words, but also through presentation of images. You see a child in some state of real or imagined abuse. This is communication that is designed to represent a situation in false terms.

And this is recognized in the secular world. For example, the first amendment to our constitution, everyone knows the first amendment guarantees free speech. Did you know that there is also other matter included in the first amendment? And one of them is the Brandenburg incitement standard.

This is in the first amendment. Speech can be restricted. There are circumstances where it is legitimate, lawful, and indeed necessary and in the national interest to restrict speech.

What is that condition? Speech can be restricted only when it is directed to inciting imminent lawless action. You are inciting, you are inflaming a mob to go attack something. And this speech not only is directed toward inciting imminent lawless action, but is likely to produce it.

And in some cases, the likelihood is demonstrated by the fact that it did produce this action. This is an explicit speech intended to trigger action classification. And in the mouths of demons, that action is not gonna be good.

You can see how antithetical this is to what the word of God is supposed to do for us. We are supposed to be motivated by hope, enabled and empowered by faith, and characterized by love in selflessness and putting the interests of others ahead of our own. This is its opposite.

This is designed to tear down, to destroy, to tear apart. And this is the incitement of speech. So the fire that issues forth from these mouths is an incitement to destruction.

And this destruction is going to lead to death. This is the phase where this is not just torment, it isn't demonic presence and oppression and the sting of the scorpion, which is extremely painful, but not generally fatal. This is designed to kill.

You incite someone and now there is a noose in a tree and there is a hanging, there's a lynching. You create a lynch mob and you stir them up. That's the fire, I think.

The international human rights community recognizes this as well. There's the ICCPR Article 20, and this separates advocacy from incitement. It's one thing to advocate, to argue, to passionately support something.

It is something else to incite to hostility or violence. And if you are mobilizing action or hostile conduct, this is a distinct category of harmful speech. When you get to the think tanks and people that study such things in the areas of philosophy and human interactions and

communication, there is the speech act theory, which treats incitement as a particular kind of act performed through utterance.

And you can get to illocution and perlocution and allocution and all these other accutions that ultimately result in electrocution, if you will. But this is the scientific analysis, if you will, of how this has been used, both in history and up to the present. So that's the fire, I think.

It is demonic pressure, demonic activity that creates, and I think this is coming from human mouths. I think these demons not only possess and oppress and influence and torment as they did in the preceding phase, but in this second woe now, they are inciting people to incite each other. This is doctrine of demons, if you will, that moves to principles of demons.

It's not just that they're offering false truth, but they are getting people to act. This, you see examples even today where the vilification of certain public figures has resulted in people shooting at them, and in some cases, killing them or near misses. And that is going to be on steroids.

It's going to be off the scale in this phase of the time of Jacob's trouble. So that's the fire. Secondly, the huakintas, that's H-U-A-K-I-N-T-H-O-S, it's kind of a Greek, it's the Greek source of hyacinth.

There was a character in a British comedy named Hyacinth that this was very apt for her passionate ways in terms of talking a big fight. Secondly, we have this smoke element, the dark red going to black. This is speech aimed at obscuring the facts.

It's one thing to whip up a mob, create a bunch of false passionate froth that results in people doing violent actions. This is, I'm going to prevent you from being able to see what is actually true. This is the squid that squirts ink into the water and then disappears behind it.

You can't see what is really going on. This I would call speech aimed at obscuring the facts. There's a rhetorical term for this called epistemics.

Epistemology is the study of communication. And destabilizing epistemics would be a fancy way of saying this. I would just say they're trying to obfuscate, to obscure, to throw a bunch of dust in the air so you can't see what's really going on.

This is misleading or distracting your attention. This is one hand flapping in the air while the other one is picking your pocket. You're distracted and deflected and you don't see the real issue at hand.

So information disorder, disordering it, manipulating it so it's no longer true. This is misleading content. It can be false context or manipulated context.

You take words and put them in a different context and now they don't mean what was intended when they were spoken. You see this all the time. Fabricated content.

Now you've got deep fakes and quotes that trend and sweep the internet before anybody can fact check. And when the fact check does come out, the initial impression is not relieved by the later correction. The headline is on page one, the correction is on page six, if you will.

So information disorder, and it has to do with changing the context, making things sound much worse than they are. And this points to mechanisms that confuse the factual picture. It's not just an opinion.

It's fine to have an opinion and say, this is happening and I don't think that's right. Here's an emphasis or a policy and I disagree and here are my reasons. From vilifying the other side and miscasting and mischaracterizing their position.

A cartoon buffoonery picture of the other side. And I will tell you that there are a lot of conservative outlets on your streaming media that do this. And I am just as disgusted when people I agree with do it as when the other side does it.

You do not need to mock and deride, vilify and take things out of context, change people's names into something derogatory, mock their appearance or their inability to speak or even their bad positions. That is a form of obscuration. Give their opinion and their position a fair hearing, give it a critical analysis, but don't twist and skew and hide it to the point that it sounds as though, what are they thinking? They don't have a single leg to stand on.

They may have a leg to stand on, it's just not a good leg. So obscuring the facts, misinformation, disinformation, mal-information all falls in this category. So this smoke is not just lies, but truthful fragments that are used to obscure.

Oh, this particular medication is used on horses. That is a fact, but if that's all you say about ivermectin, well, that's a horse medicine. That is extremely obscurative because it is also used and has been used for decades in human therapy.

And it's not a repurposed veterinary medicine, but that is obscuring, that's taking factual fragments, chopping them up and throwing in the air like glitter. There is the firehose of falsehood model, not just falsehood, but a strategy designed to overwhelm, confuse and exhaust verification. You spew so many falsehoods that because of the high volume, the multi-channel communication, the rapidity, the repetition, indifferent to how consistent it is with what you said a minute ago or what you're going to say a minute from now, this is smoke machine discourse.

Our current president, whatever you think of his policies and personality, turned the tables on those who have traditionally used these methods to suppress his point of view. He turned the tables and out smoke machined them. He said so many things on so many subjects so quickly that he exhausted them.

They couldn't run around trying to verify and debunk and say, well, that's not... Now they just say, he doesn't say anything that's true, but they don't get specific because the volume of it has

absolutely drowned them. And sometimes pot kettle black, but that's the firehood of falsehood mode. We're still in point two, the smoke.

This is going to reach the point in our section of Revelation in the second woe with the release of these 200 million agents into the human experience that this will result in death. People will not know what is true and it is going to result in death. The fire, incendiary, inflammatory language, people are going to die and they will die by the scores.

Obscuring the truth, chopping it up and turning it into confetti, that is going to result in people dying, a lot of people dying. This also includes, this second smoke machine category includes what's called agnotology. This is a term that's new to me, but when I researched this, I thought, I like that word.

I'm going to work it into a conversation about once a week, agnotology. You know what an agnostic is, right? Well, agnotology is manufactured ignorance. I'm agnostic on that, I just don't know.

I don't know if there's a God. I don't know if there's a invisible cabal that's running the world behind the scenes. So agnotology is the art and science of producing agnosis in others, making others into agnostics.

So this, you are a merchant of doubt and there's a whole research tradition that is about the production of ignorance or the production of doubt. Is that really true? Hath God not said, this is one of the oldest tricks in Satan's book. Hath God not said, he introduced doubt into Eve's mind.

Speaking from the serpent in the tree about the fruit. Hath God not said, you can eat of every tree. Are you sure you understood that prohibition? I don't think you've got that.

You know, he didn't say, you know, you will not die. I think you misunderstood. Merchant of doubt, part of the lie factory here.

Manufacturing ignorance. So you produce ignorance and doubt as an outcome by seeding, by planting uncertainty, controversy narratives, alternate causation stories. This is what desperate defense attorneys do all the time.

Their client is caught and charged and is guilty. Anybody can see it. But you know, there is a one in 10,000 possibility that somebody else broke in and did this crime.

So alternative causation stories, evolution and alternative causation story for all of the biological life you see around us and so on. Part of the smoke screen. I can't see the truth of the glory of God written in the stars because someone has thrown smoke grenades.

And I don't see the light of the glorious gospel of Christ who is the image of God shining anymore because the God of this world has blinded the minds. How does he blind them? Those

who believe not? This is how. It's in the middle.

Remember, this is where we focus our attention. You can pretty well spot incendiary speech. People that are just inflammatory, shaking their fist and demanding all kinds of radical action.

This is the one to watch. Am I unable to see the truth because of this smoke screen? Manufactured ignorance, fire hose of falsehood, misinformation, disinformation, malinformation and information disorder typologies where I play with the context. I don't let you see something from a valid perspective.

I bring it up so close to your face that you can't see how things really are. You can't get a valid perspective. It's content manipulation, context manipulation.

So that's your fire. That's your smoke. This is in the revelation.

It's predicting what's going to happen in the second row. But how important is this for us? This is the reason the Lord Jesus is telling us this now because the spirit of antichrist is already at work. And these things are threats to us now.

And we need to be on our guard and let God do what he did when the plague of locusts came to Egypt. And when it was time for that plague to be over, God caused a west wind and blew all of the locusts back into the Euphrates. God can bring a wind that will clear the air, fresh, clean, clear, breathable, sweet.

God provided atmosphere, clarity, peace, peace be still. The storm ceases immediately. The waves are calm.

The clouds dissipate. That's the power of God. But if we get rattled, if we panic, if we start looking for human solutions, if we start getting emotional and forget to think, forget to use our spiritual resources and apply what we know, make sure our armor's not falling off, these demonically induced attacks will neutralize us at a minimum.

And the ends thereof are the ways of death. This is in a death section, not an oops section. These things take it to an extreme.

For us, it's operational death. We are a little branch in the vine that is unfruitful and withering for lack of good nourishment. And the father will prune us out so that what's left can bear more fruit.

Fire, smoke, and what's the third one? Brimstone, fire and brimstone, smoke in the middle. By the way, both fire and burning sulfur produce smoke. So that's, if you had a Venn diagram of fire and brimstone and put a circle in the middle, that's your smoke.

Both of them partake of the other two. But burning sulfur, what is its unique characteristic? What is brimstone? We talked about this Sunday. This is sulfur.

When it falls through the air, it forms sulfur dioxide, which is noxious fumes. Combined with water, either in the air, you get acid rain. On the ground, you get sulfuric acid.

It is poisonous and it is chemically destructive. You can't breathe, you can't drink, and you can't abide contact. It will ruin your lungs, it will ruin your ability to take anything in, it will poison your system, and it will burn and eat away your skin.

Highly corrosive, dangerously acidic, this burning sulfur. And burning means it is active. This isn't a benign lump of sulfur that is dormant.

It's active. It is in the process of becoming oxidized. That's what burning is.

So I would suggest that this is the kind of speech different from inflammatory and incendiary, different from obscuring, misleading, and hiding the actual truth. This is aimed at poisoning people. You poison the well.

You poison people's ability to process information at all, to have a balanced view, to understand what a fallacy is, to know when you're being misled, to be mildly, critical of what you hear, to listen with a critical ear, to be a bit skeptical when something new comes along. Don't swallow a falsehood, hook, line, sinker, rod, fisherman, boat, anchor, the whole bit. So speech aimed at poisoning opinions.

This is called affective. You know, there's effective, this is affect. What is the affect? What happens to the person that this hits? So moral contamination.

This contaminates, this poisons the thinking so that you can't achieve balance or objectivity. This pushes subjectivity to dangerously fatal levels. So this isn't so much about what you treat as a fact, factual belief.

This is more about changing the structure of your discernment of your equipment for taking information in. This is like having a perfectly good DVD with a movie on it. But when you try to play it, if you don't want somebody to see that movie, there's two things you can do.

You can scratch up the disc or you can hide the disc where they can't find it and play it. That's our first two categories. The third one is you break the machine that plays it.

And even if you give it a perfectly good DVD, it won't play it because the machine has been corrupted. In the old days of VHS, you know, VCR tapes, this is your three-year-old coming in and putting a peanut butter and jelly sandwich into the machine. That machine is not going to play movies anymore.

So poisoning the well, this is rhetoric. This is preemptively discrediting someone before they get a chance to make their case. Well, you know, he went to Epstein's Island and he's a pedophile.

So anything he says can't be trusted. You prevent someone from even getting the chance to consider something that may be true. Any future claims from such a source are dismissed,

regardless of how valid they are, because you've poisoned the well.

You've rained sulfur into that situation. And you prevent people from hearing. People that said that the Lord Jesus was not the product of a legitimate marriage, the Pharisees, and you see this implicatory, imprecatory, you know, we have Abraham as our father.

You know, we've heard, you don't know who your father is in John. So this is poisoning the well. Well, if this Jesus isn't even legitimate, none of his teaching could be valid.

Now, what are your origins? And so on. Secondly, in this category, hate and hostility incitement. You're not just attacking positions, policies, opinions, the things that someone expresses.

You go ad hominem in such a virulent way that it incites not just disbelief, but intense hatred, derangement syndromes are birthed from this kind of speech. Our current president, as an example, whatever you may think of him as policies or whatever else, there are people, he could found St. Jude's and fund cancer research for children. And they would find a reason to hate him for it.

They would impugn his motives. They would say he's grandstanding. No matter what our current president does, there is a significant collection of people who are so opposed to him.

Nothing he does can be good. He can achieve peace in the Middle East. He can settle wars all around the globe.

And like the, and I am by no means making a comparison, but the same principle was at work with the Apostle Paul or the Apostle Peter or the other disciples after the resurrection or the Lord Jesus himself. The Lord Jesus was perfect. And there were those in Israel that absolutely hated him and everything he said and everything he did.

And this, and what they tried to do was poison the well, poison the opinions of the public to tell them you can't listen to anything this Jesus character says. So they treat speech in the legal terms. Once again, you go to the international agreements that pertain and cultivating hostility is recognized as a harm category legally in international law.

And their incitement to hostility or violence by impugning the target itself. So this is what we wanna watch for. This is what we wanna be careful of now.

This is going to be magnified and exponentially increased in this period, but it is at work now. And it is incumbent upon us to be careful, to not be stirred up, to not be distracted, to not let any one of these three categories of deception cloud our judgment or prevent us from perceiving the truth, being balanced and maintaining peace and bearing the fruit of the spirit in embrace of that truth and having faith in that truth and not being pulled down into the gutter of hatred and then beaten by those who practice it with experience. So important for us to identify the stratagems of the enemy, which are made quite explicit and evident here and ensure that we are never taken in or overcome by them.

So helpful, so great to see these written on large billboards here in our passage. Let's pause and take a break. When we come back, we'll head on into chapter 10 and take a look at the interim between the sixth and seventh trumpets.