

Revelation

Chapter 9

Review

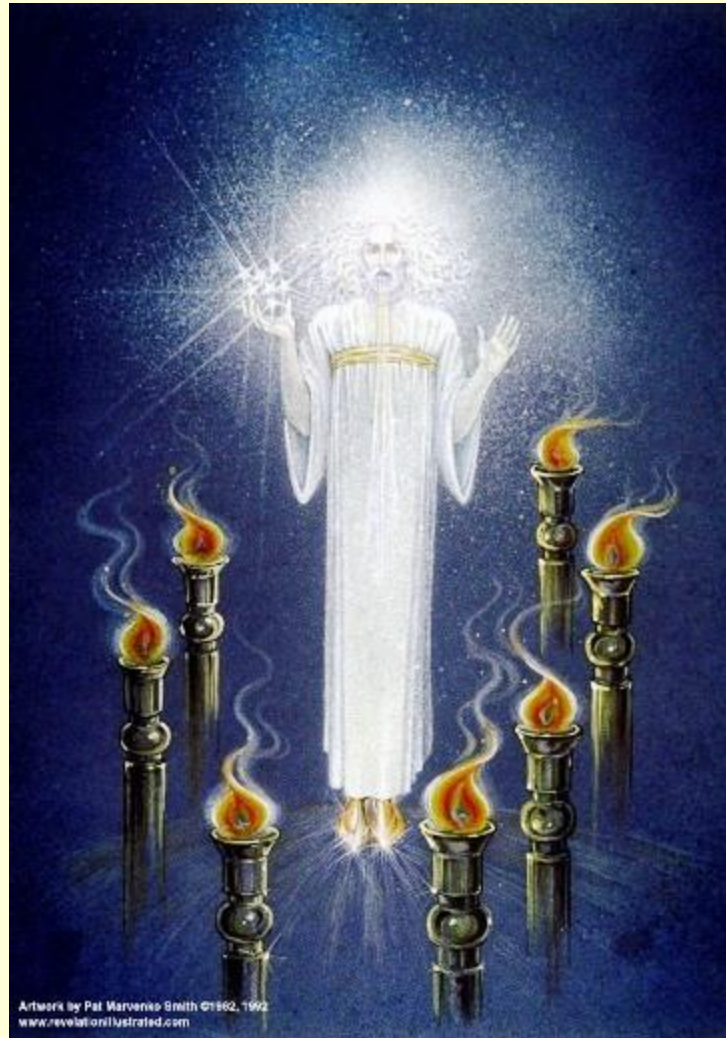
- The Revelation to John
 - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times”

Review

- Introduction (1:1-3)
 - This revelation was given by God to Jesus.
 - Jesus revealed it, through his angel, to John.
 - John writes of all that he has heard and seen.
 - Those who read, hear, and do what is written will be blessed, because the end is near.
- Salutation, Doxology (1:4-8)
 - John greets “the seven churches in Asia” while giving praise to God.

Review

- The First Vision (1:9-20)
 - John was worshiping on the Lords day, in Patmos, when overtaken by an ecstatic vision
 - In the vision:
 - He sees the glorified Christ standing among seven lampstands with seven stars in his hand.
 - Christ explains the mysterious image that John sees: The lampstands are the seven churches and the stars are the “angels” of the seven churches.



October 4, 2011

Review

- Letters to the Seven Churches (Chapters 2 & 3)
 - In the vision, Jesus instructs John to write certain things to each of the seven churches.
 - These “letters” draw on material from Chapter 1 and help to interpret the visions which follow in later chapters.
 - Each “letter”:
 - follows approximately the same pattern,
 - is to be read by all of the churches,
 - shares this common theme: **those who overcome and persevere until the end will inherit eternal life**

The Seven Churches



Review

- Ephesus (2:1-7)
 - Christ commands them to become loving again, or he will remove them as a lampstand.
- Smyrna (2:8-11)
 - Christ urges them to endure persecution and remain faithful unto death.
- Pergamum (2:12-17) and Thyatira (2:18-29)
 - Christ warns these churches to expel heretics, repent of their idolatrous and immoral practices, and remain faithful to him until the end.

Review

- Sardis (3:1-6)
 - Christ urges them to become alert to their situation (they are “dead”) and repent lest he comes against them.
- Philadelphia (3:7-13)
 - Christ promise them a place in the eternal kingdom of David despite their persecution by so called Jews
- Laodicea (3:14-22)
 - Christ says he will spit this lukewarm church out of his mouth, but to those among them who conquer, he promises that they will sit with him on his throne.

Review

- In Verse 21 of Chapter 3 Jesus says:

“The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.”
- John then sees a door standing open in heaven and hears Jesus calling him to come up and see.
- What John sees at first is the heavenly throne room, which is described in Chapters 4 and 5.

Review

- Chapter 4 & 5
 - All of the heavenly beings constantly give glory to God, because he **created** all things.
 - In God's right hand, John sees a scroll full of writing, things which only God knows, completely sealed.
 - Only Jesus Christ (here called the "Lion of the tribe of Judah" and the "Root of David") can reveal these things and make them happen, because only he is worthy.
 - He is worthy because he was slain and by his blood he **ransomed** a people for God from every tribe and language and people and nation.
 - Appearing in the vision as a lamb who was slain, he takes the scroll from the hand of God, and then all of creation gives glory to God and to the Lamb.



October 4, 2011

Review

- Chapter 6
 - John watches as horses with riders are summoned before the heavenly throne, one for each of the first four seals which are opened successively by the Lamb.
 - These figures are symbols of the tribulations that will come upon the earth
 - When the 5th seal is opened, John within his vision sees the souls of the martyrs under the altar.
 - They cry out for justice, are reassured of their place in the coming kingdom, and asked to wait a while longer.
 - Then the 6th seal is then opened and John, in his vision, sees the coming of great and final calamity on earth.
 - Those who are being overcome ask, “who can stand?”
 - The answer is given in Chapter 7.

Review

- Chapter 7
- As he is shown a vision of four angels holding back forces of destruction to come upon the earth,
 - John first hears the “number of the sealed” who are then described in some detail as the sons of Israel.
 - He next sees an uncountable number of people of all kinds who are described as those who have come out of the great tribulation, who have washed their robes in the blood of the Lamb, who stand before the throne of God night and day serving Him, and who will be comforted and protected forever by the Lamb.
 - I understand these people whom John sees to include the number of the sealed, and all of them to be sealed.
 - These are Christians, all protected from God’s wrath.

Review

- Chapter 8, Verses 1-5 (last week's lesson)
 - In Verse 1 the Lamb opens the last seal and, now, all that God has written, including the vision of eternity John saw at the end of Chapter 7, can come to pass.
 - While heaven waits in silence, the seven archangels are given golden trumpets, to announce the victory of God and the Lamb that the people he has redeemed, and the defeat all who reject God and the Lamb.
 - As John watches, the prayers of the saints arise before God, offered with much incense by an angel, who then takes fire from the altar and flings it down upon the earth.
 - signaling the coming wrath of God.

Review

- Chapter 8, Verses 6-12 (last week's lesson)
 - As the first trumpet blows, John sees one-third of the earth's vegetation burned up.
 - As the second trumpet blows, he sees the destruction of one-third of all sea creatures and ships.
 - As the third trumpet blows, he sees the destruction of one-third all fresh water springs and the death of many people because of this.
 - As the fourth trumpet blows, he sees a one-third reduction in sun-, moon-, and star-light.
 - These events are described using words and images from the Law and Prophets, especially from Exodus.

Review

- Chapter 8, Verse 13 (last week's lesson)
 - John's vision as recorded in Chapter 8 can be better understood in light of Israel's experience in Egypt.
 - Israel was enslaved in Egypt for a long time and sometimes endured great tribulation there.
 - But God finally delivered them, by bringing plagues against Egypt from which Israel was protected.
 - The first four trumpets (like the four horsemen) seem mostly to represent tribulation of the sort that may trouble believers as well as non-believers (e.g. famine).
 - But what John sees next will be worse, and those who belong to God and the Lamb will be shielded from it.
 - The eagle (Revelation 8:13) sees these things coming!

Summary of Chapters 1-8

- Chapter 7 described a vision of Christians who come through the final tribulation described in Chapter 6 to live with God and the Lamb forever.
- The final tribulation described in Chapter 6 will come in answer to the prayers of the martyrs “under the altar,” when their number is complete.
- This has all been revealed in the heavenly throne room by the Lamb who was slain, as described in Chapters 4 and 5.
- The Lamb, also called the Lion of Judah, is Jesus Christ who stands among the churches in Chapter 1 and addresses them in Chapters 2 and 3.

Summary of Chapters 1-8

- Chapters 6 and 8 both describe tribulation that comes on earth, much of which seemingly affects both believers and non-believers. However:
 - The thoughts in Chapter 6 seem to move toward the glorious description, in Chapter 7, of those who have been sealed by God and redeemed by the Lamb.
 - While the thoughts in Chapter 8 seem to move toward the horrible description (in Chapter 9 – tonight’s lesson) of those who have not been sealed and will be subject to demonic attacks from which believers are protected.
- These are the “three woes” of which the Eagle cries at the end of Chapter 8.

ヨハネの黙示録 9:1-12

1. 第五の御使が、ラツパを吹き鳴らした。するとわたしは、一つの星が天から地に落ちて来るのを見た。この星に、底知れぬ所の穴を開くかぎが与えられた。
2. そして、この底知れぬ所の穴が開かれた。すると、その穴から煙が大きな炉の煙のように立ちのぼり、その穴の煙で、太陽も空気も暗くなった。

ヨハネの黙示録 9:1-12

3. その煙の中から、いなごが地上に出てきたが、地のさそりが持っているような力が、彼らに与えられた。
4. 彼らは、地の草やすべての青草、またすべての木をそこなってはならないが、額に神の印がない人たちには害を加えてもよいと、言い渡された。

ヨハネの黙示録 9:1-12

5. 彼らは、人間を殺すことはしないで、五か月のあいだ苦しめることだけが許された。彼らの与える苦痛は、人がさそりにさされる時のような苦痛であった。
6. その時には、人々は死を求めても与えられず、死にたいと願っても、死は逃げて行くのである。

ヨハネの黙示録 9:1-12

7. これらのいなごは、出陣の用意のととのえられた馬によく似ており、その頭には金の冠のようなものをつけ、その顔は人間の顔のようであり、
8. また、そのかみの毛は女のかみのようであり、その歯はししの歯のようであった。
9. また、鉄の胸当のような胸当をつけており、その羽の音は、馬に引かれて戦場に急ぐ多くの戦車の響きのようであった。

ヨハネの黙示録 9:1-12

10. その上、さそりのような尾と針とを持っている。その尾には、五か月のあいだ人間をそこなう力がある。
11. 彼らは、底知れぬ所の使を王にいただいており、その名をヘブル語でアバドンと言い、ギリシヤ語ではアポルオンと言う。
12. 第一のわざわいは、過ぎ去った。見よ、この後、なお二つのわざわいが来る。

Revelation 9:1-12

1. And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit.
2. He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft.

Revelation 9:1-12

3. Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth.
4. They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads.

Revelation 9:1-12

5. They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone.
6. And in those days people will seek death and will not find it. They will long to die, but death will flee from them.

Revelation 9:1-12

7. In appearance the locusts were like horses prepared for battle: on their heads were what looked like crowns of gold; their faces were like human faces,
8. their hair like women's hair, and their teeth like lions' teeth;

Revelation 9:1-12

9. they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle.
10. They have tails and stings like scorpions, and their power to hurt people for five months is in their tails.

Revelation 9:1-12

11. They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon.
12. The first woe has passed; behold, two woes are still to come.

9:1

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- In connection with the blowing of the fifth trumpet, John saw something.
- He describes what he saw as a star fallen from heaven to earth.
- The grammar suggests that he did not see the “star” fall but somehow was able to tell that the star had fallen.

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- The one whom John perceived as having fallen from heaven must not have been literally a star but must, rather, have been a person, because he is given a key.

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- The one whom John perceived as having fallen from heaven must not have been literally a star but must, rather, have been a person, because he is given a key.
- It is probably correct to understand that the one to whom the key is given was (at least originally) a heavenly being

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- This not the first time we have had occasion to ask whether a being who appeared to John in his vision should be understood as a good or an evil being.

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- Some understand this to be an evil being who was unwillingly cast out of heaven to earth.

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- Some understand this to be an evil being who was unwillingly cast out of heaven to earth.
- Others understand this to be a holy angel who descended in obedience to a heavenly command.

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- Those who hate God are compelled to do his will.

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- The holy angels delight in doing only the will of God.
- Those who hate God are compelled to do his will.
- In the end God's will is always done.

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- The holy angels delight in doing only the will of God.
- Those who hate God are compelled to do his will.
- In the end God's will is always done.
- It is God (the Lamb?) who has given the key to the shaft.

9:2

そして、この底知れぬ所の穴が開かれた。すると、その穴から煙が大きな炉の煙のように立ちのぼり、その穴の煙で、太陽も空気も暗くなった。

He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft.



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- So it is God's will that the shaft of the bottomless pit be opened.

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- It is, in any case, in this vision, a place from which evil things are seen to arise.

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- So it is God's will that the shaft of the bottomless pit be opened.
- What is the bottomless pit?
- It is, in any case, in this vision, a place from which evil things are seen to arise.
- At first smoke.

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- Unlike the fragrant smoke which John saw arising before God in the heavenly throne room, mixed with the prayers of the saints,

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- This smoke is dark (and noxious) like the smoke of a great furnace, and it darkens the sun and the air.

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- Unlike the fragrant smoke which John saw arising before God in the heavenly throne room, mixed with the prayers of the saints,
- This smoke is dark (and noxious) like the smoke of a great furnace, and it darkens the sun and the air.
- Surely this is a sign of evil, which clouds human vision.

9:3

その煙の中から、いなごが地上に出てきたが、地のさそりが持っているような力が、彼らに与えられた

Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth.



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- The smoke is not a figure representing locusts.

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- The smoke is not a figure representing locusts.
- The locusts come on the earth from out of the smoke.

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- The smoke is not a figure representing locusts.
- The locusts come on the earth from out of the smoke.
- They seeming have no power of their own, at least not scorpion-like power, because such power is given to them.

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- And what power is it that scorpions of the earth have?

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- And what power is it that scorpions of the earth have?
- Scorpions have the power to inflict pain, and sometimes death, and therefore fear of pain and death.

9:3

その煙の中から、いなごが地上に出てきたが、地のさそりが持っているような力が、彼らに与えられた

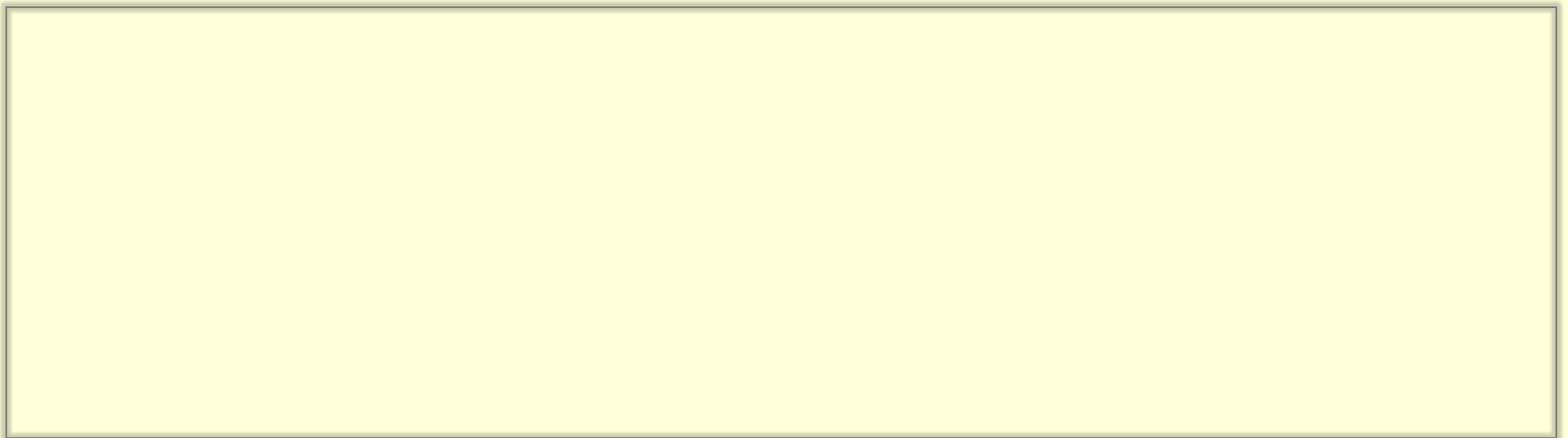
Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth.

- And what power is it that scorpions of the earth have?
- Scorpions have the power to inflict pain, and sometimes death, and therefore fear of pain and death.
- So these locusts have such power, in addition to the usual characteristics of locusts: to fly in great swarms, eating everything in their paths.

9:4

彼らは、地の草やすべての青草、またすべての木をそこなってはならないが、額に神の印がない人たちには害を加えてもよいと、言い渡された。

They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads.



9:4

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They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads.

- But these locusts are told not to devour any of the earth's vegetation.

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They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads.

- But these locusts are told not to devour any of the earth's vegetation.
- Who tells them this?

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- Who tells them this?
 - God

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- But these locusts are told not to devour any of the earth's vegetation.
- Who tells them this?
 - Ultimately God
- What sort of “locusts” might understand and obey such a command and, then, survive without eating

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- But these locusts are told not to devour any of the earth's vegetation.
- Who tells them this?
 - Ultimately God
- What sort of “locusts” might understand and obey such a command and, then, survive without eating?
 - Some sort of vermin from the bottomless pit

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彼らは、地の草やすべての青草、またすべての木をそこなってはならないが、額に神の印がない人たちには害を加えてもよいと、言い渡された。

They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads.

- They are NOT permitted to harm anyone who has the seal of God on their foreheads.

9:4

彼らは、地の草やすべての青草、またすべての木をそこなってはならないが、額に神の印がない人たちには害を加えてもよいと、言い渡された。

They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads.

- They are NOT permitted to harm anyone who has the seal of God on their foreheads.
- This means, conversely, that they ARE permitted to harm only those who have NOT been sealed.

9:5

彼らは、人間を殺すことはしないで、五か月のあいだ苦しめることだけが許された。彼らの与える苦痛は、人がさそりにさされる時のような苦痛であった。

They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone.

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- It is important to notice that this particular tribulation torments without killing.

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- The torment is very painful, but not fatal, “like” the sting of a scorpion.

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- It is important to notice that this particular tribulation torments without killing.
- The torment is very painful, but not fatal, “like” the sting of a scorpion.
- This is a figure of speech (“simile”).

9:6

その時には、人々は死を求めても与えられず、死にたいと願っても、死は逃げて行くのである。

And in those days people will seek death and will not find it.
They will long to die, but death will flee from them.



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And in those days people will seek death and will not find it.
They will long to die, but death will flee from them.

- Precisely how this torment is like the sting of a scorpion we cannot know.

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And in those days people will seek death and will not find it.
They will long to die, but death will flee from them.

- Precisely how this torment is like the sting of a scorpion we cannot know.
- But John tells us that it will be so painful that people will wish to die rather to endure it.

9:7

これらのいなごは、出陣の用意のととのえられた馬によく似ており、その頭には金の冠のようなものをつけ、その顔は人間の顔のようであり、

In appearance the locusts were like horses prepared for battle: on their heads were what looked like crowns of gold; their faces were like human faces,



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- Now John dwells on the appearance of the locusts in his vision. (notice the shift from the future tense of Verse 6 to the past tense here in Verse 7)

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- In John's vision these locusts were hideous, demonic.
- They were worse than bringers of pain worse than death.

9:8

また、そのかみの毛は女のかみのようであり、その歯はししの歯のようであった。

their hair like women's hair, and their teeth like lions' teeth;



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their hair like women's hair, and their teeth like lions' teeth;

- This vision is in every way calculated to turn men toward God and salvation and away from the fate that awaits all who have not the seal of God on their forehead.

9:9

また、鉄の胸当のような胸当をつけており、その羽の音は、馬に引かれて戦場に急ぐ多くの戦車の響きのようであった。

they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle.



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they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle.

- Still focusing on the content of his vision, John reports that a frightening sound was added to the nightmarish picture already before him.

9:10

その上、さそりのような尾と針とを持っている。その尾には、五か月のあいだ人間をそこなう力がある。

They have tails and stings like scorpions, and their power to hurt people for five months is in their tails.



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- The image is increasingly unnatural: locusts resembling battle horses, with crowns and human faces, hair like women's hair, teeth like lion's teeth, the sound of clanking armor, noisy wings, and tails with stings like scorpions.

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- This torment is allowed (by God) to continue for only a limited period and (you will recall) without actually killing anyone, and without touching God's children at all.

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- This torment is allowed (by God) to continue for only a limited period and (you will recall) without actually killing anyone, and without touching God's children at all.
- Why would God establish such restrictions, except that these creatures would have continued this torment with no end and killed besides, especially including God's children, if only they had been permitted to do so.

9:11

彼らは、底知れぬ所の使を王にいただいており、その名をヘブル語でアバドンと言ひ、ギリシヤ語ではアポルオンと言う。

They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon.



9:11

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- These creatures which appear in the vision as locusts are clearly evil.

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- These creatures which appear in the vision as locusts are clearly evil.
- So their “king” must be evil.

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- He is called here “the angel of the bottomless pit.”

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- His name, Abaddon in Hebrew, means destruction.

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- His name, Abaddon in Hebrew, means destruction.
- Apollyon is Greek for “destroyer.”

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They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon.

- The names here given to this “so called” angel, added to the fact that he is the king over creatures such as those described in the preceding verses, strongly suggests that he is a demonic prince of some sort, perhaps not Satan himself, but a powerful representative of Satan.

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- The names here given to this “so called” angel, added to the fact that he is the king over creatures such as those described in the preceding verses, strongly suggests that he is a demonic prince of some sort, perhaps not Satan himself, but a powerful representative of Satan.
- The torment that his subjects inflicted upon ungodly men is the first of three woes of which the eagle cried (8:13).

9:12

第一のわざわいは、過ぎ去った。見よ、この後、なお
二つのわざわいが来る。

The first woe has passed; behold, two woes are still to
come.



9:12

第一のわざわいは、過ぎ去った。見よ、この後、なお二つのわざわいが来る。

The first woe has passed; behold, two woes are still to come.

- Notice that all of these things which have come to pass have been in accordance with the sovereign will of God, and brought to pass by the Lamb.

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The first woe has passed; behold, two woes are still to come.

- Notice that all of these things which have come to pass have been in accordance with the sovereign will of God, and brought to pass by the Lamb.
- Yet there are inherently evil forces at work which would gladly destroy everything, if God and the Lamb were to permit it.

ヨハネの黙示録 9:13-21

13. 第六の御使が、ラツパを吹き鳴らした。すると、一つの声が、神のみまえにある金の祭壇の四つの角から出て、
14. ラツパを持っている第六の御使にこう呼びかけるのを、わたしは聞いた。「大ユウフラテ川のほとりにつながれている四人の御使を、解いてやれ」。

ヨハネの黙示録 9:13-21

15. すると、その時、その日、その月、その年に備えておかれた四人の御使が、人間の三分の一を殺すために、解き放たれた。
16. 騎兵隊の数は二億であった。わたしはその数を聞いた。

ヨハネの黙示録 9:13-21

17. そして、まぼろしの中で、それらの馬とそれに乗っている者たちとを見ると、乗っている者たちは、火の色と青玉色と硫黄の色の胸当をつけていた。そして、それらの馬の頭はししの頭のものであって、その口から火と煙と硫黄とが、出ていた。
18. この三つの災害、すなわち、彼らの口から出て来る火と煙と硫黄とによって、人間の三分の一は殺されてしまった。

ヨハネの黙示録 9:13-21

19. 馬の力はその口と尾とにある。その尾はへびに似ていて、それに頭があり、その頭で人に害を加えるのである。
20. これらの災害で殺されずに残った人々は、自分の手で造ったものについて、悔い改めようとせず、また悪霊のたぐいや、金、銀、銅、石、木で造られ、見ることも聞くことも歩くこともできない偶像を礼拝して、やめようともしなかった。

ヨハネの黙示録 9:13-21

21. また、彼らは、その犯した殺人や、まじないや、不品行や、盗みを悔い改めようとしなかった。

Revelation 9:13-21

13. Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God,
14. saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

Revelation 9:13-21

15. So the four angels, who had been prepared for the hour, the day, the month, and the year, were released to kill a third of mankind.
16. The number of mounted troops was twice ten thousand times ten thousand; I heard their number.

Revelation 9:13-21

17. And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire and of sulfur, and the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths.

Revelation 9:13-21

18. By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths.
19. For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound.

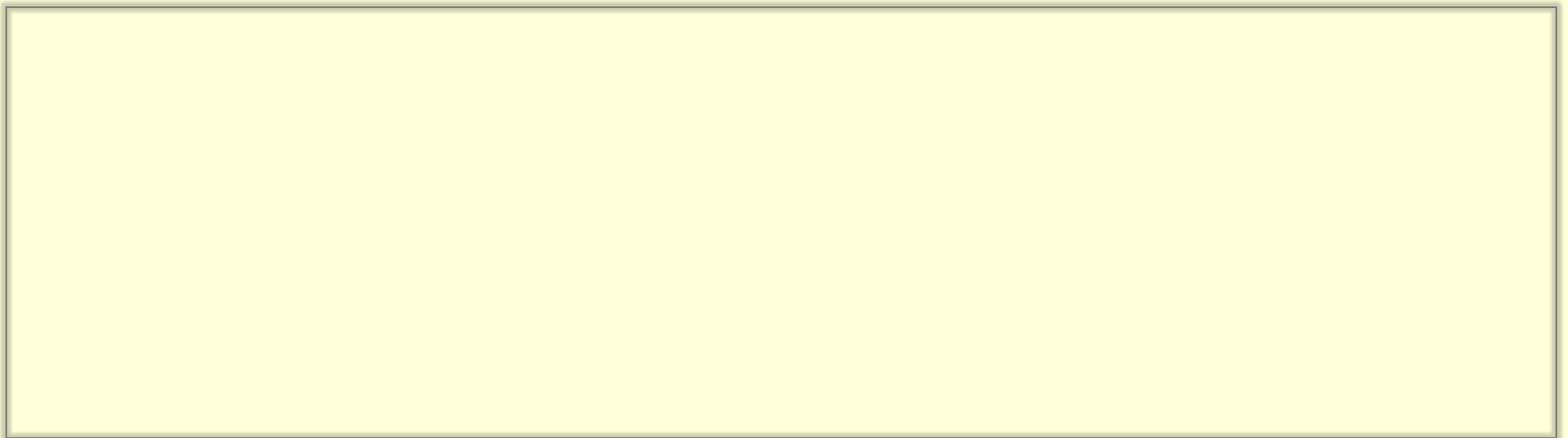
Revelation 9:13-21

20. The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk,
21. nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

9:13

第六の御使が、ラツパを吹き鳴らした。すると、一つの
声が、神のみまえにある金の祭壇の四つの角から
出て、

Then the sixth angel blew his trumpet, and I heard a voice
from the four horns of the golden altar before God,



9:13

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- John's description of the "first woe" drew our attention down to the evil forces which had come out from the bottomless pit to torment unbelievers for a time.

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- John's description of the "first woe" drew our attention down to the evil forces which had come out from the bottomless pit to torment unbelievers for a time.
- Now the sixth angel blows his trumpet, and a voice from heaven draws our attention back up to the altar before God and the Lamb.

9:13

第六の御使が、ラツパを吹き鳴らした。すると、一つの
声が、神のみまえにある金の祭壇の四つの角から
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Then the sixth angel blew his trumpet, and I heard a voice
from the four horns of the golden altar before God,

- The voice comes from the altar, itself.

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- More precisely it comes from the four horns at the corners of the altar,

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- The voice comes from the altar, itself.
- More precisely it comes from the four horns at the corners of the altar,
- The golden altar before God.
- This is a figure of speech: Personification? Metonymy?

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- Many commentators somehow connect this voice with the prayers of the martyrs (6:10) and saints (8:4).

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- Many commentators somehow connect this voice with the prayers of the martyrs (6:10) and saints (8:4).
- In every case we must understand that this voice speaks with the approval and the power and authority of God and of the Lamb.

9:14

ラツパを持っている第六の御使にこう呼びかけるのを、
わたしは聞いた。「大ユウフラテ川のほとりにつな
がれている四人の御使を、解いてやれ」。

saying to the sixth angel who had the trumpet, "Release the
four angels who are bound at the great river Euphrates."



9:14

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saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

- The voice with the approval and power and authority of God and of the Lamb, commands the sixth archangel.

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saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

- The voice with the approval and power and authority of God and of the Lamb, commands the sixth archangel.
- The sixth angel is the only one who is commanded actually to perform an action beyond blowing his trumpet.

9:14

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four angels who are bound at the great river Euphrates."

- He is commanded to release four other angels.

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- Are these the same four angels John saw (7:1) standing at the four corners of the earth holding back the four winds?
 - Some have thought so.
 - But probably not, because these four angels stand together, and their job is uniquely different from the angels we have seen before.

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- It is also said that these four angels are "bound."

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- It is also said that these four angels are "bound."
- Thus seemingly they are prevented, until released, from doing that which they are prepared to do.
- That one of the archangelic trumpeters is sent to release them, suggests that these four may not be holy angels, but more likely demonic ones.

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- The river Euphrates is significant, among other reasons perhaps, for being the eastern boundary of the land that was promised to Abraham.

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- The river Euphrates is significant, among other reasons perhaps, for being the eastern boundary of the land that was promised to Abraham.
- In Biblical literature, enemies from the east often come from there to threaten and oppress God's people.

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four angels who are bound at the great river Euphrates."

- Here the angels probably are meant to represent an evil invading force, albeit one that is (probably) **not** permitted to harm God's people.

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- Here the angels probably are meant to represent an evil invading force, albeit one that is (probably) **not** permitted to harm God's people.
- The language of 8:13, which pronounces woe upon "earth dwellers" is understood by most to restrict the woes to those who have not been marked by the seal of God.

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- Likewise the language of 9:20-21 suggests that all who are harmed by the forces unleashed by these angels are those who have NOT been marked with the seal of God.

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- Likewise the language of 9:20-21 suggests that all who are harmed by the forces unleashed by these angels are those who have NOT been marked with the seal of God.
- These angels, then, appear to unleash unholy forces against unholy people and are probably themselves unholy, like the king over the locusts in 9:11.

9:15

すると、その時、その日、その月、その年に備えてお
かれた四人の御使が、人間の三分の一を殺すため
に、解き放たれた。

So the four angels, who had been prepared for the hour,
the day, the month, and the year, were released to kill a
third of mankind.



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- And even more so than the king over the locusts (whose name you will recall means destruction and destroyer) these four angels exist to destroy, to kill a third of mankind.

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- And even more so than the king over the locusts (whose name you will recall means destruction and destroyer) these four angels exist to destroy, to kill a third of mankind.
- And they have been prepared to do so at a very particular point in human history.
- In his vision, John sees them released to perform this, their appointed function --- i.e. to kill 1/3 of mankind.

9:16

騎兵隊の数は二億であった。わたしはその数を聞いた。

The number of mounted troops was twice ten thousand times ten thousand; I heard their number.



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- The four angels are not mentioned again.

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- Mounted troops, means soldiers on horseback, cavalry.
- John in his vision perceives that their number is very great: 200 million.

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- The point is that this force is overwhelmingly great.

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そして、まぼろしの中で、それらの馬とそれに乗っている者たちとを見ると、乗っている者たちは、火の色と青玉色と硫黄の色の胸当をつけていた。そして、それらの馬の頭はししの頭のものであって、その口から火と煙と硫黄とが、出ていた。

And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire and of sulfur, and the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths.



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- This is the only point in Revelation where John stands outside his vision and reflects on the images it contained.

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- This suggests that he himself could not interpret it.
- He could only report what he saw. And it was amazing.

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- Notice that images of fire and smoke predominate.

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- Notice that images of fire and smoke predominate.
- Even the breastplates of the riders (and of the horses?) were the colors of fire and smoke.

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- The horses do the damage, although we may presume that their riders and their four demonic generals direct it.

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- These are, of course, no ordinary horses.
- They have heads like lions, meaning, I suppose, that they had fearsome teeth and perhaps also a fearsome and even majestic demeanor.

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そして、まぼろしの中で、それらの馬とそれに乗っている者たちとを見ると、乗っている者たちは、火の色と青玉色と硫黄の色の胸当をつけていた。そして、それらの馬の頭はししの頭のものであって、その口から火と煙と硫黄とが、出ていた。

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- But it was not by their lion-teeth that these horses harmed and killed, nor did they trample people to death.
- Their lethal power was in the fire and smoke and sulfur that proceeded from their mouths.

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- They were bringers of sulfurous, smoky, fiery death.

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- They were bringers of sulfurous, smoky, fiery death.
- Sulfur, smoke, and fire are commonly used and understood Biblical images, which suggest diabolical obfuscation and confusion and suffering and death.

9:18

この三つの災害、すなわち、彼らの口から出て来る火と煙と硫黄とによって、人間の三分の一は殺されてしまった。

By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths.



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- These horses are much more powerful and potent than the almost ridiculous horse-like locusts which could only torment but could not kill their human victims.

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 - Fire

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 - Smoke
 - Sulfur

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- Notice that just as the angels and riders are not directly responsible for human death and injury, neither are the horses.

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- They do not kill outright using their lion's teeth, nor do they trample men under foot.

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- Notice that just as the angels and riders are not directly responsible for human death and injury, neither are the horses.
- They do not kill outright using their lion's teeth, nor do they trample men under foot.
- What kills men is (only) the sulfurous smoke and fire which comes out of these horses mouths.

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- And we must remember that this sulfurous smoke and fire proceeds from the mouths of 200 million horses!

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- We can only understand this to be an eschatological disaster of epic proportion.

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- We can only understand this to be an eschatological disaster of epic proportion --- not the end, but nearly so.

9:18

この三つの災害、すなわち、彼らの口から出て来る火と煙と硫黄とによって、人間の三分の一は殺されてしまった。

By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths.

- And we must remember that this sulfurous smoke and fire proceeds from the mouths of 200 million horses!
- We can only understand this to be an eschatological disaster of epic proportion --- not the end, but nearly so.
- It has both physical and spiritual (temporal and eternal) dimensions to it.

9:19

馬の力はその口と尾とにある。その尾はへびに似ていて、それに頭があり、その頭で人に害を加えるのである。

For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound.



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- The horses with heads like lions could kill (but only 1/3) and also could harm --- i.e. wound, torment, torture.

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- This may refer not so much to what the horses’ tails “looked like” to John in his vision, but their power to harm.

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- Serpents, like scorpions, harm by venom and poison.
- The poison is put into the victim, and continues to harm the victim long after the serpent or scorpion has gone.

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- Note also that a horses mouth arrives first and his tail leaves last.

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- Note also that a horses mouth arrives first and his tail leaves last.
- I think this means that all those who were not killed by the mouth were wounded by the tails of the departing horses.

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- I think this means that all those who were not killed by the mouth were wounded by the tails of the departing horses.
- This is consistent with what follows.

9:20

これらの災害で殺されずに残った人々は、自分の手で造ったものについて、悔い改めようとせず、また悪霊のたぐいや、金、銀、銅、石、木で造られ、見ることも聞くことも歩くこともできない偶像を礼拝して、やめようとしなかった。

The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk,

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- This passage seems to confirm that death and harm caused by the horses (like harm caused by the locusts) did not affect anyone who had first been sealed by God.

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- What is in view here is punishment of the wicked.

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- The 1/3 of mankind who are killed outright are beyond hope of repentance, awaiting their final judgment and eternal punishment.

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- The 1/3 of mankind who are killed outright are beyond hope of repentance, awaiting their final judgment and eternal punishment.
- Those who remain alive seem also to be beyond hope.

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- They do not, at least in John's vision they do not, repent.

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The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk,

- They do not, at least in John's vision they do not, repent.
- Their sins are as fatal as they are foolish: idolatry and demon worship, which the Bible understands to be one and the same.

9:21

また、彼らは、その犯した殺人や、まじないや、不品行
や、盗みを悔い改めようとしなかった。

nor did they repent of their murders or their sorceries or
their sexual immorality or their thefts.



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- Idolatry and demon worship (which are the opposite of faith in the living God) cause and are caused by all kinds of spiritual and moral impurity and transgression.

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- Idolatry and demon worship (which are the opposite of faith in the living God) cause and are caused by all kinds of spiritual and moral impurity and transgression.
- The point is that, although these people have escaped with their lives through the plagues described, when death finally overtakes them, their fate will be no better and possibly even worse than those who were killed.

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- In summary:

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 - everyone who dwells on earth finally dies in sin, unrepentant,

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- In summary:
 - everyone who dwells on earth finally dies in sin, unrepentant,
 - except for those who have been sealed by God and washed in the blood of the Lamb.