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Episode 23 - Trumpet 5: Why

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For years, I have labored to explain what the scorpions of the fifth trumpet are. In this podcast, I am addressing "why."

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries. Today, we're really going to dig deep. We're looking at Revelation, chapter 9, which is full of symbols. There are a lot of things in this podcast that we haven't discussed.

So, this may take several podcasts to get through this chapter. In years past, I have taught on Revelation 9, discussing what it is. But today, I want to discuss why it is. Before we get into the what of it, we need to see the why of it. This is important, so you need to have your Bible open, and you need to be making notes, comparing scripture to scripture... here a little, there a little, line upon line (Isa 28:10).

This has to be done because I feel like I'm living at the end. In the day of the Lord, the revealing of Jesus Christ to this world is happening. A great burden is on my heart as to why the churches are in the condition they're in. Why are things happening the way they're happening? Why is there so much confusion concerning God? So, the Lord actually begins this prophecy in chapter 9.

Rev 9:1 The fifth angel sounded, and I saw a star fall from heaven to the earth. ...

That actually reads, "A star out of heaven fallen," past tense. It's the same star that you see falling in the third trumpet. There is a star, a messenger... It's the Bible. It has fallen to the earth. In the first four trumpets, it's positive. People recognize that the Bible has fallen to the earth, meaning they're interpreting it themselves. They're putting their own spin on the verses.

But then God gives a warning. The last verse of chapter 8, "*Woe, woe, woe.*" There are three woes. There are three angels yet to sound, and if you have heard the gospel (which I believe is defined in Revelation 14 starting at verse 6), if you have heard the Gospel and you're not believing it, you're rejecting the truth of God, then woe be unto you. There are three trumpets yet to sound, and if you're not on board with the truth, then woe be unto you.

So he begins by going back to the star that has fallen to the earth. These people evidently are rejecting the fact that they are interpreting the Bible themselves; they're taking man's interpretation. This is the "why" of what we're going to read. And he says,

Rev 9:1 The fifth angel sounded, a star having fallen to the earth. To that star, to the Bible, was given the key of the bottomless pit.

That is the "pit of the abyss," which is the mind. Your mind is infinite. Whether you're going down away from God or up toward God in your understanding, it's infinite... It is the bottomless pit, the pit of the abyss. The Bible has the capacity to open your mind. It opens up your thinking. If you'll notice in verse 2,

Rev 9:2 It opens the pit of the abyss, and there comes smoke out of that pit, the smoke of a great furnace...

Well, this furnace is Gehenna. It is Gehenna fire. If you look closely at Matthew chapter 5, you will see Gehenna used in two different ways.

Mat 5:21 You have heard it said by them of old (or to the ancients), You shall not kill; and whosoever shall kill is in danger of judgment:

Mat 5:22 But I say, Whosoever is angry with his brother without a cause is in danger of judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, is in danger of hell fire.

That word "hell" is "Gehenna." You see it again starting at verse 27.

Mat 5:27 You have heard it said to the ancients, You shall not commit adultery:

Mat 5:28 I say, Whosoever looks on a woman to lust after her has committed adultery with her already in his heart.

Mat 5:29 If your right eye offends you, pluck it out, and cast it from you: for it is profitable for you that one of your members should perish, not your whole body should be cast into hell (Gehenna fire, that's Gehenna).

Mat 5:30 If your right hand offends you, cut it off, cast it from you: for it is profitable for you that one of your members should perish, not your whole body be cast into Gehenna.

So he is using Gehenna in two different ways. One toward anger, one toward lust. *You've been told not to kill. I say don't even get angry. You're in danger of Gehenna. You've been told not to lust, not to commit adultery. I say, don't even lust. You're in danger of Gehenna fire.* What makes this significant is in James, chapter 3, verse 6.

Jas 3:6 The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell (Gehenna).

He just put Gehenna, hell, Gehenna fire, between your ears. It is a way of thinking. It is the passion that we have in anger and the passion that we have sexually. If you're angry with your brother, you're in danger of Gehenna. If you're lusting after a woman, you're in danger of Gehenna. It is the fire that never ceases. You have to be in control of that fire.

So when you see in Revelation 9:2 *the mind is open and out comes smoke as of a great furnace*, you see that anger is motivating these people. They're using the Bible. It opens their mind, and here comes the smoke from the fire that is burning within, and that anger darkens the sun and the air. It darkens it. The sun we know is Christ. The air, I guess, if we were to just try to simplify it, you could say, is the spirit.

But remember in Ephesians that Satan is the prince of the authority of the air (Eph 2:2). I

think air has a deeper meaning than just simply saying the spirit. But for right now, let's just say the fifth trumpet sounds, and people are rejecting the gospel. They take their Bible, which has fallen to the earth, and out of their bottomless pit (out of their infinite mind), we see smoke coming out of their mind. We see the smoke. We see the result of the fire. We see their passion, their anger toward what they're experiencing when they hear the gospel. We see coming out of the bottomless pit what God is calling locusts.

Rev 9:3 There came out of the smoke locusts upon the earth...

Now, I will get into these locusts and exactly what that means. We're going to take Revelation chapter 9 and see exactly what this means. For now, I'm trying to discuss why. He has already given us a big picture as to why this is happening. They're interpreting the Bible according to themselves.

This is no different than the white, red, black, and pale horse. It is the same thing. They are interpreting the book for themselves, and they have never come to the point of admitting something isn't right. They've never admitted to themselves that they need help. They're relying on their friends, on their pastors, on everybody to be in agreement about God... Everybody be in agreement about the Bible.

So when God sends his people blowing the trumpets, giving the gospel, this is a rejection of the truth. Now, there is a whole chapter, you could almost say a whole book, dealing with the locusts. This is in the book of Joel, and I want to turn over there. Again, I'm dealing with "why."

Remember, the locusts are coming out of the pit of the abyss. The locusts are coming out of the anger. They're seen coming out of the smoke, out of this abyss. I want to key on why it is. So in Joel chapter 1, I'm going to start reading at verse 1.

Jol 1:1 The word of the LORD (or Jehovah) came to Joel the son of Pethuel.

Jol 1:2 Hear this, you old men, and give ear, all you inhabitants of the land. Has this been in your days, or even in the days of your fathers?

Jol 1:3 Tell ye your children of it, let your children tell their children, and their children yet another generation.

Jol 1:4 That which the palmerworm has left has the locust eaten; that which the locust has left has the cankerworm eaten; and that which the cankerworm has left has the caterpillar eaten.

These four descriptions here, these four things are four stages of the same thing. Using the ancient Hebrew, Joel 1:4, the palmer worm, Strong's number [1501], means "to

devour," and it's used for the word caterpillar. It's a caterpillar.

"Locusts" means (in this verse, grasshoppers, locusts), "an increase and abundance, strength, authority." Cankerworm goes back to caterpillar again... Cankerworm [3218] in Strong's. Caterpillar in Joel 1:4 is [2625], and it goes back to the word "locust." These are basically four stages of the same thing.

Now we're dealing with locusts. The reason that this is significant is that if you study Joel 2 and Revelation 9, you're going to discover a lot of verses that are identical in describing these locusts. So the locusts are coming up out of the mind... the Bible opens the mind, and here come the locusts. For right now, let me just say these locusts are reasons why the preaching of the gospel they just heard is wrong. These are all the reasons why people will deny the gospel. So, reading again from Joel 1:5, he says,

Jol 1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine (drinkers of wine are people who are studying the doctrines, believing the doctrines). Awake and weep and howl, because the new wine is cut off from your mouth.

The new understanding. You could just put the regeneration... the truths that are so important to the church, the changing of your understanding, the regeneration, the radical truth, the radical understanding that God is giving us, is cut off because of the locusts. Now, notice verse 6.

Jol 1:6 A nation is come upon my land, strong, and without number, whose teeth are the teeth of a lion, and has the cheek teeth of a great lion.

Lions always revert back to pride. But he is calling these locusts a great nation. When I see the word nation, I always think of a denomination. When I think of a wicked nation, a wicked denomination, I think of the spiritual meaning of Babylon: Confusion about God. Here you see drinkers of wine; people who drink wine cannot drink the new wine. It's cut off from them because of the locusts, all of the reasons that people are rejecting the truth.

Jol 1:7 (This nation of locusts) has laid my vines waste and barked my fig trees ...

Now, I want to focus on those two things: *Lay the vine waste and bark the fig tree*. There is a parable that Christ gave us in Matthew 21. I want to start reading at verse 18.

Mat 21:18 Now in the morning as he returned into the city, he hungered.

Mat 21:19 And when he saw a fig tree in the way, he came to it, and found nothing on it, but leaves only, and said unto it, Let no fruit grow on you henceforward for ever. And presently the fig tree withered away.

I want you to take that and compare it to Hosea 9:10.

Hos 9:10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved.

If I were to go back (looking at Hosea 9:10) and look at the word "Israel," what if I asked, who were the fathers of Israel? Abraham, Isaac, and Jacob. They worshiped the true and living God. They were walking in righteousness by faith.

Again, he says, *"I saw your fathers as the first ripe in the fig tree."* When Jesus looks at this fig tree and there are no first ripe figs, there are no figs, it's a picture of how Israel was no longer following the faith of their fathers. They were not understanding righteousness by faith. They were not walking like Abraham, Isaac, and Jacob.

Remember when Christ said, *"If Abraham were your father, then you would believe me,"* in John, chapter 8? *"If Abraham were your father..."* But see, he did not see the fathers of Israel in those people. So he comes to a fig tree that has no first ripe figs, or the fathers. Now let's move this a step further.

What if I go back to Hosea 9:10 and I say, let's make this New Testament. Who are the fathers of our faith? Well, the apostles were going to sit on twelve thrones judging the twelve tribes of Israel, and they wrote the New Testament. In Revelation 21, the names of the apostles are on the foundation of our wall of salvation.

Now Christ comes up to the fig tree. Does he see the work of the apostles on this fig tree? Is everyone in agreement with what the apostles wrote, or are they putting their own meaning to the scriptures? I can look at this, Hosea 9:10, Old Testament and New, and I can see again the problem that he's talking about. He says, in Joel, chapter 1,

Jol 1:7 These locusts have laid my vine waste, and barked my fig tree: he has made it clean bare, and cast it away; the branches of it are made white.

The locusts coming out of the bottomless pit are not the doctrines and understanding of the apostles, which you have to be in complete agreement with the apostles if you're going to experience salvation. Salvation is not God forgiving you so you can go to

heaven. Salvation is redeeming us from all iniquity. He gave the apostles that work of judging the twelve tribes of Israel, which is the Bible.

They wrote the New Testament. When Christ approaches his people, will he see the fathers, the first ripe? You see, you can't take this Bible and put your own meaning to it. It is of no private interpretation (2Pe 1:20). We have to be in agreement with the work of the apostles so we can receive and understand Holy Spirit.

What does he mean when he says, "He's laid my vine waste"? The word "waste," Strong's number [8047], is in the same family of words. It means "desolate, to be desolate." It's in the same family of words as what we read in Daniel, chapter 8. I want to read starting at verse 9.

Dan 8:9 Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Dan 8:10 He waxed great, even to (or against) the host of heaven; and it cast down the host and stars to the ground, and stamped upon them.

He's talking about the truth, which we see in Revelation 7... the church picking up the truth and redeeming it from being cast to the earth.

Dan 8:11 He magnified himself even to the prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down.

Dan 8:12 And a host was given against the daily by reason of the transgression, it cast down the truth to the ground; and practised, and prospered.

Dan 8:13 Then I heard one saint speaking, and another saint said to that certain saint which spoke, How long shall be the vision concerning the daily, and the transgression of desolation (there's your word), to give both the sanctuary and the host to be trodden under foot?

What you're seeing in Joel 1 is how the locusts make the vine desolate. The daily is replaced by the transgression of desolation. What is the daily? Let me just make it simple. To make this simple, Christ said, "Give us this day our daily bread" (Mat 6:11). This is our prayer: "Our Father, which art in heaven, Hallowed be thy name, Thy kingdom come...." Thy kingdom come.

See, the understanding you have of making an atonement when people come against us or hurt our feelings, make us mad, whatever it is... You have the ability to change your thinking and put away your anger. "Let not the sun go down upon your wrath" (Eph 4:26).

"Give us this day our daily bread." Well, the daily bread, at one time, I thought was just simply the Bible. But now I recognize it's more than that. The daily bread is the understanding of the body and blood of Jesus Christ, and remember in John, chapter 6, starting at verse 53,

Jhn 6:53 Jesus said, Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you have no life in you.

He just said in John 6:51 that he was the bread from heaven. Remember, at the last supper, he breaks the bread. He says, *"This is my broken body."* The broken body is pictured on the cross with the crown of thorns, the stripes, the nakedness, the darkness. He painted a picture of iniquity and how to overcome iniquity.

Jhn 6:53 ... Verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you have no life in you.

Jhn 6:54 Whoso eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.

Jhn 6:55 For my flesh is meat indeed, and my blood is drink.

Jhn 6:56 He that eats my flesh, and drinks my blood, remains in me, and I in him.

This was offensive to the Jew. This was offensive to these people, and Christ said, *"Well, except you do eat it, you have no life."* At the Last Supper, we see what he's talking about and we understand to live our lives continually thinking on, or eating that bread of his broken body, and recognizing the hurt and the pain that we have and the hurt and the pain the world has.

The daily eating of that bread, the daily was replaced by an abomination that leaves you desolate. The transgression of desolation... transgression is rebellion. So what are you seeing then in Joel 1:6?

Jol 1:6 A nation (you could say of locusts) has come up upon my land (coming out of the bottomless pit, coming out of that smoke of anger), they're without number, their teeth are as the teeth of a lion (or its pride), ...

Jol 1:7 He has laid my vine desolate (He's taken away the daily, making it desolate), he has barked my fig tree (he has taken away the fathers) ...

There is no first ripe fruit like Jesus shows us. In Matthew, that fig tree will wither without the first ripe figs. You've got to have the understanding. The fathers of our faith, our faith is built on... our foundation is the apostles and the prophets. What we're seeing here is why the locusts are happening... because the truth is rejected, and they're

putting their own definition to the book. It's interesting in Joel 1, when you look at verse 9,

Jol 1:9 The meat offering and the drink offering is cut off from the house of Jehovah; the priests, Jehovah's ministers, are mourning.

Well, the meat offering is actually the meal offering... It's the bread. The drink offering is the wine. *The bread and the wine are cut off from the house of Jehovah.* His priests, who are the ones who know the truth and are trying to help and give the message, mourn. If you just take that understanding of the bread and the wine and carry this on through it. As you read Joel, you really need to study Joel yourself and get ready for the next podcast. Read Joel 1 and 2, and Revelation 9. But in Joel 2:12,

Jol 2:12 Therefore also now, saith the LORD (or saith Jehovah), turn to me with all your heart, with fasting, with weeping, and mourning:

Jol 2:13 Rend your heart, not your garments, turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repents him of the evil.

Jol 2:14 Who knows if God will return and repent, and leave a blessing behind him (what blessing?); the meat offering and the drink offering ...

For it to say, *who knows if he will return and repent*, that's taken from Jonah 3:9. It's speaking of the Lord. Christ is capable of repentance. God is not a man that he should repent (Num 23:19). *Who knows if he will return and repent and leave a blessing behind him of the communion, the bread, and the wine.*

I want to say this before I go on or before we close this, that to the churches today, the universal church today, their bread and their wine are basically crackers and juice. God would have you eat the body of Christ, the broken body, eat the bread every day... think on what happened at the cross.

Think on yourself and how to overcome iniquity and how to overcome your anger. If you're not doing that, you're not following the Lamb. You're not following the Lamb whithersoever he goes (Rev 14:4). The Lamb was slain. The Lamb has risen. The blood comes from the broken body. The broken body is the bread that came down from heaven that we are to eat. If you don't eat it, you don't have life. The locusts barked the fig tree. The locusts leave you desolate.

Why is Revelation 9 happening? Because they have rejected the gospel. They are defying God's truth, defying serving God, walking in the light of their own kindling, the light of their own making (Isa 50:10).

Most gracious heavenly Father, may you be forever glorified in what we do. May we hear the truth, believe the truth, receive the truth, and glorify you in every way. In Jesus' name. Amen.