



FAITH PRINCETON SUNDAY SCHOOL
REVELATION 9:1-12 Fifth Trumpet
SUNDAY, MAY 24, 2026

REVELATION 9 Observation Worksheet

Chapter Theme _____

The Fifth Trumpet

1 Then the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him. 2 He opened the bottomless pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 Then out of the smoke came locusts upon the earth, and power was given them, as the scorpions of the earth have power. 4 They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. 5 And they were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man. 6 And in those days men will seek death and will not find it; they will long to die, and death flees from them.

7 The appearance of the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men. 8 They had hair like the hair of women, and their teeth were like the teeth of lions. 9 They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle. 10

They have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. 11 They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.

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

Enduring Word Commentary: **Revelation 9:1-12**

The Fifth Trumpet

A. The fifth trumpet brings demonic locusts from the bottomless pit.

1. ([Revelation 9:1](#)) A star fallen from heaven.

Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit.

a. **Then the fifth angel sounded:** This is the fifth angel that sounded a trumpet. There were seven seals, followed — thematically if not chronologically — by seven trumpets. In their arranged order, they are similar.

i. The first four seals and trumpets presented judgments directed against the earth. In the first four seals, these were the “four horsemen” bringing tyranny, war, famine, and death on the earth. In the first four trumpets, these were the ecological destruction of the vegetation, seas, fresh waters, and sky.

ii. The last three seals focused upon heaven: the cry of the martyrs, cosmic disturbances, and the heavenly prelude to the seven trumpets. The last three trumpets will speak of hell, in terms of the demonic.

b. **I saw a star fallen from heaven:** The text clearly shows us that this star is a *person (to him)*, not a literal star. The verb tense (**fallen**) indicates that he already had fallen.

i. But who is this **star**? Suggestions have included Nero, a fallen angel, an evil spirit, Satan, the Word of God, a good angel, or even Jesus Himself.

ii. In the context, this **star** is best seen as an angel; whether he is a good or bad angel depends on his relation to the *angel of the bottomless pit* in [Revelation 9:11](#). If the angel of [Revelation 9:1](#) is the same as the angel of [Revelation 9:11](#), it is an evil angel — perhaps Satan himself. If it is a different angel, it may be a good angel sent by God to open up this **bottomless pit** for the purpose of judgment.

c. **To him was given the key to the bottomless pit:** That this **star** is **fallen** makes us associate him with Satan, or another high-ranking evil angelic being. But the fact that he is **given the key to the bottomless pit** makes us *not* want to associate him with Satan. The idea that Satan is the master of hell is foreign to the rest of Scripture. He will be hell’s victim, not ruler.

i. At the same time, we notice that the **key** is **given** to this being, and that it is **given** at a specific time and for a specific purpose that furthers God’s plan. This angel — evil or good — serves God’s purpose, even if he does not intend to.

d. **The bottomless pit:** Some wonder where this is. The most straightforward answer is that it is in the center of the earth, because there, one might say that all is “top” and nothing is “bottom.” However, some think that the bottomless nature of the pit is symbolic.

i. The *abyssos* is a prison for certain demons ([Luke 8:31](#), [2 Peter 2:4](#), and [Jude 6](#)). This is probably the same place as this **bottomless pit**. More

generally, this place is considered the realm of the dead, the same as Hades ([Romans 10:7](#)).

ii. [Revelation 9:1](#) is a good example of how the Book of Revelation is sometimes wrongly spiritualized in its interpretation. Some commentators say that the **star** is the word of God, the **pit** is human nature, and the lesson is that if the gospel is rejected, horrors are unleashed. But this is far from the plain meaning of [Revelation 9:1](#).

2. ([Revelation 9:2-6](#)) Locusts from the bottomless pit.

And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. And they were not given *authority* to kill them, but to torment them *for five months*. Their torment *was like the torment of a scorpion when it strikes a man*. In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

a. **Out of the smoke locusts came upon the earth:** These are obviously not natural locusts. They avoid plants and attack men like scorpions attack. They are “A visual representation of the hordes of demons loosed upon the earth.” (Walvoord)

i. The idea is simply that as part of the judgment of the great tribulation, God will allow demonic hordes, previously imprisoned, to descend upon

the earth like a swarm of destructive **locusts**. They are not, as some have suggested, heretics, Muslims, Turks, Saracens, Jesuits, monks, or Protestants!

b. **The seal of God on their foreheads:** Those who have the **seal of God on their foreheads** (the 144,000 and perhaps more) are protected, but *none* other are. This is an inescapable judgment of God.

c. **They were not given authority to kill them, but to torment them for five months:** Their purpose and period is expressly governed by God, and the purpose of all this is to bring repentance ([Revelation 9:20-21](#)).

d. **In those days men will seek death and will not find it; they will desire to die, and death will flee from them:** Death will offer no escape from this prolonged torture. Their **power** is described like the power of **scorpions**, and the bite of a scorpion, though extremely painful, is rarely fatal.

i. **They will desire to die:** The tormented ones want to die as Paul did in [Philippians 1:21-23](#), but for a completely different *reason* and *result* than Paul. For Paul, death led to eternal blessing, but for these tormented ones, death is a leap from the frying pan of present torment into eternal fire.

ii. The idea of death as an escape is a demonic deception. The infamous murderers of Littleton, Colorado made chilling home movies before their killing spree. Eric Harris and Dylan Klebold left behind a videotaped document spelling out their motivation. In the last segment of tape, shot the morning of the murders, Harris and Klebold were dressed and said they were ready for “our little Judgement Day.” Then Klebold, looking tense, said goodbye to his parents. He concluded, “I didn’t like life too much. Just know I am going to a better

place than here.” It is a great and tragic deception to think — on the day you will murder many — that you will go to a *better place*. There was no escape in death for Eric Harris and Dylan Klebold. *Now* is the time of repentance, to escape from sin, and to be restored.

3. ([Revelation 9:7-10](#)) The appearance of these locusts.

The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women’s hair, and their teeth were like lions’ teeth. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months.

a. **The shape of the locusts was like horses prepared for battle:** Many attempts have been made to show that this is an accurate (though poetic) description of natural locusts. This approach misses the obvious demonic connection.

i. Why would God call them **locusts** if they are not literal locusts, but demonic spirits who swarm and destroy like locusts? Among other reasons, because locusts are agents of God’s judgment. This is a consistent Old Testament figure in passages like [Exodus 10:4-14](#), [Deuteronomy 28:38](#), [1 Kings 8:37](#), [2 Chronicles 7:13](#), [Joel 1:4](#), and [Amos 4:9](#).

b. **Like horses... like gold... like the faces of men... like women’s hair... like lion’s teeth:** The repetition of **like** indicates something other than a literal description is intended. The total impact of

this picture is one of unnatural and awesome cruelty.

i. Suggestions that these locusts actually describe something such as the helicopter gunships of the Antichrist or a one-world government are interesting, but purely speculative, and don’t fit *all* the details.

ii. “There seems to be no alternative to concluding that God, satisfying the age-long desire of those wicked spirits to possess bodies of their own, has created bodies for them, bodies appropriate in demonic appearance to the character of the demonic inhabitants.” (H. Morris)

iii. “There can be no specific answer to the question of exactly who or what is symbolized by the plague of locusts. All we can know for sure is that in the period immediately before the end the wicked will be subjected to a time of unprecedented demonic torment. Exactly how this will take place will remain unknown until disclosed by history itself.” (Mounce)

4. ([Revelation 9:11](#)) The leader of these locusts.

And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

a. **And they had as king over them:** This is another indication that these creatures are not literal locusts. The Bible tells us that literal locusts have no king: *The locusts have no king, yet they all advance in ranks* ([Proverbs 30:27](#)). Yet these particular locusts do have a king.

b. **Whose name in Hebrew is Abaddon:** Their king is given a name. **Abaddon** and **Apollyon** both have the same thought of *destruction* or *torment* (perdition).

David Guzik, *Enduring Word Commentary: Revelation*

c. **The angel of the bottomless pit:** Since this is the king of these locusts, and since he has the name **Abaddon** or **Apollyon**, this is obviously Satan himself or another high-ranking leader of demons.

5. ([Revelation 9:12](#)) The worst is yet to come.

One woe is past. Behold, still two more woes are coming after these things.