

LOUD voice, Woe, Woe, Woe to the ones dwelling (*katoikountas* - present participle the one now dwelling or dwelling at present) on the earth." This vision demands both seeing and hearing (contrast some of John's visions - were seen - some heard). The next phrase tells us why the eagle was crying Woe, Woe, Woe. "By reason of (literally *ek tōn loipōn* - from or out of the remaining) the remaining voices of the trumpet of the three angels being about (*mellontōn* - about to) to trumpet. The triple *woes* stand for the three remaining trumpets. Things have been bad, but they will get worse. John's message of the progressing forces of destruction is in harmony with Paul's teaching (II Tim. 3:12). There will be more destruction and it affects will be worse than the last.

Review Questions for Entire Chapter 8

Much of the material in this chapter is self-explanatory within its context.

1. What effect did the great persecution have on the spiritual and general prayer life of the saints - vs. 3?
2. What is the major source of the imagery in vs. 7?
3. What was destroyed and how extensive were the destructions - vs. 8, etc.?
4. How vital was shipping for the Palestine of John's day - vs. 9?
5. What does the symbol of Wormwood signify - vs. 11? Discuss the appropriateness of the symbol.
6. How important, chemically speaking, is the light of the sun for the existence and continuity of life (animal, plant, and man - vs. 12)?
7. Why was the image of the eagle used in vs. 13?
8. What was the message of the eagle - vs. 13?
9. Compare and discuss the teaching of Christ (Matt. 24), Paul (especially I and II Thess.) and John in this passage regarding their doctrine of "the last things."

Special Study on the word Psukē

(From Verse Nine the Form is *Psukas*)

This term translated soul has a long history. It is a very important term in the vocabulary of the Christian view of the nature of man. It is completely distorted and misunderstood by

many, especially the rapidly growing cult of the *Jehovah's Witnesses*.

Psukē, throughout the history of its use in extant Greek writers is dominately a vital term, i.e., a word carrying with it the idea of life, and until Aristotle, who applies the term to plants, life involving some measure of consciousness, or possibility of consciousness.

The term means life, loss of which is death, sometimes of lower animals, but usually of men. This meaning is common from Homer to Xenophon.

Psukē means by metonymy, the joy of life. Euripides uses it in this sense in *The Medea* (Loeb Classic Library, Harvard University Press, *Euripides*). The term also means "a shade," the soul of man existing after death, or departing from the body in death. Homer uses it with this significance. (See Homer, *Illiad*, Loeb Classical Library, Harvard University Press.) This use clearly implies that the *psukē* exists in the body; since otherwise it could not depart from the body, and exist separately.

The term *psukē* also has the significance of a natural metonymy. The conscious element in man standing for the man himself - Sophocles uses it in this sense (Sophocles, extant play *Oedipus at Colonus*, Loeb Classical Library, *op cit.*)

A new meaning of this term appears in Aristotle. *Psukē*, here denotes the principle of life in lower animals, plants, and the universe. (Aristotle, volume I, Loeb Classical Lib. *op cit.*) Plato's conception of the *psukē* is influenced by his doctrine of *eidōs* (ideas or forms). Plato ascribes *psukē* to the sun and stars, and the universe as well as to man (see Plato, *Meno*, *Phaedo*, *Republic*, etc., Loeb Classical Library, *op cit.*)

Aristotle devotes three books of his *De Anima* to a discussion of *psukē*. It has no existence apart from the body. His rejection of Platonic dualism is inseparably related to his use of this term.

Heraclitus said that the origin of all things "is soul (*psukē*), and with this agrees Diogenes Laertius. According to them, all things are full of souls and demons, and that no one can possibly find out the limits of the *psukē*."

Polybius uses the term *psukē* as synonymous with life, loss of which is death. (See his *Histories* Loeb Classical Library)

It would be no serious problem to show the term in its historical development, but our purpose here is to give a brief sketch and provide bibliography for further study.

It is most important to point out that the N.T. authors use *psukē*, and that they follow Hebrew usage. The O.T. or Hebrew concept is not the concept that appeared in Judaism after the coming of Hellenism. We can not here even briefly consider the Hebrew psychological vocabulary, but we will provide information for study in our annotated bibliography.

See C. Ryder Smith, *The Bible Doctrine of Man*; H. W. Robinson, *The Christian Doctrine of Man*; the Classic Franz Delitzsch, *A System of Biblical Psychology*, T. & T. Clark, Edinburgh, 1867. Unsurpassed by anything today, with one exception, Pedersen's *Israel*.

For the N.T. usage of *psukē* and its various forms see Moulton and Geden, *Concordance to The Greek Testament*, T. & T. Clark, Edinburgh, reprinted 1953, pp. 1022-1023.

For preSocratic usage see Hermann Diels, *Fragmente der Vorsokratiker*, 6th edition by W. Kranz, three volumes, 1951-52 printing, originally Berlin, 1912.

Psukē often means the self and this follows the common Hebrew (*nephesh*) manner of expressing the individual ego or self. In contexts where the word means self it would be wrong to translate *psukē* (or *nephesh*) as soul. James 1:21 is one of many places where a soul is the possession of a self. (Literally - "Wherefore putting away all filthiness and superfluity of evil in meekness receive ye the implanted word being able to save your (*humōn* - of you-showing possession) souls (*psukas*)." (See also I Peter 2:11 and 25; James 5:20.)

In the O.T. vocabulary *nephesh* is used 756 times and *ruach* 378. (See S. Mandelkern, *Veteris Testamenti Concordantiae*. Full information in following bibliography.)

We cannot here consider the thesis that Paul's psychological vocabulary was that of Hellenism. For now, we only make this pontification - Paul's psychological vocabulary was not that of Hellenism! Paul's and John's usage is in absolute harmony with the O.T. data. For those so inclined to study this problem see the following bibliography for the *tools* of research.

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SECTION 30

Text 9:1-12

And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. 2 And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. 4 And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. 5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. 6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. 7 And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. 10 And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. 11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

12 The first Woe is past: behold, there come yet two Woes hereafter.

Initial Question 9:1-12

1. How intensive is the torture to be which is coming upon men who do not have the seal of God?
2. How severe does pain become before one seriously wishes that he were dead?
3. How are the locusts described in versus 7-10?
4. Is the power of the locusts limited?
5. Who is the angel of the abyss?
6. What does the names of the angel of the abyss mean? (In Hebrew is is Abaddon, and in Greek it is Appollyon.)