

# Revelation 16 - The Seven Bowls of Wrath

## IV. After These Things (Rev 4:1—22:21)

### (2) During the Tribulation (Rev 6:1—19:21)

#### (K) The Bowl Judgments (15:1—16:21)

##### (b) Bowl Judgment Manifestation (16:1-21)

(i) 1st Bowl Judgment (16:1-2) - Sores

(ii) 2nd Bowl Judgment (16:3) - Sea turned to blood

(iii) 3rd Bowl Judgment (16:4-7) - Freshwater destroyed

(iv) 4th Bowl Judgment (16:8-9) - Sun scorches man

(v) 5th Bowl Judgment (16:10-11) - Darkness

(vi) 6th Bowl Judgment (16:12) - Euphrates dried up

(vii) Gathering of nations to Armageddon (16:13-16)

(viii) 7th Bowl Judgment (16:17-21) - Huge earthquake, 100-pound hailstones

(a) 7th angel pour out the bowl (16:17)

(b) Lightning and thunder (16:18a)

(c) Greatest earthquake (16:18b)

(d) Jerusalem destroyed (16:19a)

(e) Babylon destroyed (16:19b)

(f) Every mountain and Island moved (16:20)

(g) 100-pound hailstones (16:21a)

(h) Man's sinful reaction (16:21b)

## Revelation 16

### (b) Bowl Judgment Manifestation (16:1-21)

(i) 1st Bowl Judgment (16:1-2) - Sores

**1** Then I heard a **loud voice** from **thetemple**, saying to the seven angels, "**Go and pour out** on the earth the seven bowls of the **wrath** of God."

**1** Then I heard a loud voice from the temple, saying to the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God."

**1** Then I heard a loud voice from the Temple saying to the seven angels, "Go and pour the seven bowls of God's wrath on the earth."

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

- These plagues are not the expression of God's wrath against sin in general, nor are they punishments for individual wrongdoing. They are the outpouring of His wrath upon him who would frustrate the divine purpose in the world—the beast—and upon those who have given their loyalty to him.

— These plagues are God's answer to Satan's last and greatest effort to frustrate the divine rule

— As each of these seven angels pours out a bowl, a severe judgment will come upon the earth, similar to the Seal & Trumpet judgments (6:1-17; 8:7—11:19). Each time Jesus broke a Seal on the scroll or an angel blew a Trumpet, another judgment came upon the earth.

— "...loud voice" - this can only be the voice of God since He is the only One in the temple (15:8; Cf. 16:17)

— "loud" - *megas*, used 11x in this chapter: *mega* (fierce) heat (v9), the *mega* (great) river Euphrates (v12), that *mega* (great) day of God Almighty (v14), a *mega* (great) earthquake ("so great an earthquake so *mega* (mighty)" v18), the *mega* (great) city (v19), *mega* (the great) Babylon (v19), *mega* (huge) hailstones (v21), and the "exceedingly *mega* (severe)" plague (v21).

— Is 66:6 tells of a voice from the temple initiating judgment on the Lord's enemies

- "...the temple" - the temple in heaven (Cf. 15:5-8)

- "...Go" - *hypagete*, a present imperative, meaning a command; God instructs all seven angels at once to depart and to carry out their mission

- "...pour out" - *ekcheete*, aorist imperative (command, expressing urgency) to tip their bowls over and empty the contents

— The same verb describes the "pouring out" of God's Spirit on His servants at Pentecost (Cf. Acts 2:33; 10:45) and following, and in the last days in conjunction with Christ's second coming (Cf. Joel 2:28-29 [LXX]; Acts 2:17-18,33; Titus 3:5-6)

- "...wrath" - *thymos*, see notes on 15:7

- See note: **Ultimate Exodus** at v21 for the correlation between the Plagues of Egypt and the seven Bowl judgments.

- The fact that God told all seven angels to pour out their bowls seems to indicate that these judgments will follow in rapid succession

[OT reference: Ps 79:6; Is 66:6; Jer 10:25; Ezek 22:31]

Is 66:6: "A sound of uproar from the city, a voice from the temple, The voice of the LORD who is dealing retribution to His enemies.

**Recapitulation?**

The contents of the seven Bowls bear some resemblance to the earlier series of Seals and Trumpets, but they are not just a recapitulation by way of enlargement. Some have opted for a recapitulatory model, based on superficial similarities of the bowls to the others. However, close scrutiny and comparison reflect numerous differences, particularly in the degree of finality of the Bowl series. For example, the 4th Bowl is entirely new, and no personal suffering comes with the first four Trumpets. But with the bowls, people are in agony from the very beginning. Also, this can hardly be recapitulation because the effect is total rather than partial as with the other series. The Bowls are universal and far more intense, showing beyond reasonable doubt that this whole series deals with the time of the end. The very fact that the plagues are called (*tas eschatas*, "the last") shows that they do not go back in time to retrace the same period as the Seals and Trumpets. [Robert Thomas]

The seven Bowl judgments can be categorized into two groups (1-4 & 5-7, similar to both the Seal and Trumpet judgments): the first four Bowls affect individuals directly either through personal affliction or objects of nature. The last three Bowls are more on an international scale, leading the way to a final confrontation (Armageddon).

**2** So the first *angel* went and poured out his bowl on the earth; and a **harmful and painful sore** afflicted the people who had the mark of the beast and who worshiped his image.

**2** So the first *angel* went and poured out his bowl on the earth; and it became a loathsome and malignant sore on the people who had the mark of the beast and who worshiped his image.

**2** So the first angel went and poured his bowl on the earth. A horrible, painful sore appeared on the people who had the mark of the beast and worshipped the image.

**2** And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

- "...harmful and painful" - *kakon kai ponēron*, pernicious and malignant; pernicious/harmful denotes something evil in itself; malignant/painful denotes pain to the sufferers

- "...sore" - *helkos*, similar to what Satan gave to Job (Job 2:7-8; Cf. Ex 9:9-11; Lev 13:18-27), with God's permission

— This is an inflamed and running sore that refuses to be healed; similar to the 6th plague in Egypt (Ex 9:9-11)

— Job responded positively and repented when afflicted (Job 42:1-6), but not the earth dwellers who worship the Antichrist (Cf. v9,11,21)

— With this judgment, the culture's emphasis on youth and beauty will be wiped away

— Typically an outward sign of inward corruption (Cf. Matt 23:27-28)

- Those who choose to worship and take the mark of a false god are now marked with God's judgment
- Viral warfare as a side-effect of taking the mark?
- This targeted judgment only afflicts the earth dwellers; it does not affect those who are saved
- This is similar to the 4th (Flies, Ex 8:22) and 5th (Cattle, Ex 9:6) plagues in Egypt, which affected Egypt but did not touch the Israelites in Goshen
- The 5th Trumpet judgment (Demon Locusts, 9:4) was also targeted only at the earth dwellers, not the 144,000 Jewish evangelists (see notes on 9:4)
- The post-Tribulation view interprets the fact that this judgment only falls on those who have taken the mark of the beast, not on believers (who they believe are the Church), as an indication of God's blanket protection of all believers during the Tribulation
- This view is difficult to swallow when compared with other sections of the Book of Revelation that show large numbers of believers martyred for their faith

[OT reference: Ex 9:9-11; Deut 28:35]

It is an awesome thought to consider almost the entire population of the world suffering from a painful malady that nothing can cure. Constant pain affects a person's disposition so that he finds it difficult to get along with other people. Human relations during that period will certainly be at their worst.

(ii) 2nd Bowl Judgment (16:3) - Sea turned to blood

- 3** The second *angel* poured out his bowl into the **sea**, and it became **blood** like *that* of a dead man; and **every living thing in the sea died**.
- 3** The second *angel* poured out his bowl into the sea, and it became blood like *that* of a dead man; and every living thing in the sea died.
- 3** The second angel poured his bowl into the sea. It became like the blood of a dead body, and every living thing in the sea died.
- 3** And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.
- "...sea" - when used symbolically, it refers to the (Gentile) nations; here, it is not used symbolically, but literally (Cf. 14:7)
  - To John, the "sea" meant the Mediterranean, but the universality of the context here must refer to all oceans of the earth
  - This judgment results in the death of all sea life, not just one-third of it as in the 2nd Trumpet judgment (8:8-9)
  - "...blood" - literal blood or red tide? — probably literal (Ps 105:29; Lev 17:11)
  - Similar to the 1st plague (Ex 7:19-21) except it affects the sea instead of the fresh waters

- The 3rd Trumpet judgment brought bitterness to the water, causing many deaths, but here the change is into coagulated blood or a blood-like substance similar to it
- The substance will be decayed and have a foul odor that makes it loathsome
- "...every living thing in the sea died" - the foul odor and thickened and congealed substance will kill off all sea life, reversing what God did in Gen 1:21
- This is a complete destruction of all marine life, not a partial one as under the 2nd Trumpet
- This verse alone destroys the belief of Preterism...no where in recorded history have the oceans been turned to blood and all sea creatures died

[OT reference: Ex 7:17-25]

The sea is a great reservoir of life. It is teeming with life, and the salty water is a cathartic for the filth of the earth. However, in this plague, blood is the token of death; the sea becomes a grave of death instead of a womb of life.

As human beings persist in their resistance to God, the consequences intensify.

### (iii) 3rd Bowl Judgment (16:4-7) - Freshwater destroyed

- 4** Then the third *angel* poured out his bowl into the rivers and the springs of waters; and they became blood.
- 4** Then the third *angel* poured out his bowl into the rivers and the springs of waters; and they became blood.
- 4** The third angel poured his bowl into the rivers and the springs of water, and they turned into blood.
- 4** And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
- The contamination of all fresh waters and their sources follows that of the sea (v3), as was the sequence of the 2nd and 3rd Trumpets. All fresh water sources (springs, rivers, lakes) become blood in this plague (Cf. 8:11; Ex 7:24; Ps 78:43-44).
- The wording here on the destination of the 3rd Bowl is almost identical with that of the falling stars under the 3rd Trumpet (8:10)
- The first Egyptian plague affected the Nile River principally, but the 3rd Bowl will affect all rivers. And to keep the earth dwellers from doing the same thing as the Egyptians did to find drinking water (Ex 7:24; Cf. Ps 78:43-44), it will turn the fountains or springs into blood too. It will affect all sources of fresh water.
- No clean water, no drinking water, no water to wash sores. The havoc caused throughout the world by this absence of drinking water is unimaginable and is part of the price that the earth dwellers must pay for choosing the beast instead of the Lamb as their object of worship.

- People cannot exist long without any water to drink, however other cataclysmic changes follow that will evidently make water available again (v17-21)
- This is an example of God's sarcasm: the earth dwellers have spilled the blood of the saints and prophets (v6), so now God turns drinking water to blood
- See note: **Ultimate Exodus** at v21 for the correlation between the Plagues of Egypt and the seven Bowl judgments.

[OT reference: Ex 7:17-21; Ps 78:44]

### Examples of God's Sarcasm

- Elijah on Mount Carmel (1 Kings 18:27)
- Jesus to the Pharisees (Matt 23:24)
- The 10 Plagues, each mocking an Egyptian deity (Ex 7:14—12:36)
- Man gave up on God, so God gave up on man (Rom 1)
- God drowned the Egyptians because the Egyptians drowned Israelites (Ex 1:22)
- God killed Egyptian first born because Israel is God's firstborn son (Ex 4:22)
- God laughs at the nations conspiring against God (Ps 2)
- God turns oceans to blood because the earth dwellers spilled the blood of the martyrs (Rev 16:4-6)

5 And I heard the **angel of the waters** saying, "Righteous are You, the One who is and who was, **O Holy One**, because You judged **these things**;

5 And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things;

5 Then I heard the angel in charge of the water say, "You are just. You are the one who is and who was, the Holy One, because you have judged these things.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

- The angel who is over the fresh waters gives his commentary on this judgment...
- People question God all the time, but an angel, untainted by the sin nature, does not question God. The angel simply magnifies God's attributes of righteousness and holiness.
- The angel recognizes that God has the full right to do what He is doing because He is bound by His attributes of righteousness and holiness
- "...angel of the waters" - evidently God has angels responsible for the sea (oceans) and fresh water; the superintendent of God's water department
- In 7:1, He has four angels in charge of the winds
- In 9:11, He has an angel with authority over the abyss
- In 14:8, He has an angel over fire

- "...O Holy One" - able to judge humanity according to the *lex talionis* principle because He is eternal
- "...these things" - *tauta*, refers to the judgment of v4, not the judgment of v2-4 because the subject is the shortage of drinking water

[OT reference: Ps 145:17]

6 for they **poured out** the blood of **saints** and prophets, and You have given them blood to drink. **They deserve it.**"

6 for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it."

6 You have given them blood to drink because they spilled the blood of saints and prophets. This is what they deserve."

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

- Now the angels praises God for the appropriateness of His judgment...

- "...poured out" - God poured out blood on the earth dwellers because they "spilled" the blood of His saints and prophets. This deprives them of drinking water and gives them instead the very element they have been guilty of shedding.

— God always makes the punishment fit the crime (Cf. Is 49:26):

- Pharaoh tried to drown the Jewish boy babies, but it was his own army that eventually drowned in the Red Sea (Ex 1:22; 14:28)
- Haman planned to hang Mordecai on the gallows and to exterminate the Jews, but he himself was hanged on the gallows, and his family was exterminated (Esther 7:10; 9:10)
- King Saul refused to obey God and slay the Amalekites, so he was (allegedly) slain by an Amalekite (2 Sam 1:1-16)

- "...saints" - doesn't refer to the Church; these are Tribulation Saints

— This is an answer to the prayers of the saints underneath the altar in heaven (6:9-11); the "little while longer" has now come to pass (actually the answer to their prayer began in 14:18, and continues through the seven Bowl judgments)

- "...They deserve it" - *axioi eisin*, literally, "they are worthy"

— The angel recognizes the fact that the earth dwellers have killed the prophets and saints sent by God, thus they deserve God's righteous judgment

— Those loyal to the beast deserve exactly what they receive. This is the principle that goes by other names besides *lex talionis*: the law of retribution, the law of retaliation, an eye for eye, reaping what you sow, being paid in one's own coin, falling in the ditch you dig for another, hanging on Haman's gallows, and the punishment fits the crime.

[OT reference: Is 49:26]

7 And I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are Your judgments."

7 And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Your judgments."

7 Then I heard the altar reply, "Yes, Lord God Almighty, your judgments are true and just."

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

- Now the altar itself, in heaven, an inanimate object, gives testimony, in agreement with the testimony of the angel of the waters (v5-6)

— The altar in Revelation relates to judgment (except in 11:1) (Cf. 6:9; 8:3-5; 9:13; 14:18).

It's personification here is associated with the prayers of the saints for vengeance

— The altar concurs with the song of the angel (v5-6) that these prayers have now received their answer. Other illustrations of speech from inanimate objects include Gen 4:10; Luke 19:40; Heb 12:24.

- "...Yes" - the altar voices agreement with the song of the angel (v5-6)

- The altar voices praise to God for His just ("true and righteous") judgments, and that the judgments agree with His nature (Ps 119:137)

[OT reference: Ps 19:9; 145:17]

(iv) 4th Bowl Judgment (16:8-9) - Sun scorches man

8 And the fourth *angel* poured out his bowl **upon** the sun, and **it was given** power to scorch **people** with fire.

8 The fourth *angel* poured out his bowl upon the sun, and it was given to it to scorch men with fire.

8 The fourth angel poured his bowl on the sun, which then was allowed to burn people with fire,

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

- "...upon" - *epi*, "upon" is different from the preposition *eis* ("on" or "into") used in v2,3,4

- "...it was given" - *edothē*, shows God's sovereign power to be behind the widespread scorching mankind will receive

— They are fully aware Who is responsible for the scorching as evidenced by their blasphemous response (Cf. v9)

- In the 4th Trumpet judgment (8:12-13), one-third of the sun, moon and stars were darkened; this judgment will increase the sun's intensity

— God darkened (lowered the intensity of the sun) then; now He is increasing the intensity of the sun, so much so that people are being scorched with fierce heat (v9)

- In the millennial kingdom, the sun will be 7x brighter than it is now (Is 30:26); in the Eternal State, there will be no sun (21:23; 22:5)
- "...[the] people" - preceded by a definite article in the Greek [*hoi*] in v9, referring to people who have the mark of the beast and who worship him (Cf. v2, the "earth dwellers")
- The faithful are clearly exempt from this type of affliction (Cf. 7:16)

9 And **the people** were **scorched with fierce heat**; and they **blasphemed** the name of God **who has the power over these plagues**, and **they did not repent** so as to give Him glory.

9 Men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues, and they did not repent so as to give Him glory.

9 and they were burned by the fierce heat. They cursed the name of God, who has the authority over these plagues. They did not repent and give him glory.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

- "...the people" - *hoi anthrōpoi*, the earth dwellers; see note on v8

- "...scorched with fierce heat" - a cognate accusative *kauma* ("heat") with *ekaumatisthēsan* ("were burned") is part of the intensification of the punishment. The adjective *mega* ("great") strengthens the effect even more. These features together with the addition of *en pyri* ("with fire") in v8 have the effect of increasing the terrible agony of the torment.

- "...blasphemed" - *blasphēmeō*, to speak against someone in such a way as to harm or injure their reputation, occurring in relation to persons as well as divine beings; to revile or defame

— Today we call it slander: to speak a lie against someone with the intent to destroy their reputation; if you do it in writing, it's libel

— It demonstrates their recognition that God is controlling these judgments, and in a vile sense, despite multiple opportunities to repent, they slander through blasphemy the character of God

— This is the only passage encompassing John's visions in Revelation that describes widespread human blasphemy (other than from the Antichrist, 13:1,5-6; 17:3)

- "...who has the power over these plagues" - they will recognize His sovereignty but they will refuse to honor Him as sovereign (Cf. Rom 1:28)

— The earth dwellers have taken on the character of the god they serve...they blame God for the first four plagues rather than blaming their own sinfulness

- "...they did not repent" - the environment is not the problem, a lack of repentance is...

— Some people repented after the earthquake in Jerusalem (11:13), but now none do

- The earth dwellers have had multiple opportunities to get right with God: 144,000 Jewish evangelists, the Two Witnesses, and an angel flying over the earth preaching the eternal gospel.
- The judgments of the "thirds" (Trumpet judgments) gave the earth dwellers a taste of God's judgment, but very few turned to Him. Once the earth dwellers take the mark of the beast at the midpoint of the Tribulation, their destinies are sealed and God unleashes His full wrath upon them (Cf. 9:20-21).

The consistent reaction of those who oppose God justifies His judgment. Just as Pharaoh's heart was hardened by the repeated display of God's power and sovereignty, the "earth dwellers" harden themselves in unbelief and rebellion, even in the face of unbearable pain.

Rom 1:28: And just as they did not see fit to acknowledge God, God gave them up to a depraved mind, to do those things that are not proper,

Rom 2:5: But because of your stubbornness and unrepentant heart you are storing up wrath for yourself on the day of wrath and revelation of the righteous judgment of God,

#### (v) 5th Bowl Judgment (16:10-11) - Darkness

**10** And the fifth *angel* poured out his bowl on **the throne of the beast**, and his kingdom became **darkened**; and **they gnawed their tongues because of pain**,

**10** Then the fifth *angel* poured out his bowl on the throne of the beast, and his kingdom became darkened; and they gnawed their tongues because of pain,

**10** The fifth angel poured his bowl on the throne of the beast. Its kingdom was plunged into darkness. People gnawed on their tongues in anguish

**10** And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

- As with both the 5th Seal and 5th Trumpet, the 5th Bowl "gives the screw an extra turn"...

- This targeted judgment only affects the Antichrist and his kingdom

- "...the throne of the beast" - the location where his power and presence reside; the seat of his rule, authority and dominion

— The earliest mention of the beast's throne (13:2) was when the dragon (Satan) gifted his throne to the beast

— It is this throne through which the Antichrist has perverted all of human society into a demonic civilization that is now the focal point of God's anger

— There are places on the earth that are of such a diabolical nature that Satan's throne resides in that place. Pergamum was an example in John's day (2:13; Cf. Acts 26:28; Col 1:13).

— The Antichrist will be as helpless against this plague as Pharaoh was against the comparable 9th plague in Egypt (Cf. Ex 10:21-23)

- "...his kingdom" - first mention of the Antichrist's kingdom; a corollary to the beast's throne
  - It is a concrete kingdom with geographical extent, not just an abstract rulership
  - Since the Antichrist's kingdom is worldwide, the darkness here covers the entire earth. However, it can be assumed that the faithful Remnant hidden away in Petra is untouched by the plague, just as the Israelites were during the Egyptian darkness (Cf. Ex 10:23).
- "...darkened" - *skotoō*, can mean either literal (actual darkness) or figurative (darkening/blinding of the mind)
  - Because of the consistent correlation between Revelation judgments and the Egyptian plagues, this is literal darkness, similar to the 9th plague (Cf. Ex 10:21-22)
  - To make this a spiritual darkness undermines the literal nature of the 9th plague, as well as the 5th Trumpet judgment. It also does not correlate with Matt 24:29.
  - However, it is worse here because it aggravates the continuing effects of the previous Bowl judgments
  - This is another example of God's sarcasm (Cf. v4): God says if you like spiritual darkness so much, I will throw you into physical darkness by removing the light of the sun and moon completely.
  - God darkened Jerusalem when Jesus died on the Cross (Matt 27:45; Mark 15:33; Luke 23:44). Darkness is often associated with judgment (Is 60:2; Joel 2:2; Mark 13:24-25).
  - See note: **Ultimate Exodus** at v21 for the correlation between the Plagues of Egypt and the seven Bowl judgments.
- "...they gnawed their tongues" - *emasōnto*, imperfect tense meaning they (the earth dwellers) continually "chewed" their tongues
  - This expresses the most agonizing and excruciating kind of pain
  - "...because of pain" - *ek tou ponou*, out of distress; we're not told specifically how the darkness caused such agony
  - The plural *ponōn* ("pains") in v11 sums up the cumulative pains of Bowls 1-4, and implies that the singular *ponōn* (v10) is a particular distress caused by the darkness
    - [OT reference: Ex 10:21-23]

11 and they blasphemed the **God of heaven** because of **their pain** and **their sores**; and **they did not repent** of their deeds.

11 and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.

11 and cursed the God of heaven because of their pain-filled sores. But they did not repent of their behavior.

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

- The response once again from the earth dwellers refutes the notion that wicked men will repent when faced with catastrophic conditions. But instead of repenting, they plunge even more deeply into blasphemy.
- "...God of heaven" - only other usage in Revelation (11:13) was when victims of the earthquake in Jerusalem responded, but in a radically different manner than here
  - This title is used of God in Dan 2:18-19,28,37,44
- "...their pain" - *ponōn*, plural "pains" referring to the cumulative effect of the first four Bowls
- "...their sores" - *helkos*, plural, referring to the sores received under the 1st Bowl
- The Bowl judgments appear in such quick succession that each new Bowl finds its victims still reeling from those that have preceded. This differs from both the Seal and Trumpet judgments, in which each plague concluded before the next one began.
- "...they did not repent" - *metanoeō*, once again, the earth dwellers refuse to repent of their works (Cf. 9:20-21; 16:9)
  - The judgment is because of their deeds...and they still didn't repent; it's the denial of accountability for their actions
  - Repentance in Scripture is to change your mind about the Person and work of Jesus Christ; it occurs simultaneously with belief at the point of initial faith in Christ.

(vi) 6th Bowl Judgment (16:12-16) - Euphrates dried up

**12** The sixth *angel* poured out his bowl on the great river, the **Euphrates**; and its water was dried up, so that the way would be prepared for the **kings from the east**.

**12** The sixth *angel* poured out his bowl on the great river, the Euphrates; and its water was dried up, so that the way would be prepared for the kings from the east.

**12** The sixth angel poured his bowl on the great Euphrates River. Its water was dried up to prepare the way for the kings from the east.

**12** And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

- This judgment correlates very closely with the 6th Trumpet judgment (9:13-21; see note on 9:14)
  - The 6th Trumpet summons the kings of the east to move militarily into northern Israel. The 6th Bowl makes their journey easier because it dries up the Euphrates River so troops and supplies can cross easily.
  - This judgment actually delays the consequences for the earth dwellers; it does not inflict a specific plague on people, but rather serves as a preparation for the final eschatological battle.
  - "...Euphrates" - the northeastern border of the land God promised Abraham's descendants (Gen 15:18; Deut 1:7; 11:24; Joshua 1:4); separates the Middle East from the

Far East. It was previously turned to blood (Cf. v4).

- Scriptures calls the Euphrates the “great river” and calls the Mediterranean Sea the “great sea”
- This drying up process will be for the purpose of making it easier for the Antichrist to assemble his forces for the Campaign of Armageddon. It allows the eastern confederacy to reach Israel (Cf. Dan 11:44; Is 11:15), but just as with the parting of the Red Sea, it will prove to be a trap for the forces of the Antichrist.
- The parting of waters for God's purposes is not new in Scripture:
  - Moses parted the Red Sea to escape from the pursuing Egyptian army (Ex 14:21-22)
  - The Jordan River became dry before the Israelites entered Canaan (Cf. Joshua 3:13-17; 4:23)
  - Elijah parted the Jordan River for he and Elisha to cross (2 Kings 2:8)
  - Is 11:15-16 prophesies a drying up of the Euphrates to facilitate the return of scattered Israelites from the east
  - According to Herodotus, Cyrus walked across the drained bed of the Euphrates in his conquest of Babylon
- "...kings from the east" - although it has become common to identify these with the Chinese and combine them with the 200 million of Rev 9, consistency of exegesis or structure does not allow for this. In the Bible, "east" always refers to Babylon (Cf. Gen 2:8; 11:2 [Shinar]; Matt 2:2 [Magi]).
- The “200 million” and the “kings of the east” belong to two different judgments that must be kept distinct. The “200 million” are in a Trumpet judgment, whereas the “kings of the east” are in a Bowl judgment.

[OT reference: Is 11:15-16; 41:2,25; 46:11; Jer 51:36]

## 5 Non-Chronological Parenthetical Insertions

1. 144,000 Jewish evangelists (Rev 7)
2. Announcement of no more delay; Two Witnesses (Rev 10:1—11:14)
3. Israel's flight (Rev 12); two beasts (Rev 13); six scenes of hope (Rev 14) (Rev 12:1—14:20)
4. **Gathering of the nations to Armageddon (Rev 16:13-16)**
5. Babylon's fall (Rev 17:1—19:6)

(vii) Gathering of nations to Armageddon (16:13-16)

13 And I saw *coming out of the mouth* of the dragon, and *out of themouth* of the beast, and *out of themouth* of the **false prophet**, three **unclean spiritslikefrogs**;

13 And I saw *coming out of the mouth* of the dragon and *out of the mouth* of the beast and *out of the mouth* of the **false prophet**, three unclean spirits like frogs;

13 Then I saw three disgusting spirits like frogs come out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

- This verse explains the means used to muster such a large fighting force

- "...out of the mouth" [3x] - something proceeding from the mouth refers to a proclamation; the three uses is indicative of a propaganda campaign through which the unholy trinity will lead the world into an unconditional commitment to evil

— The influence of the words from the unholy trinity can hardly be overstated (Cf. 12:15; 13:5-6,12-15; see notes on 13:5)

— The dragon, the Antichrist, and the False Prophet all will mobilize the armies of the world to converge on Israel

— This verse shows that the "kings from the east" (v12) will join with the kings of the whole earth in the final great conflict

- "...false prophet" - this is the first time the "beast out of the earth" (Cf. 13:11-17) is called the "false prophet" (Cf. 19:20; 20:10)

— The NT continually warns about false prophets (Matt 7:15; Mark 13:22; Acts 13:6; 2 Peter 2:1; 1 John 2:22; 4:1,3; 2 John 7). This man is the false prophet to end all false prophets.

— He deceives the earth dwellers by urging them to take the mark of the beast, worship the image, and here, assemble in the Middle East. This is supposedly for their advantage, but results in their eventual destruction.

- "...unclean spirits" - a common way the refer to fallen angels/demons in the NT (v14; Cf. Matt 10:1; Mark 1:23-24; 3:11; 5:2,13; Acts 5:16; 8:7)

— Jesus freed people from the power of such beings, but the unholy trinity uses them to perform their destructive work, which at this point is the gathering of the kings of the entire earth to a climactic battle

- "...like frogs" - the appearance of these demons resemble frogs

— The 2nd Egyptian plague involved actual frogs (Ex 8:2-5,14), but no pestilence arises from these particular "frogs"; these demons are only "like" frogs

— Frogs were unclean animals and an abomination to God's people (Lev 11:10-11,41)  
[OT reference: Ex 8:6]

14 for they are spirits of demons, **performing signs**, which go out to the kings of **the entire world, to gather them together for the war of the great day of God, the Almighty.**

14 for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.

14 They are demonic spirits that perform signs. They go to the kings of the whole earth and gather them for the war of the great Day of God Almighty.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

- The mission of these demons is to perform signs in front of the kings of the earth, to convince them to send troops into northern Israel (Armageddon, the Valley of Megido) in the unholy trinity's effort to exterminate the Jewish Remnant

— However, their decision to go to war is something that God, the ultimate cause, puts in their hearts

- Rev 17:17: For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled.

— These kings from all over the earth will gather to destroy Israel (Cf. Ps 2:1-3; Joel 2:11; 3:2; Zech 14:2-3); Satan's purpose is to annihilate the Jews in order to prevent the Second Coming

— The description of this battle follows in 19:11-16

— "...performing signs" - these unclean spirits (demons) have the same power to perform signs as the False Prophet had in deceiving people into worshiping the Antichrist (Cf. 13:13-14; 2 Thess 2:9-10)

— Their deceptive work with the kings of the earth reminds of the deceiving spirit that lured Ahab into battle (Cf. 1 Kings 22:19-22)

— Satan can author miracles; see note: **Satanic/Demonic Miracles** below

— The world is being prepared for the satanic miracles in the Tribulation through "experiences"; they are being conditioned that if someone has a spiritual experience, that experience is from God. Oftentimes it is not (i.e. Islam, Mormonism).

— The only insulation and protection we have from this mindset is through steeping ourselves in the Word of God (1 John 4:1)

— "...the entire world" - *tēs oikoumenēs holēs*, combined with the kings of the east (v12) this will be a worldwide fighting force allied with the Antichrist with the goal of exterminating the Jewish Remnant

— According to 17:12-14, all 10 kings who rule the entire earth will lend their resources to this battle

— This gathering of world military forces will be the fulfillment of multiple OT prophesies that Israel's enemies would gather against her in the last days (Cf. Joel 2:11; 3:2; Zech 14:2-3), for the ultimate battle predicted in Ps 2:1-3.

— "...to gather them together" - the mission of the three unclean spirits is to contact the world's kings and assemble them for a major world war

- This isn't the actual battle yet, just the stage-setting for it
- The already assembled kings from the east supply an impetus that helps them spur on the rest of the rulers
- "...the war of the great day of God, the Almighty" - this is a more accurate description of the nature and extent of the conflict than the term "Battle of Armageddon" that is commonly used
- This will not be a battle among the nations, but a battle between the united nations of the world and God Himself. It will be God's final reckoning with the unbelieving world. It is the "great and terrible day of the LORD" (Joel 2:31)
- More than one battle will take place, and there will be no fighting in Armageddon itself; all of the fighting will take place elsewhere

[OT reference: 1 Kings 22:21-23]

### **Satanic/Demonic Miracles**

See [Satanic/Demonic Miracles in Scripture](#) for a list of every satanically-powered miracle in Scripture.

A decree will be issued from the capital city of Babylon, located on the Euphrates River, ordering the allies of the Antichrist to gather their armies together. The gathering for this final campaign against the Jews is clearly the work of the counterfeit trinity (v13). All three members of the counterfeit trinity are involved: the dragon or Satan, the counterfeit father; the beast or the Antichrist, the counterfeit son; and the false prophet, the counterfeit holy spirit. This summons will be reinforced by demonic activity to make sure the nations will indeed cooperate in assembling their armies (v14).

### **Seven Beatitudes of Revelation ("Blessed" *makarios*)**

1. Blessing upon the reader & heeder of Revelation (1:3)
2. Blessing upon the Tribulation martyrs (14:13)
- 3. Blessing upon the spiritually prepared (16:15)**
4. Blessing upon the Marriage Supper invitees (19:9)
5. Blessing upon the participants of the First Resurrection (20:6)
6. Blessing upon the heeder of Revelation (22:7)
7. Blessing upon the eternal city's citizens (22:14)

15 ("Behold, I am coming like a thief. **Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and people will not see his shame.**")

15 ("Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.")

15 "See, I am coming like a thief. How blessed is the person who remains alert and keeps his clothes on! He won't have to go naked and let others see his shame."

**15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

- This is a short parenthesis after the 6th bowl but before the 7th
- This parenthesis, just prior to the final Bowl judgment, is a warning for Tribulation Saints to be watching for signs leading up to Christ's return
- "...I am" - Jesus evidently gave this invitation and warning because it resembles two earlier statements (Cf. 3:3,18) given by Jesus to the churches of Sardis and Laodicea
- "...coming like a thief" - this does not refer to the Rapture of the Church (contrary to the 1973 movie titled "A Thief in the Night.") Throughout the NT, Rapture passages always come with a verse stating that the Rapture should be a "comfort" to the Church Age believer (John 14:1; 1 Thess 4:18; Titus 2:13). No one is comforted by a thief breaking into their house in the middle of the night.
- The NT never analogizes the Rapture with the coming of a thief. The NT uses "thief" imagery a total of 7x (Matt 24:43; Luke 12:39; 1 Thess 5:2,4; 2 Peter 3:10; Rev 3:3; 16:15), none of these references refer to the Rapture.
- The "thief in the night" imagery refers to the world in their unrepentant state being caught off guard by the return of Christ and being caught in His judgment
- People at the end of the Tribulation will be utterly shocked at the Second Coming of Christ (2 Peter 3:3-10)
- The Tribulation Saints who understand Scripture will be expecting His return
- The Rapture will not "come as a thief" because the Church will be looking for His return (1 Thess 5:4; Titus 2:3); however the exact timing of the Rapture is unknown
- In 1 Thess 5, Paul makes 2 groups...one in darkness and one not in darkness; to those who are in darkness, He will come as a thief
- At this point, 18 of the 19 Tribulation judgments have taken place. The final (19th) judgment is associated with the preparation for Christ's Second Coming.
- "...Blessed" - *makarios*, there are seven Beatitudes (blessings) in Revelation
- This beatitude/blessing is for those who are spiritually prepared for the return of Christ, because they are clothed in the righteousness of Jesus Christ and are therefore not a candidate for God's wrath
- "...the one who stays awake and keeps his clothes" - contrasts with the ones who are not awake or alert and suffer loss
- Believers in Christ will maintain his vigil and guard his garments so that he will have them on hand in case of need; this was the primary warning to the church at Laodicea: to guard against spiritual nakedness when the moment of truth arrives.
- "...clothes" - habit, manner of living

- Just as clothes provide physical covering, righteousness provides spiritual covering. God has clothed us in garments of salvation and a robe of righteousness (Cf. Is 61:10; Zech 3:3-4; Rev 19:8).
- "...so that" - the negative purpose clause is to avoid walking naked and the subsequent shame of having one's disgraceful sin exposed to all (Cf. Is 47:3; Ezek 16:37; 23:24-29; Hosea 2:10; Nahum 3:5)
- "...shame" - *aschēmosynē*, a euphemism for being naked and showing your private parts (Cf. Ex 20:26; Lev 18:6ff; Deut 23:14)

## 16 **And they gathered them together** to the place which **in Hebrew is called Har-Magedon.**

- 16 And they gathered them together to the place which in Hebrew is called Har-Magedon.
- 16 The spirits gathered the kings to the place that is called Armageddon in Hebrew.
- 16** And he gathered them together into a place called in the Hebrew tongue Armageddon.
- "And" - *kai*, resumes the description of the 6th Bowl judgment from v14
- "...they" - the unclean spirits (Cf. v13)
- "...gathered them together" - *Har-Magedon* is the "gathering place" not the battleground (see note on v14)
- "them" - the kings of the entire world (Cf. v14)
- This verse gives man's perspective of this gathering; God's perspective is given in Joel 3:9-11; Ps 2
- In the Joel passage, God's viewpoint is one of mockery. The nations are mockingly encouraged to go ahead and turn their farming equipment into weapons of war. As for those who are weak, let them persuade themselves and pretend they are strong. Because while Satan and the Antichrist gather the nations for the purpose of destroying the Jews, God has His own very different purpose for permitting this gathering to take place.
- In Ps 2, it is one of laughter. God is portrayed as sitting in the heavens and laughing because He will soon have these nations in confusion. The nations are mockingly encouraged to go ahead and take their farming equipment and turn it into weapons of war. Although the nations will assemble to carry out the program of the counterfeit trinity, they will actually accomplish the purpose of the Triune God.
- "...in Hebrew is called" - to John's original audience (Gentile believers in Asia Minor), a Hebrew word had to be translated or transliterated, otherwise the audience would not have been able to connect it with a literal location in Palestine
- "...Har-Magedon" - a compound word: *Har*, meaning "hill country"; *Magedon*, meaning "Valley of Megiddo." Refers to the hill country surrounding Megiddo (Zeph 3:8; 2 Chr 35:22; Joshua 5:14; Zech 12:11), 60 miles N of Jerusalem (Cf. 2 Thess 1:7-10; Joel 2:11; 3:2,4).

- The location of this valley is in northern Israel, often referred to as Armageddon. This is the location where history will end.
- Napoleon, standing in the Valley of Megiddo, before the battle that ended his quest to conquer the east and rebuild the Roman Empire, said: "All the armies of the world could maneuver their forces on this vast plain. There is no place in the whole world more suited for war than this. It is the most natural battleground on the whole earth."

[OT reference: Judges 5:19; 2 Kings 23:29-30; 2 Chr 35:22; Zech 12:11]

See [Armageddon: Chronology to the Second Coming](#) for a complete chronology of the Battle of Armageddon.

(viii) 7th Bowl Judgment (16:17-21) - Huge earthquake, 100-pound hailstones

(a) 7th angel pour out the bowl (16:17)

**17** Then the seventh *angel* poured out his bowl upon **theair**, and a **loud voice** came out of the **temple** from the throne, saying, "**It is done.**"

**17** Then the seventh *angel* poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, "It is done."

**17** The seventh angel threw the contents of his bowl across the sky. A loud voice came from the throne in the Temple and said, "It has happened!"

**17** And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

- "...the air" - *ton aera*, the most pervasive of all the Bowl judgments, more so than the Bowls:

- Poured out on the earth (v2)
- Poured out on the sea (v3)
- Poured out on the fresh water (v4)
- Poured out on the sun (v8)

- "...loud voice" - *phōnē megalē*, once again the voice of God (v1)

— Remember, God is the only Inhabitant of the heavenly temple, until the Bowl judgments are completed. Cf. 15:5-8 to understand the scene inside the temple in heaven.

- "...It is done" - *gegonen*, the voice from the throne delivers a climactic message in one word, which is best translated, "It has been and remains done." The announcement indicates that the climax has come to be and remains so now and forever.

— The singular verb refers to the divine decree that has set the series of last plagues in motion. The perfect tense indicates that what has been developing through a long period in the past has now occurred in the final outpouring of the 7th Bowl.

— This is the last judgment in the last set of judgments; this is the last judgment that God will bring upon the earth. It is a proleptic and anticipatory statement that covers the final Bowl, but even extends until the same declaration in 21:6, using the perfect tense of *gegonan*, which looks back over the completed outpouring of the 7th Bowl.

- (b) Lightning and thunder (16:18a)
- (c) Greatest earthquake (16:18b)

18 And there were flashes of lightning and sounds and peals of thunder; and there was a **greatearthquake**, such as there had not been since mankind came to be upon the earth, so great an earthquake *was it, and so mighty*.

18 And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake *was it, and so mighty*.

18 There were flashes of lightning, noises, peals of thunder, and a powerful earthquake. There has never been such a powerful earthquake since people have been on the earth.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so great*.

- These same cosmic disturbances inside the temple in heaven have occurred at the unveiling of the 7th judgment in the series:

- Rev 8:3-5: at the 7th Seal, we saw peals of thunder and sounds, flashes of lightning, an earthquake
- Rev 11:19: at the 7th Trumpet we saw flashes of lightning, sounds and peals of thunder, an earthquake, and a great hailstorm
- Rev 16:18,21: at the 7th Bowl we see flashes of lightning, sounds and peals of thunder, a great earthquake (v18); and huge hailstones (v21)

- "...great earthquake" - *mega seismos*, the largest and greatest of earthquake in human history

— Earthquakes are present in judgment throughout Revelation (6:12; 8:5; 11:13,19); localized earthquakes in Israel (11:13); earthquakes in heaven (8:5), and worldwide earthquakes (6:12; 16:18)

— Heb 12:26-28 tells us to be thankful that as believers, we are destined to inherit and kingdom that is "unshakable"

— This will be the final great shaking predicted in Haggai 2:6 and Heb 12:26-27

— Earthquakes always have been looked at as historical markers, milestones of history, and have always had a tremendous affect on the psyche of people

— Earthquakes have a way of helping us reorder our priorities; they rock not only the foundation under our feet, but the foundation of everything that we hold as valuable in this life

- Earthquakes also have a way of humbling us; because of our sin nature, we are often under the allusion that we're in control of our life. We think we're in charge, and we'll check in with God when we need Him. But when the ground beneath our feet begins to move, it reminds us that we're not in control of anything. The control we think we have is an illusion.
- When we experience an earthquake in our life (financial, relational, spiritual, etc.), God suddenly has our attention. And He gets our attention in a way that never would've happened had that earthquake not happened.

(d) Jerusalem destroyed (16:19a)

(e) Babylon destroyed (16:19b)

19 The **great city** was **split into three parts**, and the **cities of the nations fell**. Babylon the **great** was **remembered** in the sight of God, to give her the **cup of the wine** of His **fiercwrath**.

19 The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath.

19 The great city was split into three parts, and the cities of the nations fell. God remembered to give Babylon the Great the cup of wine filled with the fury of his wrath.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

- "...great city" - Jerusalem; three reasons why this is Jerusalem:

1. Division into thirds describes God's judgment of Jerusalem (Cf. Ezek 5:1-2)
2. The city is distinct from the nations (*ethnos*, Gentile nations)
3. Jerusalem is referred to as the "great city" elsewhere in Revelation (11:8)

— Why would God destroy Jerusalem at this time? Because of its spiritual state. Rev 11:8 calls Jerusalem "Sodom" describing depravity and "Egypt" describing "bondage"

— "Jerusalem" is mentioned 800x in the Bible, and every time it refers to the geographical city of Jerusalem in Israel

— Jerusalem is first mentioned in Gen 14:18 concerning Melchizedek, king of Salem (previous name of Jerusalem)

- "...split into three parts" - the geographical effect of the great earthquake divides Jerusalem into three parts

— This concurs with the geographical changes that will take place in Jerusalem at the Second Coming (Cf. Zech 14:4)

— Jerusalem experienced a fairly sizable earthquake earlier in the Tribulation (11:13), but that was only partial

- "...the cities of the nations fell" - the Gentile cities will reap much worse damage than Jerusalem; the earthquake will devastate all major population centers around the world

- This havoc may happen in conjunction with the defeat of the Antichrist and his allies by the Lamb (Cf. 17:12-14)
- "...Babylon the great" - the rebuilt city of Babylon in modern day Iraq (Cf. Dan 4:30)
- Previously mentioned in 14:8, further prophecies about Babylon are forthcoming in Rev 17-18 will reflect the influence of this city on world affairs, as it will represent a vast political, religious, and commercial system controlling the lives of all men and nations
- The great earthquake was only preliminary. Babylon's drinking of God's wrath is yet to come.
- The stages of Babylon's downfall come in 17:16 and 18:8, but her ultimate collapse happens in 19:18-21
- "Babylon" is mentioned 300x in the Bible, and every time it is mentioned it refers to the literal, geographical city of Babylon in modern day Iraq
- Babylon is first mentioned in Gen 11:8-9
- It's a tremendous Bible study to trace the paths of both Jerusalem and Babylon throughout Scripture
- "...remembered" - *emnēsthē*, passive voice meaning it was "remembered by God"; 17:1-5 confirm explicitly this implied reference to God's memory of Babylon
- We get the idea that God has not forgotten about the first coordinated attempt by mankind to form a global government that excludes God (Tower of Babel), or Babylon's persistent abuse of God's people throughout the Bible; He hasn't forgotten about the captivity that the Babylonians brought the Jews into for 70 years; He hasn't forgotten about the destruction of the temple by Nebuchadnezzar around 586 BC.
- The fall of Babylon is the central teaching of the 7th Bowl. It was already announced in 14:8 and is prefigured in the harvest and vintage of 14:14-20.
- "...cup" - described in Jer 51:7 as a golden cup in the hand of the Lord, intoxicating the entire earth; described in Rev 17:4 as a gold cup full of abominations and immorality
- God's patience and grace have run out on Babylon at this point and He says, I have had enough of your cup of drunkenness and immorality. Now it's time for you to drink the cup of the the wine of My fierce wrath.
- "...the anger of His wrath" - *tou thymos tēs orgēs*, a double appositional genitive meaning "the wine" = His anger that is hot with wrath
- "fierce" - *thymos*, anger to the point of a violent outburst
- "wrath" - *orgē*, unrestrained passion; in this context, it refers to unrestrained anger
- Previously in Revelation, either the word *orgē* or *thymos* were used to describe God's wrath, but here both words are used as a compound description of the anger and violent outburst that God will unleash on the city of Babylon

[OT reference: Jer 25:15]

(f) Every mountain and Island moved (16:20)

20 And every island **fled**, and no mountains were found.

20 And every island fled away, and the mountains were not found.

20 Every island vanished, and the mountains could no longer be found.

20 And every island fled away, and the mountains were not found.

- Major geographic changes from the most powerful earthquake in world history...

— Just as Noah's Flood produced global topographical changes, so will this mega-quake

— It will prepare the earth for the Edenic conditions that the OT prophets predicted would characterize the earth during the millennium

— These changes are just the beginning of changes required for the final disappearance of the old creation and the subsequent creation of a new, glorious and perfect earth (Cf.

20:11; 21:1-2)

- "...fled" - *ephugen*, sunk into the sea

(g) 100-pound hailstones (16:21a)

(h) Man's sinful reaction (16:21b)

21 And **huge hailstones**, weighing about a **talent** each, \*came down from heaven upon people; and people **blasphemed** God because of the plague of the hail, because the hailstone plague \*was extremely severe.

21 And huge hailstones, about one hundred pounds each, \*came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague \*was extremely severe.

21 Huge hailstones, each weighing about a talent, fell from the sky on people, who cursed God because the plague of hail was so terrible.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

- "...huge hailstones" - a previous hailstorm was described in 11:19 when the temple of God was opened

— In Job 38:22-23, God asked Job if he entered the storehouses of snow or seen the storehouses of hail in heaven, which God has reserved for a time of distress and for the day of battle and war

— God has used this storehouse of hail as He needed to in the past (Ex 9:22-23; Joshua 10:11; Is 30:30; Ezek 13:11-13; Haggai 2:17); He will also do so in the future (Ezek 38:22; Rev 16:21)

— God also used hail in a battle context (Ps 18:12-13; 78:47-48; 105:32; 148:8; Is 28:17; 30:30; 32:19; Ezek 13:11-13; 38:22)

— God will "stone" these blasphemers with these huge hailstones (Cf. Lev 24:16)

Lev 24:16: Moreover, the one who blasphemes the name of the LORD must be put to death; all the congregation shall certainly stone him. The stranger as well as the native, when he blasphemes the Name, shall be put to death.

- "...talent" - ~108-130 lbs, heavy enough to kill anyone on whom one landed on or near
- "...blasphemed" - in spite of this horrific judgment, the hearts of the earth dwellers will remain hardened, as Pharaoh's did during the plague of hail in Egypt (Cf. Ex 9:24)
- This is a continuation of the same defiance that was already in progress during the 4th and 5th Bowls (v9-11)
- The earth dwellers will know that God sent this calamity, but rather than repenting, they will shake their fists in God's face
- It is interesting to see the response of the earth dwellers to this remarkable disaster. All hope of survival will be gone, nothing but ruin and total destruction will remain. And still, men do not repent, but instead blaspheme God for doing it.

[OT reference: Ex 9:18-25]

### **Ultimate Exodus**

- 1st Bowl (Rev 16:1-2) - Sores — 6th Plague (Ex 9:8-12)
- 3rd Bowl (Rev 16:4-7) - Rivers to Blood — 1st Plague (Ex 7:19-21)
- 5th Bowl (Rev 16:10-11) - Darkness — 9th Plague (Ex 10:21-23)
- 6th Bowl (Rev 16:13) - Frogs — 2nd Plague (Ex 7:25—8:15)
- 7th Bowl (Rev 16:17-21) - Hail — 7th Plague (Ex 9:22-26)

There are a number of reasons for the many correlations between the Plagues of Egypt and the seven Bowl judgments. First, to reiterate and demonstrate that because the Egyptian plagues literally occurred, we can believe that the seven Bowl judgments will literally happen.

Just as the plagues of Egypt kept getting more and more severe, the same is true of the judgments in Revelation. As we move through the judgments of Revelation, the intensity of scope of the judgments continue to get larger and more severe.

Just as Pharaoh hardened his heart in Egypt, the earth dwellers in Revelation are doing the same thing (Cf. v21; 9:20-21). And God's purpose of these judgments is to release the grip and control of Satan upon this world and liberate His people from bondage.