

Revelation 16 — The Bowls of Wrath: Worldwide Devastation and Heavenly Acclaims

The Lord's *Righteous Judgments*, His *Truth and Presence*, His *Power* and His *Plan of the Ages*

Revelation 16:1 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.

Revelation 16:2 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.

Revelation 16:3 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.

Revelation 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Revelation 16:5 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.

Revelation 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Revelation 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

Revelation 16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

Revelation 16:9 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.

Revelation 16:10 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,

Revelation 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Revelation 16:12 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.

Revelation 16:13 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.

Revelation 16:14 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.

Revelation 16:15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Revelation 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Revelation 16:17 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.

Revelation 16:18 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.

Revelation 16:19 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.

Revelation 16:20 And every island fled away, and the mountains were not found.

Revelation 16:21 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.

Recap

We are still looking at that part of Revelation that goes from chapters 6 through 18 of Revelation.

In **Revelation 11.15**, the **seventh angel sounded the seventh trumpet**, and the blowing of the seventh trumpet initiated a rapid-fire series of catastrophic judgments that will come at the end of the Tribulation. [Note: Although the seventh angel *sounded the seventh trumpet* in Chapter 11.15, remember 10.7 told us “... *in the days* when the seventh angel is to blow his trumpet, the mystery of God will be fulfilled, as he announced to his servants the prophets.” As we can see, this doesn’t happen in one instantaneous moment, but when the seventh angel sounds, it is announcing the beginning of the anticipated *complex* phase of judgments.¹

Incidentally, this is similar to how the plagues executed upon Egypt functioned, each one in a linear progression intensified and hardened the hearts of the objects of wrath, as God was glorified in this complex series of judgments. And not surprisingly we have allusions to the Egyptian plagues in [the] judgment[s], as well as the wicked progressively hardening their hearts more as the intensifying progresses.²

When the seventh angel sounded, it announced this **finale of God’s judgments and the imminent return and reign of Jesus Christ**. It announced and initiated the seven judgments which will be described in chapter 16.

[Although the seventh angel **sounded** in Revelation 11.15, remember that Chapters 12 to 14 were an *Interlude* and Chapter 15 picked up the chronological flow of the events of the Tribulation, describing the preparation **in heaven** for the bowl judgments.] In Chapter 15, John was shown those who had overcome the Beast and had refused to worship him or take his mark. These were undoubtedly martyred, filling up the cup of God’s wrath even further. However, the beast and the nations had not given up and were not waving a white flag. This changing of authority did not go unopposed by the beast and the nations. They refused to accept Jesus’s authority as king. The Beast had been given 1,260 days of authority to rule the world and persecute God’s people in Revelation 13.5. After his authority of 42 months expires, the beast will attempt, unsuccessfully, to maintain his authority, kingdom, and his followers by waging war against Christ.

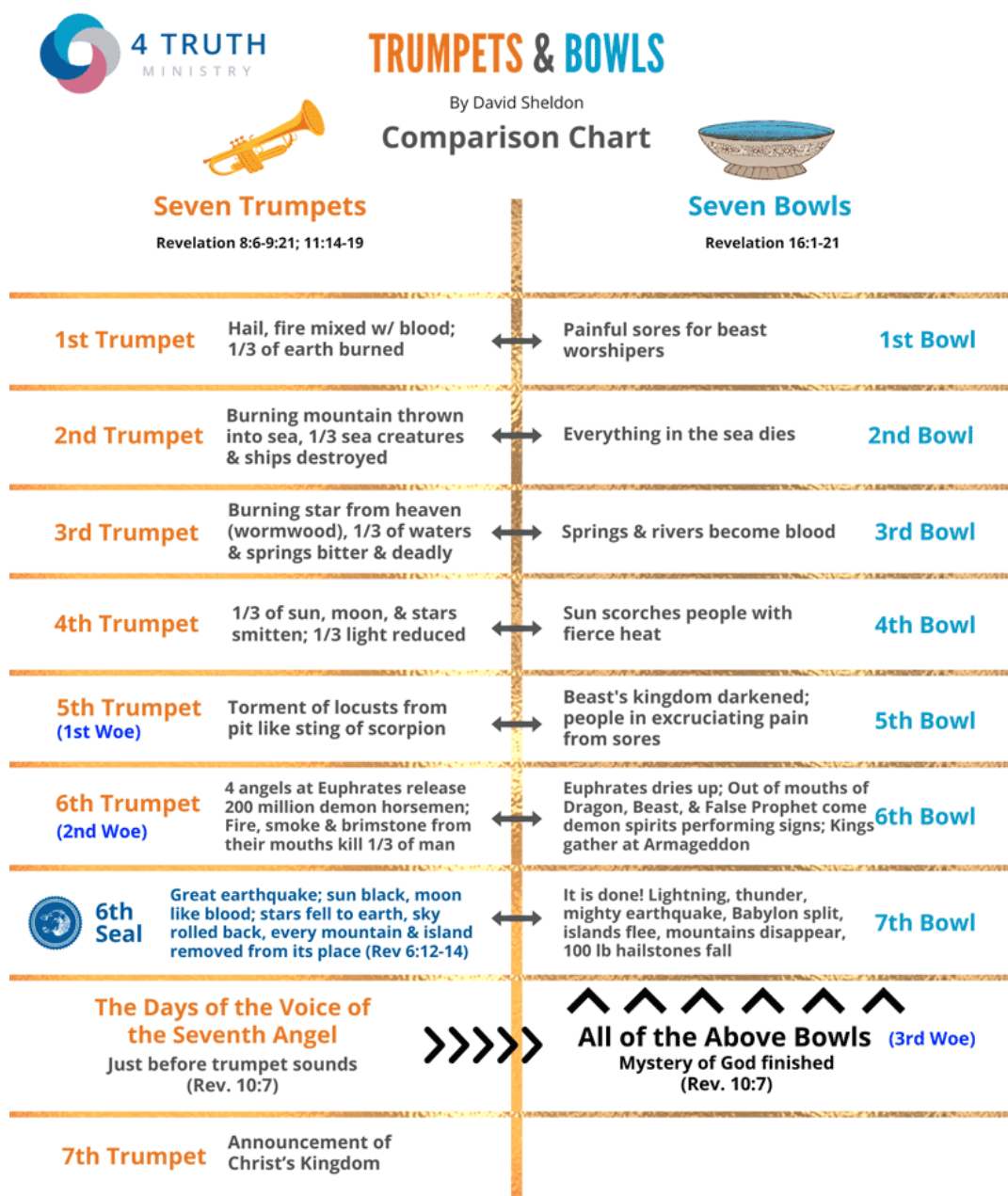
In Chapter 15 we saw the angels had been given the seven bowls of the wrath of God, and God had shut **Himself within the Temple to be alone, undisturbed during the pouring forth of the bowls**. Chapter 16 describes those bowl judgments as they unfold on earth.

The newly coronated Christ will result in wiping out his enemies who oppose his kingship through the bowl judgments which effects of those judgments will climax at the battle of Armageddon. The primary purposes of the seven bowl judgments are:

1. To pour out God’s righteous wrath in judgment of the earth dwellers;

2. To graphically demonstrate the unrepentant nature of the earth dwellers who are already doomed by the mark they have taken (Revelation 14:9-11).

Whereas the trumpet judgments were partial and intended to produce repentance, the bowl judgments are completely punitive, the earth dwellers having passed the point of possible return. The trumpets (Revelation 8:6-9:21; Revelation 11:14-19), and the bowls (Revelation 16:1-21) are not close to each other in the book, yet they are very much linked. The trumpets, occurring before the bowls, refer to 1/3 of something being destroyed, while the bowls indicate more complete destruction. Take a look at the following chart.



Copyright © 2023, 4 Truth Ministry. All rights reserved.
Can be copied in its entirety for personal use or to be distributed, but not for profit.

4truthministry.org

As each bowl is poured out, those on the earth receive a plague. This 16th chapter of the book of Revelation can be summarized like this: it describes a series of staccato-like, powerful, severe divine judgments that finish God's wrath and prepare the world for the Second Coming of Jesus Christ.

The escalation of judgments in Revelation suggests a progressive intensification of God's justice, **highlighting His ultimate authority and the seriousness of sin.** This pattern serves to remind believers of

1. God's patience and the call for repentance, and
2. The certainty of divine judgment against evil at the end of time.

While the bowl judgments may seem to repeat the trumpet judgments, they actually serve to **intensify the message of God's impending judgment.** This progression underscores the seriousness of the situation and the urgency for repentance. A careful study of [both judgments] reveal some striking differences:

- a) The first four trumpets deal with only one-third of the earth while the bowl judgments are universal in scope.
- b) The bowls are also much greater in intensity as well as in degree of coverage and effect.
- c) The bowls fall quickly, as liquid poured out of a bowl, and in rapid succession—like trip hammer blows.

It is best, therefore, to see the [similarities, while seeing the] bowls as different from the trumpets judgments.

These intense rapid-fire judgments come at the very end of the Tribulation and immediately proceed and usher in Christ's return to the earth. These final intense judgments are described as the pouring out of **Seven Bowls of Wrath.** The image of a bowl, or ...more realistically a shallow saucer being dumped, its contents being spilled out on the earth reveals a **judgment that is unleashed not slowly and methodically and deliberately but a judgment that is suddenly, powerfully, irreparably poured out, dumped upon the earth, wreaking havoc everywhere it finds a place to land.** They come quickly, one after another, and they are the most intense of the judgments of God that this world has ever experienced. As we will see, **there is no break for the world to catch its collective breath. This is, in fact, the final hour of the Day of the Lord.**³

The first four bowl judgments **target the human body**, the world's oceans, the world's fresh water supply and the sky. But the last three bowl judgments, while they have individual and personal ramifications, **are really directed beyond individuals at something on international scale: Antichrist's empire, the kings of the earth, the world's great cities, and even the earth's tectonic plates.**⁴

Parallels Between the Trumpet & Bowl Judgments

The following comparative chart demonstrates that the trumpet and bowl judgments represent the same seven plagues [7-fold judgment] to come upon Babylon, the city where the Lord was crucified [old covenant Jerusalem].

(Original parallels taken from G.R. Beasley-Murray, *The Book of Revelation* [New Century; rev. ed.; Grand Rapids: Eerdmans, 1978], 239-39. Adapted by G.K. Beale, *Revelation A Shorter Commentary* [Grand Rapids, Michigan: Eerdmans, 2015], 326-27.) I have adapted the parallels slightly also.

Seven Bowl Judgments (Revelation 8-11)	Seven Bowl Judgments (Revelation 16)
Hail, fire, and blood fall <i>on the earth [land]</i> , one third of which is burned up (8:7) [7 th exodus plague – Exodus 9:22f]	A bowl is poured out <i>on the earth [land]</i> , malignant sores come on those who have the mark of the beast and have worshipped his image (16:2) [6 th exodus plague – Exodus 9:8f]
A blazing mountain is thrown into <i>the sea</i> , one third of the sea becomes blood, a third of the sea creatures <i>die</i> , a third of ships are destroyed (8:8-9) [1 st exodus plague – Exodus 7:17f]	A bowl is poured on <i>the sea</i> , the sea becomes blood, every living thing in it <i>dies</i> . (16:3) [1 st exodus plague – Exodus 7:17f]
A burning star from heaven falls on a third of <i>rivers and springs of water [fountains]</i> ; their waters are poisoned and many die (8:10-11) [1 st exodus plague – Exodus 7:17f]	A bowl is poured on the <i>rivers and springs of water [fountains]</i> , and they become blood (16:4) [1 st exodus plague – Exodus 7:17f]
A third of <i>the sun</i> , moon, and stars are struck (8:12) [9 th exodus plague – Exodus 10:21f]	A bowl is poured out on <i>the sun</i> (16:8-9) [7 th exodus plague – Exodus 9:22f]
The shaft of the pit is opened, sun and <i>air are darkened</i> with smoke, locusts <i>torment men</i> without the seal of God (9:1-12) [8 th and 9 th exodus plagues – Exodus 10:4f, 10:21f]	A bowl is poured on the throne of the beast, his <i>kingdom is darkened, men are in anguish</i> (16:10-11) [9 th exodus plague – Exodus 10:21f]
Four angels bound at <i>the Euphrates</i> are released, a third of men killed by the army (9:13-21)	A bowl is poured on <i>the Euphrates</i> , demonic frogs deceive kings to assemble for the battle of Armageddon (16:12-16) [2 nd exodus plague – Exodus 8:2f]
Loud voices in heaven announce <i>the arrival of the Kingdom of God; lighting, thunder, an earthquake, and hail occur</i> (11:15-19) [7 th exodus plague – Exodus 9:22f] -an allusion to the presence of God at Sinai- (Exodus 19:16-19)	A bowl is poured into the air, a loud voice from God's throne proclaims, " <i>it is come</i> " [<i>it is done</i>]; <i>lightning, thunder, an earthquake, and hail occur</i> (16:17-21) [7 th exodus plague – Exodus 9:22f] -an allusion to the presence of God at Sinai- (Exodus 19:16-19)
<i>The city where the Lord was crucified falls, the wrath of God is poured out</i> (11:8,13,18)	<i>The great city Babylon falls, the wrath of God is poured out</i> (16:19)

5

Since the wrath of God is complete in these seven bowls, even though this chapter concludes with the pouring forth of the seventh bowl (at which the work of God's wrath is complete), John's vision will not be complete. Three more chapters remain (Revelation 17, 18, and 19) within which John is shown details attending the judgments associated with these bowls culminating in the Second Coming of Christ and the binding of Satan prior to the Millennial Kingdom (which is revealed in Revelation 20:1-3).

[Note: Although the seventh bowl signifies the completion of the specific series of judgments of the wrath of God, **Armageddon will serve as the final expression of that wrath, because it occurs as a direct consequence of it.**] Thus, *[the effects of these bowl judgments will]* span the remainder of the Tribulation period up until its end, when Christ returns and overthrows the enemies of God in the *Campaign of Armageddon*.⁶

I. God calls out of His holy place telling the seven angels to pour out the bowls/vials of His wrath upon the earth, and the first bowl/vial is *poured out* and *dangerous and pernicious, painful and virulent wound-like ulcers or abscesses fall upon the men which have the mark of the beast and worship his image*; followed immediately by the second bowl/vial being *poured out upon the sea, and it became like a dead man wallowing in his blood* and every living thing died in the sea; followed immediately by the third bowl/vial being *poured out upon the rivers and fountains of water, and they became blood resulting in no water remaining on earth but what would have been stored*; then an angel attesting to the righteousness of the judgments of the Lord which is, and was and shall always be, because the blood of the saints and prophets was shed by those now given “blood to drink:” For with the same measure that [they] mete ... it [is now being] measured to [them] again (Luke 6.38b).

Shorter: **At God’s direction** the seven angels pour out the first 3 bowls/vials of His wrath upon the earth, *wound-like ulcers or abscesses to fall upon the men which have the mark of the beast and worship his image*; the seas, and THEN every river and every fountain of water becoming blood resulting in no water remaining on earth [except what would have been stored]; then an angel attests to the **righteousness of the judgments of the Lord** which is, and was and shall always be, because the blood of the saints and prophets was shed by those now given “blood to drink” and For with the same measure that [they] mete ... it [is now being] measured to [them] again (Luke 6.38b).

Revelation 16:1 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.***

Revelation 16:2 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.†

Revelation 16:3 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. ††

Revelation 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.†††

Revelation 16:5 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. ❤

Revelation 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. ❤❤

* **Temple** is ναοῦ [*naou*], which generally describes the **inner sanctuary**. In Chapter 15, we saw the shekinah glory of God **filled the Temple** and **no one could enter until the plagues**

were completed (Revelation 15:8). Thus, **this voice can only be that of God Himself.** [Note: His voice is also heard announcing, **“It is done!”** at the completion of the pouring forth of the seven bowls in Revelation 16:17. The angels had previously received their instructions from God’s throne within the Temple (Revelation 15:5, Revelation 16:17). Now **He gives the command** to carry through with their assignment.⁷

** These are the seven angels which were given seven bowls containing God’s wrath by the living creature in Chapter 15.

*** Ὑπάγετε καὶ ἐκξεετε [*Hypagete kai ekxeete*], **an imperative command, You all go and pour out!** Numerous passages describe God’s judgment in terms of *pouring out* His indignation, fury, and wrath. This is no accident, for He has known all along that the *bowl* judgments would be the final in the sequence of judgments at the time of the end. See Endnote ⁸ for other Scriptures showing examples of God’s wrath being *poured out* and reasons for it.⁹

The comprehensive scope of God’s *wrath* is emphasized in the phrase, *on the earth* (v.1). Later, *bowls* are poured out upon the sea, the rivers, and the sun, indicating that no part of creation remains untouched by these final judgments. This echoes the plagues against Egypt (Exodus 7-10), where God demonstrated His sovereignty over all domains—land, water, and sky—in His opposition to Pharaoh and the vast power of his empire. Except in this case, God’s judgment is global.¹⁰

Now God performs the same basic plagues He performed in Egypt upon the kingdom of Pharaoh upon the kingdom of the beast, which spans the entire earth. God performed ten plagues on Egypt, but with these bowl judgments God will have performed a trio of *sevens* upon the entire *earth*. This again indicates that the deliverance of Israel from Egypt foreshadowed the deliverance of God’s people at the end of the age. The number *seven* symbolizes completion, as in *seven* days of creation. The trio of *sevens* emphasizes that this is the final judgment.

The stage is set for the subsequent *bowls*, which focus on the sea, the rivers, the sun, the throne of the beast, the Euphrates River, and finally the air, **leaving no aspect of creation untouched. Yet for believers, the promise is one of hope: evil is on borrowed time. It will be removed so that righteousness can flourish, as we see fulfilled in Revelation’s final chapters** (Revelation 21-22). That reality echoes Daniel 9:24, where **God’s plan is to “bring in everlasting righteousness.”** Judgment must precede restoration, and [this verse is] the **opening notes of the final crescendo of God’s redemptive symphony!**

Because the bowl judgments...are so severe, many have been unwilling to take them as describing literal events. As we have observed elsewhere, when one cuts the tether of literal interpretation, all manner of strange understandings results and it is nearly impossible for the actual text to adequately constrain the imagination of the interpreter(s). Also, it becomes impossible for God to describe cataclysmic judgments even if He wanted to, for interpreters would be forever reinterpreting them as symbolism or allegory. We believe the details given in the descriptions of the judgments point strongly in the direction of a literal interpretation:

These seven Vials and their effects we take to be literal; . . . **They do not belong to any figures of speech. The language is clear and precise.** There is nothing beyond

our faith, though there may be things beyond our reason. True, they are supernatural, but not unnatural. In the plagues of Egypt, which all take to be literal, we have many judgments exactly similar. Indeed, six out of the seven Vials are just the same as the plagues of Egypt... In the face of this, is it not strange that these Vials should ever be taken to mean: The first, the French Revolution; and the “sores” its infidelity, etc. The second, the naval wars of the French Revolution; The third, Napoleon’s campaign in Italy; The fourth, Napoleon’s military tyranny, etc., etc.? It is a waste of precious time and space even to chronicle such interpretations.¹¹

Isaiah 13:9 “Behold, the day of the Lord comes, **Cruel, with both wrath and fierce anger, To lay the land desolate; And He will destroy its sinners from it.**”

✠ God strikes them with *dangerous and pernicious, painful and virulent wound-like ulcers or abscesses*. The Beast worshipers experience a similar condition to that of Job when he was struck with boils by Satan.

Job 2:7 *So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.*

The plague which strikes the Beast worshipers is like that which Aaron and Moses caused upon the men and beasts of Egypt.

Exodus 9:8-11 (AMP) *The Lord said to Moses and Aaron, Take handfuls of ashes or soot from the brickkiln and let Moses sprinkle them toward the heavens in the sight of Pharaoh. ⁹And it shall become small dust over all the land of Egypt, and become boils breaking out in sores on man and beast in all the land [occupied by the Egyptians]. ¹⁰So they took ashes or soot of the kiln and stood before Pharaoh; and Moses threw them toward the sky, and it became boils erupting in sores on man and beast. ¹¹And the magicians could not stand before Moses because of their boils; for the boils were on the magicians and all the Egyptians.*

God promised to strike Israel with similar boils if they continued in disobedience toward Him.

Deuteronomy 28:27 (AMP) *The Lord will smite you with the boils of Egypt and the tumors, the scurvy and the itch, from which you cannot be healed.*

Deuteronomy 28:35 (AMP) *The Lord will smite you on the knees and on the legs with a sore boil that cannot be healed, from the sole of your foot to the top of your head.*

God also said He would strike their enemies if they returned and were obedient to Him:

Deuteronomy 7:15 (AMP) *And the Lord will take away from you all sickness, and none of the evil diseases of Egypt which you knew will He put upon you, but will lay them upon all who hate you.*

The sores will not only be painful, but they will be extremely irritating because of their itch and refusal to heal.

✠✠ The Greek text here is very graphic. Literally it reads, “*And it (sea) became blood as of a dead man,*” i.e., **like a dead man wallowing in his own blood**. Every living thing (sea creature) in the sea will die. [Note: Some would try to limit this to the Mediterranean Sea. However, these judgments are **global** and the same word **galassa** would be used whether it was one sea or all the water masses.] Here the judgment is universal. **This is global catastrophe.**

Under the second trumpet one-third was affected, but now, in keeping with the nature of this judgment, the rest of the sea and marine life is struck. It will wreck fishing and it is bound to affect ocean navigation, transportation and shipping.¹²

✚✚✚ This judgment, as with the third trumpet, involves the fresh water supply. Again, there is no limit; **it is global with great devastating effects**. There will be no pure water except perhaps what was already stored; **none** in the rivers and lakes.

These apostate and rebellious people have slain and shed the blood of believers, thus, just as the saints receive rest and reward for their faith, so these will receive punishment fitting the nature of their crimes. They have only blood to drink. They have been blood thirsty—now they get their fill. This gives us another indication that during the Tribulation the shedding of the blood of believers will be without parallel in history.¹³

[What] has always been the symbol of salvation in the midst of life, becomes the symbol of condemnation in the midst of death. But now, the seas are turned to blood; the fish die; the winds of God blow death over all the earth. *They had refused the salvation that would have come to them from the blood of the One who is Life; they now receive condemnation from the blood that symbolizes death.*¹⁴

The destruction of what is left of the earth's fresh water will cause **unthinkable hardship and suffering**. There will be no water to drink; no clean water to wash the oozing sores caused by the first bowl judgment; no water to bring cooling relief from the scorching heat that the fourth bowl judgment will shortly bring. The scene is **so unimaginably horrible** that people will wonder how a God of compassion, mercy, and grace could send such a judgment. And so there is a brief interlude in the pouring out of the judgments while an angel speaks in God's defense...¹⁵

✚✚✚✚ *"The angel of the waters" is literally, "the angel, the one of the waters."* This [is **not**] meant to indicate some sort of "special" angel as indicated by some teachers who say it is a special angel in charge of the waters of earth, or a "master angel" of the waters. The most natural meaning [here] is merely a reference to the angel in the previous verse who poured forth the bowl upon the water: ...the 'angel of the waters' is simply the angel of the previous verse who poured out his bowl upon 'the waters.'¹⁶

This angel, *the one who poured forth the bowl upon the water*, makes an important statement vindicating the holiness of God and setting forth the reason in this judgment (verses 5-6), almost *reminding us* of the righteousness of God through this judgment as follows in the next two verses.

💖 "Who are and who were" refers to the eternal essence of God. As the Eternal One, one day is as a thousand years and a thousand years as one day. God is long-suffering but eventually God's holiness must act and His judgment against sin will be delayed no longer. The angel proclaims God's righteousness because He has judged. God is **righteous** because He alone possesses the perfect balance between grace and judgment.

Psalms 145:17 *The LORD is righteous in all his ways, and holy in all his works.*

Psalms 119:137 *Righteous art thou, O LORD, and upright are thy judgments.*

Because God is not willing that any should perish, He extends His patience and grace while horrible sin continues to abound on the earth. Because God is righteous, there will come

a day when He must act against sin and bring judgment. We often confuse the relative calm of our own day for meekness and mildness on the part of God. In truth, God never changes and the strength which He acts against sin at the time of the end reflects the intensity He holds even now toward that which we often have a cavalier attitude toward.¹⁷



1. Those who had shed the blood of saints and prophets are the “peoples, multitudes, nations, and tongues” upon which the Harlot sits.

Revelation 17.15 ¹⁵ *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. for she is “drunk with the blood of the saints and with the blood of the martyrs of Jesus.”*

Revelation 17.6 ⁶ *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

2. The godless have shed the blood of saints and prophets throughout history.¹⁸

At the First Coming of Christ, Israel was especially guilty of shedding the blood of her own righteous¹⁹ Since the rejection of Messiah Jesus and the going forth of the gospel to the whole world, over 1900 years have transpired and the toll of the shed blood of the saints has **escalated dramatically**. It has been said in our own century that more have died for the cause of Christ than any previous century. Yet the persecutions of history will pale in comparison with that which befalls the saints in the Tribulation when the Beast, his image, when the Beast, his image, and the Harlot all slaughter the saints during Satan’s final attempt to overthrow the plan of God.²⁰

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

This is why the book of Revelation has always been precious to the persecuted Church, for its pages are sprinkled with the blood of martyrs.²¹

The persecution and martyrdom of believers during the Tribulation, **it will be the greatest at any time in human history**. Because of the Antichrist and his worldwide kingdom, it won’t be in certain places on this planet. It will be worldwide persecution. And they will pour out the blood of the saints. Countless believers will be killed.

- The martyrs of the fifth seal in chapter 6, verses 9 through 11.
- The tribulation martyrs described—seen in Revelation 7.9: “After these things I looked, **and behold, a great multitude**”—don’t miss this wording—**“which no one could count, from every nation and all tribes and peoples and tongues**, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; . . . saying, ‘Salvation to our God who sits on the throne, and to the Lamb.’” Revelation 7.14 tells who they are: “I said to him, ‘My lord, you know’”—who these people are. The elder had asked John who they were and John had said, “*I don’t know.*” “And he said to me [verse 14], ‘**These are the ones who come out of the great tribulation and they have washed their robes and made them white in the blood of the Lamb.**’” Now with that in mind, go back to 7.9, “**A great multitude which no**

one could count.” It will be the most horrific bloodbath of Christians in human history.

- **They will also kill the prophets.** Back in our text. The angel says in 16.6: “**they poured out the blood of saints and prophets.**”
- Certainly, they will kill the two witnesses, you remember in 11.7.
- They will kill many of the 144,000 Jewish evangelists we have met in chapter 7. And here is how it is described, Revelation 17.6: speaking of Antichrist’s empire and kingdom,
“*I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus.*” Those in control of Antichrist’s kingdom, those who are a part of it will have been responsible for so many Christian’s deaths that it is as if they will have been drunk on the blood of the saints.²²

3. Because they have shed the blood of the saints and prophets, in a wry twist of God’s hand of judgment, He gives them literal blood to drink.

Isaiah 49.26 (AMP) [emphasis added] *And I will make those who oppress you consume themselves [in mutually destructive wars], thus eating their own flesh; and they will be drunk with their own blood, as with sweet wine; and all flesh will know [with a knowledge grounded in personal experience] that I, the Lord, am your Savior and your Redeemer, the Mighty One of Jacob.*

The people of the earth that took the mark of the beast and supported his reign **participated in a regime that intentionally killed those who would not take his mark because of their profession of faith in the Lamb.** The angel pronounces that this *judgment* fits the biblical principle of “measure for measure” which can also be expressed as “the punishment fits the crime” in saying: *They deserve it.* God pronounced this principle in Genesis 9:6.

Genesis 9.6 ⁶ Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.

Obadiah 15 ¹⁵ *For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.*

This principle is also reflected in Romans 6:23, which states “*the wages of sin is death.*” The idea of “**wages**” is “**just payment.**” This is just payment for the murder of God’s people.²³

4. ...for they are worthy.

The word translated here as *deserve* is “*axios*,” which is translated elsewhere in Revelation as “*worthy*,” such as in Revelation 5:2 when no one was found “*worthy*” to open the scroll, or Revelation 5:12 when it was declared “*worthy is the Lamb who was slain.*” In Revelation 3:4, the overcomers are declared “*worthy*” to walk with Jesus in white. So, the statement that *they deserve it* is a comment upon **what they are worthy of. We will all get our just due for rewards, and we might be worthy to walk in white with Christ, or worthy of judgment.**²⁴

Colossians 1:10 *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*

Ephesians 4:1 *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,...*

Ἄξιοι γάρ εἰσι [Axioi gar eisi], For worthy they are. By their works, they have demonstrated their worthiness of this righteous punishment.

Hebrews 10.31 (AMP) ³¹**It is a fearful (formidable and terrible) thing to incur the divine penalties and be cast into the hands of the living God!**

Falling into the hands of the living God is fearful because it symbolizes being subject to His judgment without the covering of Christ's righteousness. The text in Hebrews 10 emphasizes that those who reject God and do not come to Him through Christ will face eternal consequences. To be judged without an advocate, as we stand naked in our sins, **is a terrifying prospect.** This emphasizes the necessity of Christ's atoning work, as He took our place and bore our judgment, allowing us to stand justified before God. **Without Him, there is no escape from divine justice.**²⁵

Application Questions:

1. What shows that I rest and have peace in knowing God is in control in *meting out* His judgments on the earth? Do I trust him in *harrowing times* now?
2. How can I cry out with the angel acknowledging the righteousness of the Lord and His eternal plan as God's judgment against sin is spilled out on the earth suddenly, powerfully, and irreparably poured out, wreaking havoc on earth and those who have rejected salvation?
3. Even if I believe I will be in heaven and not face the *wrath of God*, how does this scene impact my life right now? Am I compelled to share His *free gift of salvation* now so that those I know and those I love aren't judged for rejecting it?
4. How do I live in His *free gift of salvation* and separate myself from sin so that my life demonstrates his forgiveness and power over sin?

II. Another angel from the altar testifies to the *truth and righteousness* of the judgments of God; the fourth angel pours out his vial upon the sun and power was given to him to *scorch men with fire*, and men were scorched **with great heat, and blasphemed the name of God and repented not**; the fifth angel pours out his vial upon the *seat of the beast*, and *his kingdom was full of darkness*, and **they gnawed their tongues for pain, and blasphemed the God of heaven and repented not.**

Revelation 16:7 And I heard another out of the altar say, Even so, Lord God Almighty,* true and righteous are thy judgments.**

Revelation 16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.***

Revelation 16:9 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. ††

Revelation 16:10 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, ♥

Revelation 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. ♥♥

* **Ὁ παντοκράτωρ** [*Ho pantokratōr*] (“*the Almighty*”) is derived from ὁ πάντων κρατῶν [*ho pantōn kratōn*] (“*the one who holds all*”) and is rendered ...“hosts” elsewhere. It is a reference to God’s sovereignty and might, His command of powerful force.²⁶

** Verse 7 deals with **another** voice adding to the vindication of God’s acts. **So again we see an important emphasis: Throughout history Satan has maligned the character of God who sentenced Satan and his angels to the lake of fire.**

Matthew 25:41 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

This has been displayed in the rebellious hearts of men of all ages who persistently operate under the delusions of Satan. But the Tribulation will show God is a God of holiness who is acting justly in His judgment against sin.²⁷

[This is] probably the angel which officiated at the altar and offered the prayers of the saints (in Revelation 8:3-4 and Revelation 14:18) including those of the martyrs John saw under the altar following the opening of the fifth seal.

Revelation 6:9 *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:...* He is in agreement with giving the earth dwellers blood to drink, for he attends the altar where the martyrs cry for vengeance. They are among those whose blood was shed.²⁸

God is holy (set apart) because He is just (in perfect harmony). God’s judgments are righteous because they are a part of bringing justice to those who have perverted God’s original design for humanity to live in harmony, reigning in the earth as servant leaders. The beast and his followers have filled the earth with tyranny and violence: the opposite of God’s design. **God is in process of bringing all things back to harmony, in accordance with His original intent.** These last judgments are a part of that process.²⁹

*** Again, we see similarities between the bowl and trumpet judgments as we see *cosmic signs* in the powers of heaven.³⁰

The sun and moon were created for “signs.” [Cosmic disturbances will] provide indication that the events associated with them cannot be explained by natural phenomena—but result from the One Who controls the universe!

Genesis 1:14 *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:...*

1. **Cosmic Disturbances Foretold at Time of the End**

Jesus said that cosmic signs would be associated with the time of the end.

Matthew 24:29 *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:...*

Mark 13:24 *But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,²⁵ And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.*

Luke 21:11 *And great earthquakes shall be in diverse places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.*

Luke 21.25-26 ²⁵ *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;* ²⁶ *Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

2. **Cosmic Disturbances of Sixth Seal**

There are reasons for concluding that the cosmic disturbances related to the beginning of the Joel 3 Day of the Lord and the Second Coming of Christ immediately after the Great Tribulation **are not the same** as those of the sixth seal:

Revelation 6:12-13 ¹² *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; ¹³And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.*

First, the cosmic disturbances of Joel 3 will occur when the armies of the nations have gathered for war in Israel. Those armies will not begin to gather for war until the sixth bowl has been poured out:

Revelation 16:12-18 *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. ¹³And 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. ¹⁴For 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. ¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. ¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon.*

This is long after the sixth seal—one seal, seven trumpets, and five bowls **after** the cosmic disturbances of the sixth seal. . . . showing that other cosmic disturbances will occur after those of the sixth seal.

From this and other considerations, we understand that the signs associated with the sixth seal are not the only cosmic signs of this time period. This alternation in the sun's normal operation will serve as **one of many** "signs in the sun, in the moon, and in the stars" during the time of the end.

When the cosmic disturbances of the sixth seal take place, kings, military men, and all other classes of people will run to the caves and rocks of the mountains to hide.

3. **Cosmic Disturbances of Fourth Trumpet**

In the fourth trumpet judgment "a third of the sun was struck:"

Revelation 8.12 ¹² *And the fourth angel sounded, and **the third part** of the sun was smitten, and **the third part** of the moon, and **the third part** of the stars; so as **the third part** of them was darkened, and the day shone not for **a third part** of it, and the night likewise.*

4. **Cosmic Disturbances of Fifth Trumpet**

We just saw when the abyss was opened during the fifth trumpet the sun was darkened by smoke that arose from the abyss.

Revelation 9:1-2 *And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. ² And he opened the*

bottomless pit; and there arose 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.

5. **Cosmic Disturbances of Fourth Bowl**

The sun will scorch people on the earth with fire and fierce heat when the fourth bowl is poured out:

Revelation 16:8-9 *⁸And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. ⁹And 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 fourth trumpet **also targeted the moon and stars**, whereas the fourth bowl **only affects the sun**.

6. **Cosmic Disturbances before the Day of the Lord of Joel 3**

Joel 2:30-31 describes cosmic disturbances *before* the Day of the Lord:

Joel 2:30 *And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. ³¹ The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.*

7. **Cosmic Disturbances Directly Pertaining to Joel 3 Day of the Lord and Second Coming of Christ**

We previously looked at Isaiah 13:9-10 and Joel 3:14-15, two passages **directly pertaining to the Day of the Lord**.³¹

Isaiah 13:9 *Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. ¹⁰ For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*

Joel 3:14 *Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. ¹⁵ The sun and the moon shall be darkened, and the stars shall withdraw their shining.*

By contrast to when the cosmic disturbances of the sixth seal take place, kings, military men, and all other classes of people will run to the caves and rocks of the mountains to hide, when the cosmic disturbances immediately before the Joel 3 Day of the Lord occur after the sixth bowl, the kings and military men will not run and hide. Rather, they will remain assembled together in battle array to boldly attempt war against God, His Messiah, and the holy angels.

Psalms 2:1 *Why do the heathen rage, and the people imagine a vain thing? ² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, ³ Let us break their bands asunder, and cast away their cords from us.*

Joel 3:9 *Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: ¹⁰ Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. ¹¹ Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. ¹² Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. ¹³ Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is*

great. ¹⁴ Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. ¹⁵ The sun and the moon shall be darkened, and the stars shall withdraw their shining. ¹⁶ The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

Zechariah 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, **when they shall be in the siege both against Judah and against Jerusalem.** ³ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, **though all the people of the earth be gathered together against it.** ⁴ In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. ⁵ And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God. ⁶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; **and they shall devour all the people round about, on the right hand and on the left:** and Jerusalem shall be inhabited again in her own place, even in Jerusalem. ⁷ The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. ⁸ In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

Zechariah 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zechariah 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. ² For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. ³ **Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.** ⁴ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. ⁵ And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. ⁶ And it shall come to pass in that day, that the light shall not be clear, nor dark:...

Zechariah 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; **Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.** ¹³ And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. ¹⁴ And Judah also shall fight at Jerusalem; and the

wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Eventually, ...the sun and moon are used to show those who dwell on the earth Who the **true source of light is—the Lord Himself**. If the trend in our own day is any indication, *worship of the heavenly bodies will still be prevalent at that time and so God interferes with that which man has idolized*. One purpose in God striking the sun is found in the ages-long idolatry of men where they have worshiped the sun, moon, and stars rather than acknowledging their Creator. Thus, that which men have worshiped now becomes the source of their curse.³² “Men are to be taught that the very things in which they have trusted or to which they have given their worship are to be the sources of their most terrible punishments.”

Another serious consequence of the sun’s intense heat will be the melting of the polar ice caps. The resulting rise in the oceans’ water level will inundate coastal regions, flooding areas miles inland with the noxious waters of the dead oceans. Widespread damage and loss of life will accompany that flooding, adding further to the unspeakable misery of the devastated planet. Transportation by sea will become impossible.

Zephaniah 1:3-7 ³*I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.* ⁴*I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;* ⁵*And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham;* ⁶*And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him.* ⁷**Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand:...**

As always, **the message is to turn from dead idols to serve the living God:**

Isaiah 60:19-20 ¹⁹*The sun shall no longer be your light by day, nor for brightness shall the moon give light to you; but the Lord will be to you an everlasting light, and your God your glory.* ²⁰*Your sun shall no longer go down, nor shall your moon withdraw itself; for the Lord will be your everlasting light, and the days of your mourning shall be ended.*

Isaiah was given a glimpse of this time upon the earth:

Isaiah 24:1-13 *Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.* ²*And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.* ³*The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.* ⁴*The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.* ⁵*The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.* ⁶*Therefore hath the curse devoured the earth, and they that dwell therein are desolate: **therefore the inhabitants of the earth are burned, and few men left.*** ⁷*The new wine mourneth, the vine languisheth, all the merryhearted do sigh.* ⁸*The mirth of tabrets ceaseth, the noise of them that*

rejoice endeth, the joy of the harp ceaseth. ⁹ They shall not drink wine with a song; strong drink shall be bitter to them that drink it. ¹⁰ The city of confusion is broken down: every house is shut up, that no man may come in. ¹¹ There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. ¹² In the city is left desolation, and the gate is smitten with destruction. ¹³ When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and **as the gleaning grapes when the vintage is done.**

Malachi 4:1 For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.**

† Position and status will be no refuge from desolate conditions.³³ The conditions experienced by those beneath the bowl judgments is [to all people]. Although “burned” in these passages may refer to God’s consuming wrath, given the context of the time of the end, it may also refer to the effects of the great heat upon agriculture: “The new wine fails, the vine languishes,” as in Isaiah 24.7 quoted above.

To **scorch** is **καυμάτῃσαι** [*kaumatissai*], to “be burned, be scorched of plants withering in the heat.

Matthew 13:6 And when the sun was up, **they were scorched; and because they had no root, they withered away.**

The intense heat they endure is an indication of judgment.

Revelation 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Those John saw coming out of the Great Tribulation “shall neither hunger anymore nor thirst anymore; **the sun shall not strike them, nor any heat.**”

Revelation 7:16 They shall hunger no more, neither thirst any more; **neither shall the sun light on them, nor any heat.**

[Note: Although this may refer to tribulation in general, the possibility exists that it may also speak about the relief provided to those saints who lived on the earth at the time of the sun’s increased intensity prior to their martyrdom.]

†† **they ...blasphemed the name of God . . . and repented not...** Here again is recorded the unrepentant nature of the earth dwellers of the time of the end. Even in the face of overwhelming evidence of the reality and power of God, their hearts are so set against Him in hatred that all they can do is continue their pattern of cursing in response to His intervention in their lives.³⁴

Revelation 16:9 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.

Revelation 16:11 And **blasphemed the God of heaven** because of their pains and their sores, and repented not of their deeds.

Revelation 16:21 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.

Those who have taken the mark are irredeemable.

Revelation 14:9-11 ⁹And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,** ¹⁰ **The same shall drink of the wine of the wrath of God,** which is poured out without mixture into the cup of his indignation; **and he shall be tormented with fire and brimstone** in the presence of the holy angels, and in the presence of the Lamb: ¹¹**And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.**

God knows that they, like Jezebel in the church of Thyatira (Revelation 2.21) will not repent.

Revelation 9:20 *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: ²¹ Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*

Instead, they follow in the ways of the one whom they worship.

Revelation 13:5-6 (AMP) ⁵*And the beast was given the power of speech, uttering boastful and blasphemous words, and he was given freedom to exert his authority and to exercise his will during forty-two months (three and a half years). ⁶ And he opened his mouth to speak slanders against God, blaspheming His name and His abode, [even vilifying] those who live in heaven.*

Revelation 17:3 ³*And [the angel] bore me away [rapt] in the Spirit into a desert (wilderness), and I saw a woman seated on a scarlet beast that was all covered with blasphemous titles (names), and he had seven heads and ten horns.*

God's testing is not always to elicit a repentant response. When those being tested have passed the point of return, God continues to test them to provide abundant witness of their unwillingness and inability to return.

Romans 1:26 *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:...*

Romans 1:28 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;...*

This is one purpose for this "hour of trial which shall come upon the whole world, **to test those who dwell on the earth.**"

Revelation 3:10 *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Like Pharaoh, **their consistent response is not to change their mind but to harden their heart.**

Exodus 8:15 *But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.*

Exodus 9:34-35 ³⁴*And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. ³⁵ And*

the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Each time they respond in blasphemy, they unwittingly underwrite and testify of the justice of God's judgment.

The angel flying in midheaven in Revelation chapter 14, preached again the *eternal gospel* to those who lived on the earth, and **to every nation and tribe and tongue and people**, beseeching:

Revelation 14.7 ⁷...and he said with a loud voice, ***“Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters.”***

Yet here we see

Revelation 16.9 (AMP) ⁹ People were severely burned (scorched) by the fiery heat, and they reviled *and* blasphemed the name of God, Who has control of these plagues, and **they did not repent of their sins [felt no regret, contrition, and compunction for their waywardness, refusing to amend their ways] to give Him glory.**

✠✠✠ The *throne of the beast* refers to the seat of power granted to the beast we saw in Revelation 13:2. As we have seen throughout Revelation, **nothing occurs in this grand drama that is not first authorized from heaven's throne.** The Greek word translated *throne* (as seen in ***“seat of the beast”*** is ***“thronos.”*** ***“Thronos”*** occurs in Revelation forty—seven times. **This repetition of a word that represents the place of authority tells us that a major theme of the book is to answer the question, *“Who has the right to reign in the earth?”*** We see that *in every case where action has taken place upon the earth, the action has first been authorized.*³⁵

In each case of the scriptures listed in the Endnote, we see the **authority of the heavenly throne *granting authority*** to heavenly actors to engage upon the earth. **God is the ultimate authority, and all authority that is established is granted by Him both in heaven and upon earth.** As Jesus told Pilate, *“You would have not authority over Me, unless it had been given you from above”* (John 19:11). Paul asserts this also, saying, *“For there is no authority except from God, and those which exist are established by God”* (Romans 13:1).

✠✠✠✠ Like the first bowl, the fifth bowl specifically targets those within the kingdom of the Beast. Unlike the first bowl which affects all men who took his mark, this bowl is designated for ***the seat of the Beast*** (v10), and his ***kingdom*** becomes ***full of darkness***. This may imply a focus upon the leadership of his kingdom—the Beast himself and those in the higher echelons of his realm. **Or it could mean all those under his mark.**

We saw that the Beast is a *man* and a *ruler*, as seen in Revelation 13.8, the *little horn* of Daniel 7.8, the *eighth head* of Revelation 17.11, and a kingdom, the *Terrible Beast* of Daniel 7.7 and Revelation 13.2. His throne is in a **definite place**. Many believe it could be the *rebuilt Babylon on the Euphrates*, — Satan's ancient capital, in the ‘land of Shinar,’ where ‘wickedness’ is to be set on its base in the end-time (Zechariah 5.5-10).” “If the literal Babylon is to be rebuilt, it may already have become the place of the throne of Satan by the time that is in view here under the fifth bowl.”³⁶ We will be looking at that more when we study Babylon's destruction in detail in Revelation 17-18.

The kingdom of the Beast is struck with a plague reminiscent of that which struck Pharaoh at the hand of Moses:

Exodus 10.21-23 ²¹*Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt.”* ²²*So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days.* ²³*They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.*

“The transition from the fourth to the fifth bowls is most striking. The one had been the fiery, scorching, blinding brightness of the sun; **the next is an impenetrable darkness.**”³⁷ The throne of the Beast is empowered by Lucifer, *the shining one, the son of the dawn* (הִילֵל בֶּן-שָׁחַר [hêlêl ben-šahar]).

Isaiah 14.12 ¹²*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*

[We see here that Lucifer] is helpless to illumine the God-imposed darkness. Remember that the definition of *darkness* is **The absence of light; blackness; obscurity; gloom.** Without the light of Christ, darkness IS. It is not even possible to define what it IS without acknowledging the Light of the World. The darkness of the fifth bowl is a preview of hell itself, which is described by Jesus as *outer darkness*.

Matthew 25.30 ³⁰*And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

The Beast’s kingdom is full of darkness: Confusion - disorder – distress: for darkness is often the emblem of calamity.

Isaiah 59:9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. ¹⁰ We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

Jeremiah 13:16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

Ezekiel 30:18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

Ezekiel 32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. ⁸ All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

Joel 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

♥ ...they gnawed their tongues for pain.

Pain is πόνου [ponou] which includes “*affliction, anguish.*” The darkness with which they are afflicted is more than just lack of light as in the Egyptian plague. Many have speculated on the fifth bowl involving other means of affliction resulting in intense pain, but it seems to

becomes **more than “just” darkness** when it is combined with the after effects of the previous bowl judgments.

First, the world was afflicted with the **first bowl** where *dangerous and pernicious, painful and virulent wound-like **ulcers** or abscesses fall upon the men which have the mark of the beast and worship his image...*

1. A lesion of the skin or a mucous membrane such as the one lining the stomach or duodenum that is accompanied by formation of pus and necrosis of surrounding tissue, usually resulting from inflammation or ischemia.
2. A corrupting condition or influence.
3. A sore in any of the soft parts of the body, open either to the surface or to some natural cavity, and attended with a secretion of pus or some kind of discharge; a solution of continuity of the skin of the body, or of the investing tissue of any natural cavity, the result of morbid action, not of mechanical injury nor of a healthy reparative process.³⁸

...followed quickly in succession, as the bowls were described as a **trip hammer, also known as a tilt or hammer (a massive powered hammer)**, came the **second bowl/vial** being *poured out upon the sea, and it became like a dead man wallowing in his blood and every living thing died in the sea; followed immediately by the **third bowl/vial** being poured out upon the rivers and fountains of water, and they became blood resulting in no water remaining on earth but what would have been stored, with the stench and bacteria infecting everything, following like a jack hammer by the **fourth bowl/vial** of **burning scorching fire**, where men were **scorched** (2739. **καυματίζω** kaumatizo, kow-mat-id´-zo; from 2738; **to burn**) or **burnt** with **great heat** (“**megas**” — **mega #2739 burns!**). The **darkness** of the fifth bowl becomes **more than “just” darkness** when it is combined with the after effects of the previous bowl judgments.*

While the former plagues came successively, these bowl/vial plagues *occur in such a way that the one is combined with the other*. During the fifth bowl/vial plague, *at all events* the first, and without doubt the second and third, *are still continuing*. The fourth is naturally not to be regarded in connection with the fifth; but under the fourth, *we are expressly referred to all the preceding plagues*.

Revelation 16:8-9 *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 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.*³⁹

“The people who suffer these plagues bite their tongues, chew them, and gnaw them as their best diversion from their misery. Their tongues have spoken blasphemies, and they themselves thus punish them.”⁴⁰ This is a “*most significant expression of the writhings of anguish*.” The word rendered here “*gnawed*” *does not occur elsewhere in the New Testament, nor is the expression elsewhere used in the Bible*; but its meaning is plain - it indicates **deep anguish**.⁴¹

💔💔 **Again they fail an opportunity to repent.** With the same tongues they gnaw, **they continue to blaspheme God**. After the fourth bowl, when they were *scorched with a great heat* (see **Revelation 16.9** and †† above) they *blasphemed the name of God*, which hath power over these plagues: and *they repented not*. **Nothing has changed**. Those who have

taken the mark are irredeemable. God knows they will not repent; instead, they follow in the ways of the one whom they worship. God continues to test them to provide abundant witness of their unwillingness and inability to return, and each time they respond in blasphemy, they unwittingly underwrite and testify of the justice of God's judgment. (See page 20 above.)

The first five bowls/plagues were God's **final call to repentance**. Sinners ignored that call and are now confirmed in their unbelief. The final two bowls containing the severest of all the judgments **will be poured out on hardened, implacable impenitents**.⁴²

Application Questions:

1. In the midst of the wrath of God being poured upon the earth, do I extol and praise and see the **pantokratō** Lord God Almighty, and His *true and righteous judgments*, seeing Him high and lifted up as "**the one who holds all**," the Lord of hosts? Do I **stay fixed on and trust in God's sovereignty and might, and His command of powerful force**?
2. If *...the Tribulation will show God is a God of holiness who is acting justly in His judgment against sin* what can and should I be doing **right now** to do the same?
3. The *cosmic disturbances and signs* in both the heavens and on the earth become increasingly apparent that God is showing the world Who He is by removing His gifts incrementally, while showing the world **just how evil** the Antichrist's *authorized* kingdom of power is, displaying that His **just** nature must judge sin and eradicate it once and for all. What is my response to the not-so-catastrophic whispers and directives from the Holy Spirit in my life when God shows **me** Who He is and what He would have me to do? When God whispers and gives me His Word to **abstain from every form of evil** (1Thessalonians 5.22), how quickly do I respond? When God shows me He wants to judge sin and *eradicate it once and for all* in my own life, what things do I need to do to heed these whispers and His Word directly to me so that sin can be eradicated from my life and I can stand in HIS righteousness and victory over it so as not to be part of the *hour of trial that is going to come on the whole world to test the inhabitants of the earth* as referred to in Revelation 3.10?

Revelation 3:10 ¹⁰*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

III. The sixth angel poured out his vial on the great river Euphrates, and the water was dried up so the way of the kings of the east might be prepared; three unclean **foul** spirits of demons come out of the mouth of the *dragon, the beast and the false prophet*, and while working miracles go forth to the kings of the earth **and of the whole world** to gather them to the battle of that **great day of God Almighty**; Jesus interrupts this confusion with the reminder to His people to take note that He is coming and has not left nor forsaken them, but reminds them of their *blessing* if they are *watching vigilantly, clothed with the righteousness of Christ that the believer wears like a garment*, not *spiritually naked with carnality*, but **putting on the Lord Jesus Christ that we might be fully clothed with His life and glorious character**.

Revelation 16:12 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.*

Revelation 16:13 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.*

Revelation 16:14 *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.*****

Revelation 16:15 *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 river factors heavily in biblical history, in fact, Genesis 2 tells us that the Garden of Eden was near the Euphrates River. And together, the Tigris and the Euphrates rivers were and still are essential to life in the fertile crescent. Its ultimate source is in modern Turkey. It actually begins in the snow and ice on the slopes of Mount Ararat. From there, this great river the Euphrates flows some eighteen hundred miles until it empties into the Persian Gulf. It is the longest and the most important river in the Middle East. God identified it as the eastern boundary of the nation of Israel. [Note: The Euphrates is notably significant in the context of the Abrahamic Covenant. God promised Abraham that his descendants would inherit a vast land, stretching from the river of Egypt to the great river, the Euphrates (Genesis 15:18). This promise established the Euphrates as the eastern boundary of the land that God intended for the descendants of Abraham, Isaac, and Jacob.⁴³]

Euphrates has been mentioned before in the book of Revelation in the sixth trumpet, Revelation 9.14: two hundred million demon locusts come from that area.

Here in the sixth bowl when the angel pours out his bowl in the Euphrates, verse 12 says, *“and its water was dried up.”* Now at this time, at the end of the Tribulation, they will have already faced a three-and-a-half-year drought brought about by the two prophets who prophecy during that time (the two witnesses). And the Euphrates, in spite of that, will at this time be at or above flood stage. Why is that? Because remember, we just talked about the powerful heat wave produced in the fourth bowl. It will undoubtedly melt the snowpack and ice on Ararat and as a result there will be a huge increase in the volume of water in the river and that in turn will cause massive flooding all along its banks. So, it will be at flood stage, perhaps even having destroyed many of the bridges and crossings that are normally there.

But God wants the Euphrates River dry, so He directs His angel to pour out His bowl on this river. Why is that? Verse 12: *“So that the way would be prepared for the kings from the east.”* **“The kings from the east”** are literally the kings from the rising sun. God wants these eastern armies to be able to reach the land of Israel. But between the east and their homeland and Armageddon is the Euphrates River at flood stage because of the heat wave that is wracking the planet and so God sends His angel to dry up the river supernaturally, **not as a favor but as a judgment.** When God supernaturally dries up the Euphrates, **it will suddenly make their evil plans a military possibility. It will be like the Egyptians at the Red Sea: the armies of the east will think that what has happened is in their favor, but it will become a deadly trap. That’s the divine judgment.**⁴⁴

Some suggest these to be kings from the Orient, but this is not required by the text. All that is indicated is that they are kings representing nations **east of the Euphrates.** “East and West are to be reckoned from the standpoint of the prophecy, and not from that of the reader. Here, that standpoint is God’s Land and City.”⁴⁷ “Through the centuries,

commentators particularly of the postmillennial and the historical schools have guessed at the identity of the kings of the East and as many as fifty different interpretations have been advanced. The very number of these interpretations is their refutation."⁴⁵

★★

The Spirit of Demons: LIKE frogs.⁴⁶

In verses 13 and 14, we see the unholy trinity's response. Verse 13 says, "And I saw **three unclean spirits like frogs** 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." Here is the force behind the scenes compelling the kings of the east to act. It is because of the dragon (Satan) and because of the beast (Antichrist, the human politician completely controlled by Satan) and because of the false prophet (the spiritual leader who directs people to worship the Antichrist). And notice their force, the power of their influence, comes out of their mouth meaning their words. And their words are made more persuasive and more compelling by **three unclean spirits like frogs**. This whole section reads like a horror movie—...as from the mouth of each member of this unholy trinity come **three unclean spirits** described as, notice not **being** frogs but **being like** frogs. They bear some resemblance to the characteristics of frogs, not because they were frogs but because **in the ancient world frogs were considered vile and unclean**. In the Old Testament law, they were listed among the unclean animals. They were also considered filthy in Egypt, (hence the plague of literal frogs in Exodus chapter 8). **These three unclean spirits will be like frogs in that they will be vile, they will be cold-blooded, they will be revolting, and they will be slimy in their persons.** Verse 14 tells us "...they are spirits of demons performing signs." These unclean spirits are **like frogs**, but they are not frogs: they are the spirits of demons.

Performing False Signs and Wonders

These demons will sell their slimy influence, notice, by performing signs. Just like the false prophet that Satan empowers. It would be advantageous to read again Endnote ³⁰ in our study of Revelation 13 as far as *how very deceptive false signs and wonders will be in the end times*.

In fact, look back at Revelation 13.13, speaking of the false prophet, the human religious leader, who directs worship toward the Antichrist.

*He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. And he deceives those who dwell on the earth **because of the signs which it was given him to perform in the presence of the beast**, telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life. And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed.*

The false prophet **will perform signs and through those signs he will persuade people to do the unthinkable. In the same way**, these unclean spirits in chapter 16, the spirits of demons will perform lying wonders in order to deceive.

In this sixth bowl judgment, three unclean lying demons using powerful and deceptive words and performing miraculous signs empowered by Satan will deceive the leaders of the world into gathering for war at Armageddon. War **against God. These demons will undoubtedly use human political figures as their pawns to accomplish this.** They will travel on their

ambassador missions around to the great leaders and capitals of the world convincing them to take part in this campaign which will only make the world “a better place” [for their promulgation of evil].

This is just like the demons in the Old Testament who put lies in the mouths of the false prophets in Ahab’s time to convince him to go into battle. ...[T]his is a fascinating passage [and case in point].

1Kings 22.19 — *Micaiah said, “Therefore, hear the word of the lord. I saw the lord sitting on His throne, and all the host of heaven standing by Him on His right and on His left. The lord said, ‘Who will entice Ahab to go up and fall at Ramoth-gilead?’ [In other words, who is going to entice him to go into battle and to be killed...] And one said this while another said that. Then a spirit came forward and stood before Yahweh and said, ‘I will entice him.’ And Yahweh said to him, ‘How?’ And he said, ‘I will go out and be a deceiving spirit [clearly this is a demonic force; this is a demon] in the mouth of all his prophets.’ Then He said, ‘You are to entice him and also prevail. Go and do so.’ Now therefore, behold, the lord has put a deceiving spirit in the mouth of all these your prophets; and the lord has proclaimed disaster against you.”* See Endnote ⁴⁷ for insights. Basically, the reason Micaiah used *sarcasm* and *irony* to the king at first when the King asked his *opinion* (rather than the Word of the Lord given to him by the Lord), was that Micaiah just delivered the message he was told to deliver by the prophets who went to get him in a sarcastic enough way that the King knew clearly he wasn’t telling him what the Lord had told him to say but parroting the false prophets. Since the *irony and sarcasm* he was demonstrating was *totally obvious*, he then brought the king to *demand* what the Lord Himself had told Micaiah to say.

Just like in Ahab’s time, the demon got the false prophets to go along and deliver a message that entrapped Ahab in the same way that during the Tribulation period these demons will deliver a false message to entrap the nations of the world. What is the goal of these three demons in Revelation 16.14? Verse 14 says, they will go “*out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.*” Here we learn that these demons not only want the kings of the east to invade, but they want to deceive all of the world’s leaders to do the same. And so, they go out to the kings of the whole world to gather them. In chapter 17, we are going to learn that there are ten powerful kings involved in this coalition.

Campaign Against God

But for what purpose do the demons want them to gather? Verse 14 says, “***for the war of the great day of God, the Almighty.***” It’s the war that will be **God Almighty’s Day**. Think about that for a moment. The phrase “of God, the Almighty” is designed to emphasize that this day or period (it covers more than one day) will **fully demonstrate the omnipotence and sovereignty of God.**

The word “war” is the Greek word *polemos* which signifies a war, an entire campaign, and not merely one isolated conflict or battle. What is in view here is a major war.

These slimy vile demons will convince the great leaders of the world in their pride and in their arrogance to gather to Israel to fight against God Himself.

Amazing! We are not told what human motivation these demons will use to encourage these kings to invade the land of Israel, but it will certainly be opportunistic. The riverbed of the Euphrates will suddenly be dry. Perhaps, the motive will be driven in part by an irrational antisemitism. Or perhaps by a desire to prove their loyalty to Antichrist. Or maybe it's a desire to control such a strategic piece of land in the Middle East. Or maybe it's a desire to destroy the many Jewish people who will come to faith in Jesus Christ toward the end of the Tribulation as all believers are being killed. And they find out there is an enclave of them in Israel. But above all, **it will be motivated by a high-handed rebellion against the God of heaven.** You see, this very scene is described in Psalm 2. Turn back there with me. This is the context of this Psalm:

*Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand and the rulers take counsel together against the Yahweh and against His Anointed [His Messiah], saying, "Let us tear their fetters apart and **cast away their cords from us!**" He who sits in the heavens laughs, the Lord scoffs at them. Then He will speak to them in His anger and terrify them in His fury, saying, "But as for Me, I have installed My King upon Zion, My holy mountain."*

So, this will all be driven in the end by hatred of God and rebellion against God and a desire to live their lives the way they choose. **"Cast their cords from us!"**

The Old Testament predicted this future battle.

Zechariah 14.2 — *For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. Then lord will go forth and fight against those nations as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east.*

The Great Day of God

That passage predicts this coming war. But **the war of the nations against God is not going to last very long.**

Revelation 17.14 — *"These will wage war against the Lamb and the Lamb will overcome them because He is the Lord of lords and the King of kings, and those who are with Him are the called and chosen and faithful."*

The culminating battle of this war that ends the age is described again:

Revelation 19.11 — *I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, [He is a military veteran] and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, [in other words, with His word is how He will battle] so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God,*

the Almighty. And on His robe and on His thigh He has a name written, “king of kings, and lord of lords.” Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.” And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army.

And it ends as quickly as it began, in **Revelation 19.20** we see it: *“the beast was seized and with him the false prophet. ...They were thrown alive in the lake of fire.”* **This is how the battle ends.** This war will be **entirely one-sided**. Don’t think of the battle that comes at the end of the age like some Marvel movie in which “equal forces” battle and the advantage changes moment by moment from side to side and either side could eventually win. **No, this battle will be a one-sided slaughter.** We will study this more in-depth in Revelation 19.

How God Directs and Responds to Evil

As you think about this sixth bowl, it is mind-boggling to think about it like this: *God’s judgment involves using demons*. What this does for us is **it clarifies God’s relationship with evil** once again. We covered this with a Supplement, ***Evil and God’s Response to It***, in Lesson 13 covering Chapter 9.

Again this point is seen, because this is what God is doing here. We need to remember those key biblical propositions as far as God’s relationship with evil just so we don’t get confused.

A quick recap:

- First of all, God is not the source of evil, **Isaiah 6:3**: He is the holy Triune God.
- Secondly, God does not tempt man to do evil, **James 1:13**: God cannot be tempted by evil, nor does He tempt any man. So, God is not the source of evil, He doesn’t tempt anyone to do evil.
- God does not force man to do evil, **James 1:14-15** says that man sins because he is drawn away of his own lust and enticed and that will be true of these kings.
- God holds the sinner responsible for his sin, **Exodus 34:7**: “He will by no means leave the guilty unpunished.” He will hold them responsible for their sins. Don’t misunderstand: when God uses and directs evil to His own ends, **He is untainted by it**. People are doing exactly what they want but God is using and directing it for His own purposes without being tainted by it.

So, what exactly does God have to do with men’s sinful actions? The evil actions of people and the influence of demons toward evil, including the humans that demons empower in this sixth bowl, show that **evil happens**. Evil people do evil things even to God’s people. What do we know about that evil?

- First of all, God sometimes chooses to prevent evil. Genesis 20.6, He says to Abimelech (who almost got involved with Abraham’s wife Sarai because he didn’t know she was his wife), *“I kept you from sinning against Me.”* Sometimes God keeps people from sinning through circumstances and other means.
 - **Luke 22:31**: Jesus says to Peter, *“Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail.”*

- Secondly, God permits evil. In other words, He abandons men to his sin. He permits men to cherish and manifest their evil dispositions. Romans 1 says three times, “He gave them up (Romans 1.24 and 1.26), and He gave them over (Romans 1.28). He allows them to manifest his evil.
- Thirdly, He limits evil. In **2 Thessalonians 2:7**, the Holy Spirit is described as the One who **restrains**. He determines the bounds reached by the evil passions of men and the extent of its effects.
- Fourth is that God directs evil. God directs evil acts to an end unforeseen and unintended by the sinner. God is so good and so powerful that He can even use the evil that He will judge in that sinner who committed it and still be able to use that evil for good in the life of those who are His. That’s why Joseph said in **Genesis 50:20** to his brothers— “*You meant it for evil but just as you were acting for evil against me, God meant it for good.*” In **Acts 2:23**, Jesus was murdered: He was sinned against by the leaders of Rome, by the leaders of Israel, and by the people, and **yet it was God who was shaping and directing their evil to His own ends**. Even sinful acts [done in disobedience to His ways] are under His divine control. God doesn’t initiate it; He is not responsible for it. But He uses and directs it to His own ends, ends not intended and unforeseen by the sinner because He is so good, and He is so powerful.

***In verse 15 we see Jesus’ gracious message to surviving believers. Right in the middle of the description of the sixth bowl and its world war and before the seventh bowl is poured out, **Christ Himself interrupts John’s vision**. I love this: because our Lord has something He wants to say and something He wants to say to those who have trusted in Him—to those who came to saving faith during the Tribulation and who have survived Antichrist’s persecution. He wants them to know that He never forgets His own and He is coming for them. “*Behold, I am coming like a thief.*” It reminds His followers that He will come swiftly and unexpectedly. Not like a thief in the sense that He comes to take what isn’t His, but like a thief in that it will be suddenly, unexpected and He will take those who are His own (Matthew 24.42-43).

“As a thief” also stresses the fact that while the general time of Christ’s return in the Tribulation can be known because of the signs and specific events of the Tribulation (like the drying up of the Euphrates), the exact moment cannot be known (Matthew 24:36; Acts 1:7). Therefore, Tribulation believers are warned to stay awake, producing righteousness for the Lord. They are to live with a view to His return. Some would try to apply this to the church, but though there is some similarity to 1 Thessalonians 4:13 in the fact that Christ will come silently for believers, take what is His, and leave the world in disarray, the primary picture of Christ’s coming for the church is that of a Bridegroom. The thief concept primarily deals with the Tribulation or the day of wrath (1 Thessalonians 5:2; 2 Peter 3.10).⁴⁸

Matthew 24.42-43 — “Therefore be on the alert, for you do not know which day your Lord is coming. But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into.”

Matthew 24:36 — But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Acts 1:7 — And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

1Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Thessalonians 5:2 — “For you yourselves know full well that the day of the Lord will come just like a thief in the night.”

2Peter 3.10 — “But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat.”

In Jesus’ sudden, unexpected coming He will destroy His enemies, but He will rescue His people. **That is what He wants them to know.**

Jesus’ words to us even now: “**I haven’t forgotten you and I am coming for you.**”

This verse is a parenthesis written to the faithful remnant of the Tribulation to give them comfort, hope, as well as a warning lest they become discouraged and lose their testimony. These plagues are but a proof that the Lord’s return is near. The Lord Himself now speaks, saying, “**Behold.**” This means, “**stop, and think, take note**”! “I am coming” is what we call a **prophetic present which views a future event as certain**, as though already in the process of occurring. Here the Lord is assuring the Tribulation saints that His coming is certain.

✠ He then pronounces the third of seven blessings in this book on His faithful followers.

These seven blessings are often called ***the beatitudes of Revelation***. Let’s take a look at them here:

The Beatitudes of Revelation⁴⁹

1. The Blessing of Reading, Hearing, and Keeping Revelation’s Words

Revelation 1:3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

Significance

This first blessing encourages engagement with the words of the prophecy. It highlights three actions:

- a) **Reading** – Public reading of Scripture was common in early church gatherings.
- b) **Hearing** – Actively listening to the prophecy.
- c) **Keeping** – Applying and living by its teachings.

The emphasis is not merely on knowledge but on obedience. The phrase “for the time is near” underscores the urgency and immediacy of the message, calling believers to readiness for Christ’s return.

Application

Christians are reminded to study Scripture diligently and align their lives with its teachings. This blessing assures that engaging with God’s Word leads to spiritual enrichment and preparation for His coming.

2. The Blessing of the Dead Who Die in the Lord

Revelation 14:13 *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

Significance

This blessing provides comfort to believers facing persecution, affirming that death in the Lord is not defeat but victory. It promises:

a) **Rest from labors** – Peace and relief from the trials of earthly life.

b) **Their works follow them** – The enduring value of their faithful service to God.

This verse addresses the context of martyrdom and suffering, assuring believers that their faithfulness will be rewarded in eternity.

Application

Christians are encouraged to remain steadfast in faith, even unto death, trusting that their sacrifices are not in vain. It reassures believers of the hope of eternal peace and divine acknowledgment of their works.

3. The Blessing of Watching and Keeping Garments (Note: this is the one we are studying now.)

Revelation 16.15 *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

Significance

This blessing emphasizes vigilance and spiritual preparedness for Christ's unexpected return. The imagery of "garments" symbolizes righteousness and holiness. Walking "naked" signifies spiritual unpreparedness, leading to shame and exposure at Christ's coming.

The reference to a thief highlights the sudden and unpredictable nature of Christ's return, urging believers to remain alert and morally upright.

Application

Believers are called to live holy and watchful lives, ensuring they are spiritually clothed in righteousness. It serves as a reminder to avoid complacency and remain faithful.

The image behind this metaphor **is of soldiers—soldiers who are stationed at the front line of the battle**. And Jesus announces a spiritual blessing on the soldier, on one of His followers, **who stays awake; who stays alert; who stays clothed; who is ready for eminent battle**. Because if he doesn't, what happens when the battle breaks out suddenly, he finds himself naked, that is, **exposed**: **without the proper clothes for battle; and people will see his shame—the shame of a soldier who is utterly unprepared: who is AWOL, who is derelict in his duty**. The soldiers of Christ alive at the end of the Tribulation whom He finds alert and ready for His Second Coming will be blessed. **This is His message** to the surviving believers. **I love that; I love that right in the middle of all this judgment, Jesus says to John, "Wait a minute. Wait a minute. I have something I want to say to my own. Tell them as all of this is destroying the earth that I haven't forgotten them. I am coming. Tell them to wait. Be ready. I am coming."**

The word **watch** in *Blessed is he that watcheth*... is "to stay awake." The Greek word here is **gregoreo** and is used of alertness, vigilance, *with your faculties collected, aroused from sleep*.

1 Thessalonians 5:6 Therefore let us not sleep, as *do* others; but let us **watch** and be sober. It refers to one who has the **right priorities and is living for the Lord and His return**. To stay awake is to stay in fellowship. This is the root aspect.⁵⁰

...and keepeth his garments shows the fruit, the results. **Keeping his garments** refers to righteous behavior or good works which the believer wears like a garment; it is practical living from fellowship with Christ.⁵¹

4. **The Blessing of Those Called to the Marriage Supper of the Lamb**

Revelation 19:19 *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

Significance

This blessing celebrates the ultimate union between Christ (the Bridegroom) and the Church (His Bride). The “marriage supper of the Lamb” represents the joyous culmination of God’s redemptive plan, where believers share eternal fellowship with Him.

Being “called” to this supper reflects God’s grace and invitation to eternal life. It signifies the fulfillment of divine promises and the beginning of unbroken communion with God.

Application

Believers are encouraged to accept God’s invitation through faith in Christ. This blessing assures them of their place in the heavenly celebration, inspiring gratitude and anticipation for eternal joy.

5. **The Blessing of the First Resurrection**

Revelation 20:6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Significance

This blessing pertains to the first resurrection, which is the resurrection of the righteous at Christ’s return. It promises:

- a) **Immunity from the second death** – Eternal separation from God in the lake of fire.
- b) **Priestly and royal roles** – Believers will serve as priests and reign with Christ during His millennial kingdom.

This blessing underscores the hope of resurrection and eternal life, affirming the believer’s triumph over sin and death.

Application

Christians are assured of their resurrection and eternal destiny, motivating them to live holy and consecrated lives. This promise encourages perseverance and hope in the face of trials.

6. **The Blessing of Keeping the Words of the Prophecy**

Revelation 22:7 *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*

Significance

Similar to the first blessing, this reiterates the importance of obeying the prophetic words of Revelation. The phrase “I am coming quickly” emphasizes the urgency of readiness for Christ’s return.

This blessing calls for faithful adherence to God’s Word, highlighting the connection between obedience and blessing.

Application

Believers are reminded to take Revelation seriously, living in expectation of Christ's imminent return. It calls for a life of faithfulness, rooted in the teachings of Scripture.

7. The Blessing of Those Who Do His Commandments

Revelation 22:14 *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

Significance

This final blessing underscores the reward of obedience to God's Commandments (Exodus 20 and it would seem through His Word):

- a) **Access to the tree of life** – Eternal life, restored through Christ.
 - b) **Entry into the city** – The New Jerusalem, symbolizing eternal fellowship with God.
- This blessing ties back to humanity's loss of access to the tree of life in Genesis due to sin. Through Christ, believers regain this privilege.

Application

Christians are called to live obediently, demonstrating their faith through actions. This blessing assures believers of their eternal inheritance and restored relationship with God.

Thematic Overview of the Seven Blessings

- A. **Engagement with God's Word** – Revelation 1:3 and 22:7 highlight the importance of reading, hearing, and keeping the prophecy.
- B. **Faithful Endurance** – Revelation 14:13 and 16:15 emphasize perseverance in trials and vigilance.
- C. **Hope of Eternal Life** – Revelation 19:9, 20:6, and 22:14 celebrate the rewards of obedience and faithfulness.

Practical Lessons for Believers

- A. **Live in Readiness**
The recurring theme of Christ's imminent return encourages believers to live with spiritual urgency and purpose.
- B. **Remain Faithful in Trials**
The blessings affirm God's ultimate justice and reward for those who endure suffering and persecution.
- C. **Treasure God's Word**
Engaging with Scripture is essential for understanding God's will and preparing for Christ's return.
- D. **Obedience Leads to Blessing**
The blessings highlight the inseparable link between faith, obedience, and divine reward.

Conclusion

The seven blessings of Revelation encapsulate the essence of the Christian hope: God's faithfulness, the promise of eternal life, and the ultimate triumph of His kingdom. These blessings provide encouragement for believers to persevere in faith, live in obedience, and anticipate Christ's return with joy.

As Revelation 22:20 declares:

Revelation 22:20 *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

†† “...lest he walk naked, and they see his shame.” Men cannot see the imputed righteousness which God imputes to the account of believers which gives them a righteous standing and access to God. **But they can see the practical results of this in Christian behavior, or the fruit of the Spirit and the Word, Christ-likeness.** Otherwise, what they see is empty profession or spiritual nakedness (i.e., carnality).

Romans 13:11-14 *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. ¹² The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. ¹³ Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴ But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

We can see events which are unfolding today that could very well be preparatory to the Tribulation—politically, spiritually, morally and in other ways. ...this means His coming for us, though always imminent, must be drawing nearer every day. **This along with the nature of our future with Him should likewise motivate us to putting on the Lord Jesus Christ that we might be fully clothed with His life and glorious character.**⁵²

Application Questions:

1. Do I recognize that *foul spirits of demons* come from the mouths of demons, accompanied with miraculous works, to deceive many? Can I clearly see the difference of a man of God and a man that serves a demonic carnal agenda, even *gathering the sleeping, unsuspecting* leaders to battle *the Lord God Himself*?⁵³
2. What are some clever vile things coming from the mouths of leaders today that are obviously against the Word of God and come to *deceive many*? How can I separate myself from those things rather than come against the Lord Himself with the multitudes that are being swayed in this time of deception?

2Corinthians 6.17-18 — *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

3. Do I take time to hear from the King of Kings during times of confusion and amidst this crooked and perverse generation among whom I am to shine as a light, *Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain* (Ephesians 2.15-16). Do I hear His reminder to me clearly: that He will never leave nor forsake me (Hebrews 13.5)?

4. Do I take the time to regularly hear from the Lord and His Word about the **many blessings He has prepared for them that love Him and that are standing in His righteousness?**

1Corinthians 2.9 — *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

5. Am I watching ***vigilantly?*** How does my life show this?

6. Do I *put on His righteousness*⁵⁴, clothed in the *righteousness of Christ alone*, wearing the *whole armor of God given me* (Ephesians 6.10-18), that I may be able to *stand against the wiles of the devil* (Ephesians 6.11b), to *withstand in the evil day and having done all to stand* (Ephesians 6.13)?

IV. The Spirit of Demons (Revelation 16.13) gathered the kings of the earth together (Revelation 16.14) to Armageddon, and the seventh angel poured out his vial into the air; and a ***great voice out of the temple of heaven from the throne*** came, saying, ***It is done***; there were voices, thunders, lightnings and a ***great earthquake***, the ***mightiest*** and ***greatest*** ever seen, 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 her the cup of the wine of the fierceness of His wrath; every island fled away, and mountains weren't found; and there fell upon men a ***great hail out of heaven***, (every stone about 100 pounds); and men blasphemed God because of the plague of the hail for it was ***exceeding great***.

Revelation 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon. ❤️

Revelation 16:17 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. ❤️ ❤️ ❤️

Revelation 16:18 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. † †

Revelation 16:19 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. **

Revelation 16:20 And every island fled away, and the mountains were not found. ***

Revelation 16:21 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. ****

❤️ After that gracious message from Jesus in Revelation 16.15, John returns to the sixth bowl and to these deceiving demons, and explains the result of their lying and deception. Here we learn that it is all according to the divine plan.

The words “***the Battle of Armageddon***” are almost a household phrase. Like the “number of the Beast” and “666,” it is a phrase which is familiar to many people who have almost no

knowledge of anything else recorded in Scripture. The reason these phrases are so widely known is because of the seemingly sensational aspects of what Scripture records concerning the Tribulation, and especially its conclusion, when the kings of the earth are gathered “**to the place called in Hebrew, Armageddon**” (Revelation 16:16). The events are of such magnitude that they are difficult to conceive of, even in our day of powerful weaponry and great potential for devastation. They would seem to record the end of history as we know it. We will study this more extensively at the end of this lesson in the Section entitled **Understanding Armageddon**, page 47 of this lesson.

Along with a widespread familiarity with the phrase “the Battle of Armageddon” are some common misconceptions concerning what the phrase entails. The two most notable misconceptions are:

1. The phrase describes a battle; and
2. The battle is fought exclusively at *Armageddon*.

The student of Scripture will find that neither of these common beliefs are accurate: rather than being a single battle at a single location, a more lengthy military engagement is involved spanning a region nearly 200 miles long.

So where did the idea of a “battle” come from? It originates from an unfortunate translation of a passage in the book of Revelation: “For they are spirits of demons performing signs, *which* go out to the kings of the earth and of the whole world, to gather them to the **battle** of that great day of God Almighty” [emphasis added] (Rev. 16:14, NKJV cf. KJV). The term for **battle** in this verse is πόλεμον [*polemon*], which more correctly denotes an extended engagement rather than a single battle.² This is reflected in the more accurate rendering found in the NASB: “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” [emphasis added] (Rev. 16:14, NASU).

The “battle” of Armageddon is in fact a more lengthy “war.” In order to emphasize its broader scope, a number of commentators have taken to referring to it by the phrase we have used, the military “campaign of Armageddon.” Even in this phrase there is some imprecision because significant battles which comprise the campaign take place elsewhere then the site associated with Armageddon:

While the term “Battle of Armageddon” has been commonly used, it is really a misnomer, for more than one battle will be taking place. For this reason, many prophetic teachers have stopped employing that term and are using the term “Campaign of Armageddon” . . . But this too, is a misnomer because there will be no fighting in Armageddon itself; all of the fighting will take place elsewhere. . . . It should be noted that the passage says nothing of a battle in this valley, for no fighting will take place here. The valley of Jezreel, guarded by the Mountain of Megiddo, will merely serve as the gathering ground for the armies of the Antichrist.

Har-Magedon is the Hebrew name but the same place is often referred to as **Armageddon**. The Hebrew word “*Har*” means “*mount*.” So literally, this Hebrew word means “**Mount Megiddo**.” Now there is no mountain called by that name in that region, however, the word “*Har*” **can also be used generally to refer to the Hill Country**, so it is (in all probability) referring to the Hill Country that surrounds the plain of Megiddo as well as to the plain itself. The plain of Megiddo is also called the Valley of Jezreel. It is located about 60 miles north of

Jerusalem. Napoleon called it the greatest natural battlefield he had ever seen. In fact, two hundred battles have been fought there and that includes Deborah over Sisera (Judges 5:19), Barak's victory of the Canaanites in Judges, Gideon's victory over the Midianites in Judges 7; and Pharaoh Necho's victory over Josiah in 2 Chronicles 35:22 and 2 Kings 23:29). Over 200 battles have been fought in the region, from 1468 BC (with Pharaoh Tuthmosis III) to 1917 (with Lord Allenby of the British). Here also occurred the deaths of Saul and Josiah. The area, though it is a large one, is not sufficient for the armies of all the world, though the valley of Esdraelon is fourteen miles wide and twenty miles long. What this Scripture seems to indicate is that this area is the central point for the military conflict which ensues. Actually, the armies are deployed over a 200-mile area up and down from this central location:

Revelation 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

At the time of the second coming, some of the armies are in Jerusalem itself.⁵⁵

Other areas involved are:

(a) The Valley of Jehoshaphat. This refers to an area further south and east of Jerusalem

Joel 3:2 *I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.*

Ezekiel 39:11 *And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog. [Note: Hamongog/Valley of Passengers mentioned here is the same area].*

(b) Isaiah 34 and 63 picture the Lord coming from Edom and Idumea south of Jerusalem with blood on His garments which shows part of the conflict occurs here as well.

(c) Then as Walvoord mentions, Jerusalem is itself invaded by the armies of the world in the final phase of this campaign. Zechariah 12:2-11; 14:2; Daniel 11:40-45; Ezekiel 38:9-16; and Revelation 14:20 all show us this campaign covers the entire land of [Israel].

The participants in this war are: the king of the north and his allies (Ezekiel 38). While there is some disagreement here, many believe this will include Russia, Persia (modern Iraq), Ethiopia (northern Sudan or maybe Arabia), Put (Libya and the African block), Gomer (Germany), Beth-togarmah (Turkey), and the king of the south consisting of Egypt and the Arab states. Then there will be the king of the west, the ten nation confederation of the Mediterranean states of Europe. Finally, it will include the kings of the east, the oriental block or nations east of the Euphrates.⁵⁶

It is best to see the place as literal, as the region of Megiddo and the valley of Esdraelon. Scripture describes an organized battle that must center *somewhere*, even if it extends much further.⁵⁷

Revelation 16:14 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.

Revelation 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

It is also a place of end-times mourning.

Zechariah 12:11 — *In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

And of course, here, the greatest battle in human history will be fought there—the battle of Armageddon. The focal point of that great battle will be the plain of Megiddo. But as we have already learned, the last battle in this age will take place not just in one small locale but across the entire length of Israel. A series of battles will occur as far south as Basra.

Isaiah 63:1-4 —Who is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. ² Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? ³ I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ⁴ For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

It will include several battles near Jerusalem, as shown in Endnote ⁵⁸.

Those who believe the Book of Revelation is all fulfilled in history have a hard time with this battle. “*Some say it is the great Valley of the Mississippi. A few years ago some said it was Sebastopol, or the Crimea. Others think it is France. Whilst many take it as a mere ideal place, for an ideal assemblage, having no existence in fact. To such wild, contradictory, and mutually destructive notions are men driven once they depart from the letter of what is written.*” (Seiss)

“But what is the *battle of Armageddon*? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, and now *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded.” (Clarke)⁵⁸

But Seiss makes a good point: “*Whether we take it as the mount or the valley, it makes no difference, for the mount and the valley are counted as one, each belonging to the other.*”

💖💖 That brings us to the seventh bowl.⁵⁹ The seventh bowl is in verses 17 through 21: it is a worldwide earthquake that destroys the globe. First of all we see the divine judgment, “*Then the seventh angel poured out his bowl upon the air.*” **This is the final bowl filled with God’s wrath that will be poured out on a rebellious world.** The effects of this final bowl, extend right up to the Second Coming and the establishment of the Millennial Kingdom as we will see. In other words, this bowl is not done immediately: it extends right up to the end. And when this final bowl is empty, the wrath of God is finished.

Revelation 15.1 *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

But **this last bowl will be the worst and most devastating disaster the world has ever known.**

Verse 17 says, “Then the seventh angel poured out his bowl upon the air.” The air or the atmosphere completely envelopes this planet, so this bowl will be the most pervasive in its effects. **But before we learn the effects of this bowl, we first hear a divine declaration,** verse 17: “and a loud voice came out of the temple from the throne.” This is the same loud or “mega-voice” that came out of the temple and from the throne in verse 1. This is the voice of God Himself. And notice verse 17 says that here he was saying “It is done.” Literally “It has been done.” It is God’s announcement of the completion of His wrath and the end of the Day of the Lord. When Jesus completed His redeeming work on the cross, when He had purchased forgiveness for repentant sinners, He cried out with a loud voice what? “It is finished.” When God completes His judgment on this planet and on its unrepentant sinners, He will cry out, “It is done.”

Poured out his bowl into the air: The fact that the bowl is poured into the air may show judgment against the *prince of the power of the air*.

Ephesians 2:2 — *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:...* and his allies.⁶⁰



It is done: This announcement, coming from the throne itself tells us that there will be no more delay. In mercy, God has stretched out His longsuffering as much as He possibly could. The seals were followed by trumpets; the trumpets were followed by bowls; but there will be no more judgments upon the earth after this – **it is done**.⁶¹

2Peter 3.9 (AMP) The Lord does not delay *and* is not tardy *or* slow about what He promises, according to some people’s conception of slowness, but He is long-suffering (extraordinarily patient) toward you, not desiring that any should perish, but that all should turn to repentance.

The voice comes “out of the temple (*naos*) from the throne.” **This is the smoke-filled temple into which no one was able to enter because of the absolute and undiluted wrath of God being poured out in these seven bowls.** So with the pouring of the seventh, John hears “**it is done.**” This is a Greek word *gegonen*, a consummative perfect (from *ginomai*, “**to come into being, come to pass, take place, done**”) that refers to action **as not merely ended, but which was brought to its appropriate end and with results that continue. At this point, God’s purposes of judgment in the Tribulation will be perfectly accomplished by this final series of divine wrath.**

There was another moment in history when our Lord made a similar statement. When on the cross, in those final hours of darkness, he cried out *tetelesqai* “*it is done*” or “*it is finished.*” At this point, Christ had borne our iniquities and His substitutionary work was complete. He had been judged for man’s sin. This too was a ***consummative perfect*** tense, indicating Consummative Perfect which Blue Letter Bible quantifies to mean it ***emphasizes the completed act more than the results, although the results are clearly in the picture,*** emphasizing that God’s work of reconciliation was accomplished with nothing more to be done other than for men and women to personally believe in the Lord Jesus Christ.⁶²

But, as the above verses also show, if one rejects the work of God in Christ and his judgment for our sin, then he is under the wrath of God **which must also be accomplished**; first in the Tribulation and then in eternal perdition in the lake of fire.

Revelation 20:11-15 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. ¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. ¹⁴ And death and hell were cast into the lake of fire. This is the second death. ¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.*

As the author of Hebrews asks us:

Hebrews 2:3 *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; “how shall we escape if we neglect so great a salvation?”* ⁶³

✠ Next, John describes the results of the seventh bowl with its worldwide devastation—its **worldwide devastation**. The devastation begins with history’s greatest storm: “*And there were voices, and thunders, and lightnings;...*” At times in the book of Revelation there have been flashes of lightning and thunder in heaven symbolizing God’s presence and His coming judgment (we saw that back in chapters 4 and 5). But **this** bowl is poured out **where?** It is poured out **on earth’s air—on earth’s atmosphere**. The description here is not about something happening in heaven, but rather on earth. Both the seventh seal in Revelation 8.5 and the seventh trumpet in Revelation 11.19 began with violent thunderstorms but those storms will be like gentle spring rains compared to the fury of this gigantic worldwide powerful storm. The angel dumps this bowl of wrath on earth’s atmosphere and immediately **this entire planet will be lit up with a worldwide massive thunderstorm. Lit up with flashes of lightning, peals of thunder and sounds.** Probably the sounds are the result of the storm’s fury and destruction. History’s greatest and most widespread thunderstorm. ...[C]an you imagine what it would be like for there to truly be storms covering the entire planet at the same time.

As it has been throughout the Book, this is preparatory and a warning of the extreme judgment that is about to fall.⁶⁴

✠✠ “...and there was a **great** earthquake, **such as** was not since men were upon the earth, so mighty an earthquake and so great.” Several things are important here: First, **this earthquake is unprecedented in history**. The rhetorical device of redundancy is employed to emphasize this. “**Such as**” is the Greek **hoios**, a special qualitative relative pronoun meaning “**of such a nature or kind.**” “**So mighty an earthquake**” is the Greek **thlikoutos**, a special demonstrative or quantitative pronoun meaning “**so great, so mighty.**” “**And so great**” is again the Greek **meegas** mentioned before.⁶⁵

When God judged our sin on Christ on the cross, there was an earthquake. In the time leading up to and including the Tribulation, Jesus said in Matthew 24 that there would be a time filled with earthquakes, but when God brings His final judgment to a climax at the end

of the Tribulation, it will conclude with the most powerful earthquake the world has ever known. According to the U.S. Geological Service,

The magnitude of an earthquake is related to the length of the fault on which it occurs. The longer the fault, the larger the earthquake. No fault long enough to generate a magnitude 10 earthquake is known to exist. And if it did, it would extend around most of the planet. The largest earthquake ever recorded was a magnitude 9.5 on May 22, 1960, in Chile on a fault that is almost a thousand miles long...

But the earthquake at the end of the Tribulation will be so much greater than that: verse 18 says that it was an earthquake “such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty.”

The dramatic trio of lightning, thunder, and earthquake has appeared before in Revelation. In Revelation 8:5, we saw *lightning, thunder* and an *earthquake* when the angel threw fire to the earth just prior to the seven angels sounding the seven trumpets, signifying the advent of the seven trumpet judgments. (It was out of the seventh trumpet judgment that came these seven bowl judgments.)

Then in Revelation 11:19 we saw *lightning, thunder* and an *earthquake* when the “temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple.”

This indicates that this trio of events is directly connected to God’s presence and glory. We also see in Exodus 19:16-18 that there was *thunder* and *lightning* when God’s presence descended upon Mount Sinai. **It seems that *thunder, lightning, and earthquake* signify heavenly presence being manifested upon the earth.** In the case of these events in Revelation 16, this heavenly presence is the final judgment on the fallen earth that is being poured out from heaven.

The phrase *such as there had not been since man came to be upon the earth* (v.18) indicates that **this event eclipses every historical earthquake.** This *earthquake* might be the cause of the event pictured in Zechariah 14:4-5, which foretells the split of the Mount of Olives into two parts. Perhaps this *earthquake* is the means God uses to bring about the change in terrain prophesied in the last days. We see additional impacts in the following verses that might be a result of an *earthquake* described as *great* and *mighty*:

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. And every island fled away, and the mountains were not found. (vv. 19-20)

The phrase *every island fled away, and the mountains were not found* might indicate that this mighty *earthquake* causes such an upheaval that even *islands* and *mountains* are completely displaced. In biblical literature, *mountains* are often used to represent stability—unshakable fixtures of creation. For example, Jesus used moving a *mountain* as an example of something that is humanly impossible but can occur by the agency of faith (Matthew 21:21).

Mountains like Mount Sinai or Mount Zion carry deep spiritual significance, conveying majesty, permanence, and even God’s manifest presence (Psalm 125:1-2). *Islands*, though smaller landmasses, historically served as fortified refuges, places of seclusion and defense. But in this dramatic vision, *every island fled away* and even seemingly immovable mountains vanish, leaving no place to hide from the unstoppable approach of God’s judgment.

This cataclysmic imagery reminds us of Jesus' prophecy in **Luke 21:25-26** concerning signs in heaven and on earth that will cause men's hearts to fail from fear. Like an unstoppable force leveling the landscape, God's justice moves all creation toward its divinely appointed moment. This massive cataclysm echoes other prophecies such as these:

- **Isaiah 24:1** speaks of the earth becoming empty and a waste.
- **Isaiah 24:19** speaks of the earth being split open and being "shaken violently," perhaps referring to this massive earthquake.
- **Isaiah 24:20** speaks of the earth reeling "to and fro like a drunkard."
- **Hebrews 12:26-27** quotes **Haggai 2:6**, saying, "Yet once more I will shake not only the earth but also the heaven."

This final earthquake will shake the entire planet and everything and everyone on it.

Hebrews 12:26-27 *"His voice shook the earth then, but now He has promised, saying, 'yet once more I will shake not only the earth, but also the heaven.' This expression, 'Yet once more,' denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain."*

✠✠✠ "And the great city was split into three parts." Some have argued that this great city is Babylon, but since Babylon is mentioned later in the same verse, that's highly unlikely. This city was introduced to us back in chapter 11. In Revelation 11.8, of the two witnesses it was said, *"their dead bodies will lie in the street of the **great city**..."* The city is then described as **"...where their Lord was crucified." So, Jerusalem, then, will be split by this great earthquake into three parts.** And that will be only the beginning of a number of changes the Lord will make to that city and to that region when He returns.⁶⁶

Back to Zechariah 14, where the prophet Zechariah describes these changes:

Zechariah 14:4 *"In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley so that half of the mountain will move toward the north and the other half toward the south."*

Zechariah 14.8 *"In that day living waters will flow out of Jerusalem, half of them toward the eastern sea" (that's the Dead Sea) "and the other half toward the western sea" (that's the Mediterranean Sea).*

Isaiah 35.1 tells us that the desert will *bloom like a rose*.

Zechariah 14.10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

Apparently, *Jerusalem will be elevated*, and the surrounding areas will become more like a plain. In the case of Jerusalem, the result of the earthquake will not be its ultimate destruction but the beginning of its renovation and its exultation. This is only the beginning of the changes the Lord will make to prepare Jerusalem for its role in His Millennium Kingdom from which He will reign for a thousand years.

But this powerful earthquake will have an **entirely different effect** on the world's cities. Verse 19 goes on to say, *"and the cities of the nations **fell**."* All the world's greatest cities united in their hatred of God and of the Lamb; those cities who tied their political fortunes to

the Antichrist, all the great cities, many that we know of and others yet to come **will all be reduced to heaps of rubble**. We have seen the aftermath of buildings that have collapsed with [various] earthquakes. But as awful as these were, this future earthquake will affect not a single city, not one region, not even just one country or even a single continent, **but it will devastate all of the cities on this planet**.

But one city is singled out. Notice the effect on Antichrist's capital city and his empire (which we will study in Revelation chapters 17 and 18).

Revelation 16.19b *...and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

As He poured out His wrath, God specifically **remembered** this city **“to give her the cup of the wine of His fierce wrath.”** In the greatest earthquake in history, God will especially remember and judge the capital city of Antichrist. Verse 19 summarizes its judgment; Revelation Chapters 17 and 18 describe its judgment **in greater detail**.

But John could just as easily have had something else in mind, i.e., the great city Babylon and those cities that come under Babylon's yoke. The fall of these cities will break the yoke of Gentile world dominion referred to by the Lord as “the times of the Gentiles” (Luke 21:24). This is “the period of Gentile domination of Jerusalem, which probably began under Nebuchadnezzar (587 B.C.), was certainly in effect in A.D. 70 and continues into the Tribulation:

Revelation 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

This should not be confused with what Paul spoke of as **“the fullness of the Gentiles.”**

Romans 11:25 *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the **fulness of the Gentiles** be come in.*

The fullness of the Gentiles refers to the completion of God's purpose in the church age during which time God is calling out from among the Gentiles a people for His name, namely the church.⁶⁷ **The fall of these cities mentioned in Revelation 16 will bring to an end the Gentile age as it now exists.**

[Many Bible scholars are] convinced that Babylon will be rebuilt in the future and will become a great city and the center and headquarters for the Babylonian system of the last days, at least politically and commercially. In ancient times Babylon was the chief center of Gentile dominion, the seat of Babylonianism, and so it would be again in the future [if they were to be rebuilt]. Here she will be judged and her dominion ended including the times of the Gentiles. The details and evidence for this will come in chapters 17-18 where we will look in depth at Babylon's role.⁶⁸

* As part of this final plague “*God remembered great Babylon,*” which suggests that the punishment of Babylon treated in 17:1 – 19:10 must be included as an aftereffect of the seventh plague. The author has used a transitional passage in 16:7–20, linking the series of seven bowls to the imminent destruction of Babylon.⁶⁹

** In verses 19 through 21, we see the earthquake's aftermath. **History's greatest earthquake will be so great and its shaking so severe that the entire earth will be**

reconfigured. This quake will not only serve as a judgment on the earth and its inhabitants, but at the same time it is going to mark the beginning of the renovation of the earth in preparation for our Lord's Millennium Kingdom. The first effect that John reports is on Jerusalem, verse 19, "***The great city was split into three parts.***"

*** This great earthquake will also have an effect on earth's topography, verse 20: "*And every island fled away.*" Back in Revelation 6.14 during the sixth seal another great earthquake had caused *every mountain and island to be moved out of its place*. Here, *every island which simply are mountains under the sea will sink and disappear and the mountains were not found.* The mountains will be significantly flattened. This is a devastating judgment. But it is also possible that these topographical changes are the beginning of the restoration of the planet to its pre-flood environment. Some have even conjectured that Jerusalem will become one of the highest places on earth making it an appropriate place for the throne of Jesus Christ.

**** This devastating earthquake will unleash a string of volcanic eruptions around the globe and that will produce an unimaginable effect on earth's atmosphere, as in Revelation 16.21: "*...huge hailstones, about one hundred pounds each, came down from heaven upon men.*" God has used hail as judgment before: the seventh plague in Egypt, the first trumpet judgment back Revelation 8.7. **But after the entire atmosphere on earth has been filled with volcanic debris accompanied by these violent thunderstorms raging all over the planet the result will be hail of unprecedented size.** According to the National Oceanic Atmospheric Association, on July 23, 2010, a storm in Vivian, South Dakota produced the largest hailstone ever. It was 8 inches in diameter and 18.6 inches circumference. It was the size of a volleyball. ...But the Greek word used to describe the weight of the hailstones here in the seventh bowl **were usually used to describe the most weight that a normal man could carry: somewhere between 75 and 100 pounds.** These massive hailstones will fall and destroy every plant and tree and every remaining structure and, of course, *they will crush many who have survived to this point.*

But amazingly, those who survive the earthquake and the hailstones, join in mankind's rebellious response: "***and men blasphemed God because of the plague of the hail, because its plague was extremely severe.***" This is such an important reminder for us. *This is a powerful reminder that even genuine signs and wonders from God Himself do not of themselves produce repentance and faith.* This is why Jesus said in the parable of the rich man and Lazarus:

Luke 16:31 *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

Romans 10.17 ¹⁷ *So then faith cometh by hearing, and hearing by the word of God.*
[The Word of God about Christ!]

Amazingly, those who survive God's *worst judgments*—the worst that have ever been handed out on this planet—will continue to blaspheme Him. **Blasphemy against the Holy Spirit involves a conscious and ongoing opposition to God's goodness, attributing His works to evil.** *This reflects a hardened heart that refuses to acknowledge God's truth, and reflects a complete rejection of God.* A hardened heart prevents any true repentance from

occurring. This behavior reflects a **deep-seated rejection of divine justice rather than a contrite heart seeking redemption.**

This judgment is so severe that it is called a plague, extremely severe (another use of **megas**). The amazing thing is that **at this point, all of man’s dreams will crumble—houses, fortunes, kingdoms, mountains—everything, but man’s stony heart. What irony! His heart will have become so hard and rebellious from continually rejecting God’s grace that he can only blaspheme God. His heart will be harder than stone.**

Chronologically, the next event will be the return of the Lord to earth as King of kings (we will see this in chapter 19). The next two chapters, Revelation 17 and 18, halt the sequence and give us a parenthetical look at Babylon because of her prominence historically and in the future kingdom of the system of the beast.

Though from the contemporary point of view all the details of these dramatic judgments are not immediately understood, the unmistakable impression of the Scriptures is that **the whole world is being brought to the bar of justice before Christ as King of kings and Lord of lords.** There is no escape from divine judgment except for those who avail themselves of the grace of God in that day by faith in Jesus Christ. The utter perversity of human nature, which will reject the sovereignty of God in the face of such overwhelming evidence, confirms that even the lake of fire will not produce repentance on the part of those who have hardened their hearts against the grace of God.⁷⁰

We might say that Revelation 16 is a “great” chapter.

- a. It describes a **megas** (great) city, *Babylon* (Revelation 16:19). **Megas** is also used to describe the severity of the plagues and judgments that are part of God’s wrath. This term emphasizes the catastrophic nature of these events.
- b. It describes **great** tools of judgment: *great heat* (Revelation 16:9), *a great river* dried up (Revelation 16:12), *a great earthquake* (Revelation 16:18), *great hail* and *great plagues* (Revelation 16:21).
- c. It describes a great God: His great voice (*loud* is the same Greek word for *great*; Revelation 16:1; 17), and His *great day* of victory (Revelation 16:14).⁷¹

The Greek word **megas** is repeated **seven times** in Revelation 16.17-21 **alone**. (The word **megas** is used *eleven* times in Revelation Chapter 16; **seven** times in relation to this last bowl.) This **emphasizes the unprecedented nature and finality of this series of judgments.** It also stresses how this series of judgments perfectly (the emphasis of the number seven) accomplishes and brings to an end God’s program of judgment.⁷²

	Total Hits	Hits per 1000 words
Genesis – Malachi	0	0.00
Matthew	20	0.84
Mark	15	0.99
Luke	26	1.00
John	5	0.26
Acts	31	1.28
Romans	1	0.11
1Corinthians	2	0.21
2Corinthians	1	0.16
Galatians	0	0.00
Ephesians	1	0.33
Philippians – 2Thess.	0	0.00

1Timothy	2	0.88
2Timothy	1	0.59
Titus	1	1.09
Philemon	0	0.00
Hebrews	6	0.87
James – 3John	0	0.00
Jude	1	1.64
Revelation	82	6.84

Application Questions:

1. When I see the things coming to pass that Jesus and His Word have informed me about, does it give me a sure footing of faith to stand through those challenges?

John 14.29 *And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*

2. As the seventh angel pours his vial/bowl into the air, before the effects are even seen, do I hear God's **mega voice** reminding me ***It is done!!!***

3. As *voices, thunders, lightnings* and a **mega earthquake**, such as was never before seen, hits the earth, do I rejoice that God's program of judgment is coming to an end? How does it change me seeing this part of the *holy, just, and covenant fulfilling* character of Jesus?

Summary: At God's direction, the 7 angels pour out the bowls of His wrath upon the earth causing worldwide devastation in a way never known to man, mixed in with heavenly acclaims of the righteousness of the judgments of the Lord, His truth and presence, His power, and His plan of the ages.

1. *Wound-like ulcers or abscesses to fall upon the men which have the mark of the beast and worship his image;*
2. *the seas, every river and*
3. *THEN every fountain of water becoming blood resulting in no water remaining on earth;*

[Heavenly acclaim: *an angel attests to the **righteousness of the judgments of the Lord** which is, and was and shall always be, because the blood of the saints and prophets was shed by those now given "blood to drink" — For with the same measure that [they] mete ... it [is now being] measured to [them] again* (Luke 6.38b)]

[Another heavenly acclaim: Another angel from the altar testifies to the *truth and righteousness* of the judgments of God.]

4. Men are scorched with fire and great heat as bowl is poured upon the sun.
5. Vial is poured upon the *seat of the beast and his kingdom becomes **full of darkness***, men gnawing their tongues in pain and *blaspheming the God of heaven, without repentance.*
6. Vial poured out on **great river Euphrates**, and water is dried up to prepare the way of the kings of the East, and three **unclean foul demonic spirits** come from the mouth of the dragon, the beast and the false prophet, which *work miracles* and go forth to the kinds of the earth *and the whole world* to gather them to that **great day of God Almighty.**

[Heavenly acclaim: Jesus interrupts this confusion with the reminder to His people to take note He is coming and has not left nor forsaken them, but reminds them of their

blessing if they are watching vigilantly, clothed with the righteousness of Christ that the believer wears like a garment, not spiritually naked with carnality, but clothed by putting on the Lord Jesus Christ that we might be fully clothed with His life and glorious character.]

7. Vial poured out into the air,...

[Heavenly acclaim: God's **great mega voice out of the temple of heaven from the throne** comes, saying, ***It is done!***]

... there were voices, thunders, lightnings and a **great earthquake**, the **mightiest** and **greatest** ever seen, 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 her the cup of the wine of the fierceness of His wrath; every island fled away, and mountains weren't found; and there fell upon men a **great hail out of heaven**, (every stone about 100 pounds); and men blasphemed God because of the plague of the hail for it was exceeding great.

Shorter Summary: At God's direction, the 7 angels pour out the bowls of His wrath upon the earth causing worldwide devastation in a way never known to man, mixed in with heavenly acclaims of the righteousness of the judgments of the Lord, His truth and presence, His power, and His plan of the ages.

Aim: This passage would case me to

Hebrews 12:1-2 (AMP) THEREFORE THEN, since we are surrounded by so great a cloud of witnesses [who have borne testimony to the Truth], let us strip off *and* throw aside every encumbrance (unnecessary weight) and that sin which so readily (deftly and cleverly) clings to *and* entangles us, and let us run with patient endurance *and* steady *and* active persistence the appointed course of the race that is set before us, 2 Looking away [from all that will distract] to Jesus, Who is the Leader *and* the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising *and* ignoring the shame, and is now seated at the right hand of the throne of God.

Understanding Armageddon

Man's History of Rebellion Against God⁷³

To understand the Campaign of Armageddon, we need to grasp the full sweep of the pattern of rebellion against God which characterizes the history of man. Beginning with the rebellion of Adam in the Garden of Eden (1Ti. 2:14)⁴ and the expulsion of the human family from God's presence (Gen. 3:24), God has sought after man to restore full fellowship, but man has continued to reject God. Not every man, but *most* men. This pattern has repeated itself throughout history. Having been expelled from the Garden, the sin of the majority eventually became so offensive that it caused God to cleanse the surface of the planet with a global flood (Gen. 7). After the flood, as in the days of Adam and Eve, *every human being knew of God personally*. Yet this did not stop the people of the earth from asserting their independence of God at Babel, which God responded to by bringing the judgment of languages (Genesis 11:7-9). Afterward, God chose an individual, Abraham, to which He

made unconditional promises (Genesis 12:1-3; 15). From his seed, he raised up the nation of Israel who promised to follow after Him (Exodus 24:7) but they too were disobedient (Jeremiah 31:32), even crucifying their own Messiah (Acts 2:22-23). Relating the long history of the disobedience of Israel contributed to the death of Stephen (Acts 7). Having rejected their own Messiah, the gospel went to the Gentiles—the entire world (Romans 11:15, 30). And now we are in that period of time where history shall prove, once again, that the overwhelming majority will continue to reject God. To be sure, an important thread of redemption stretches along in the midst of this sad tale. Countless people through history have turned to God and accepted His offer of salvation. These are the redeemed from among men. But overall, the pattern is one of rejection.

Will this pattern of rejection by man and patience by God extend indefinitely? No.

At some point in the future—only known to God—He will know that no more will turn to Him and the curtain of history as we know it will come down. **This point in history is the Campaign of Armageddon—when God dramatically intervenes in history to overthrow the rebellion of man in his imagined independence from the Creator.** This momentous event is the subject of Psalm 2, which provides a backdrop for understanding the book of Revelation.

Psalms 2:1 *Why do the heathen rage, and the people imagine a vain thing? ² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, ³ Let us break their bands asunder, and cast away their cords from us. ⁴ He that sitteth in the heavens shall laugh: the Lord shall have them in derision. ⁵ Then shall he speak unto them in his wrath, and vex them in his sore displeasure. ⁶ Yet have I set my king upon my holy hill of Zion. ⁷ I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. ⁸ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. ⁹ Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*

Although the nations rage on an ongoing basis in their rejection of God and His Anointed (Messiah, Christ), there is a specific point in history when they will be given as an inheritance to Jesus Christ. They imagine themselves to be independent: **Psalm 2.3** “*Let us break Their bonds in pieces and cast away Their cords from us.*” This was the motivation of Babel: “*let us make a name for ourselves lest we be scattered abroad over the face of the whole earth*” (Genesis 11:4). Their motivation was direct disobedience to God’s command to “fill the earth” (Genesis 9:1). **This continues in our own day with institutions such as the United Nations which imagine they can bring world peace and unity while denying God.** Their plan for peace does not acknowledge the “**Prince of Peace**” (Isaiah 9:6) nor the Millennial Kingdom during which He will reign:

Isaiah 2:3-4, [emphasis added] Many people shall come and say, “Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. **He shall judge between the nations, and rebuke many people;** they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

The United Nations Building displays these words: “*And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more*” (Isaiah 2:4). **A verse taken out of its context is only a pretext however.** The first part of this verse reads, “And he shall judge among the nations, and shall rebuke many people.” ***Until Christ the Messiah sits upon the throne of His glory and rebukes and judges the nations, there will be no permanent peace.***⁷⁴

Psalm 2 records God’s response to the rebellion of man: He laughs at their puny plans, will hold them in derision (subject them to contemptuous ridicule), and distress them in His deep displeasure. This distress is the Tribulation period which culminates with the Campaign of Armageddon. His plan is to install “*My king on My holy hill of Zion.*” Jesus Christ, the very One whom they reject, will be installed as King on the throne of David reigning from the hotly contested city of Jerusalem! **Such a plan will not come about by the will of man, but only by the zeal of God:**

Isaiah 9.7 *Of the increase of His government and peace There will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.*

With a Rod of Iron: the Campaign of Armageddon

This bid by man to throw off his dependence upon God is empowered at the time of the end by Satan himself in the person of his final king, the Beast. Thus, the sinful will of man’s flesh will combine with the will of demonic powers in a last desperate attempt to thwart God’s plan.⁷⁵ Since men will not willingly obey what God has foreordained, it becomes necessary to resort to force. **Psalm 2.8-9** “*I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.*” **This dashing of the rebellious nations—empowered by Satanic forces—is the purpose of the [Rod of Iron in the] Campaign of Armageddon.**

When the Lamb took the scroll from the right hand of the Father (Revelation 5:6-7), He initiated a series of events which ultimately lead to the fulfillment of His title to the earth. The Campaign of Armageddon represents the last great effort of Satan and the rulers of the world to forestall the inevitable—the Millennial Reign of Christ (Revelation 20:4).

The Preparation

As has often been the case in the past, **the nations will be led of God to participate in the campaign which leads to their ultimate demise.** Believing themselves to be shrewd, **they will be deceived by unclean spirits—all the more effective since they themselves are deceived—to walk straight into God’s trap which He has prepared for them.** In a similar way to how Cyrus and Gog, neither of whom knew God, were instruments of His will.⁷⁶ **So too will the rebellious kings of the end be mere puppets in their own destruction.**

First, the Euphrates river is dried up prior to the gathering of the kings, so that those from the east can more easily be led to the slaughter (Revelation 16:12). Then God allows the spirits of demons to go out and deceive the kings of the earth to gather them to do battle (Revelation 16:14). They are gathered “to the place called in Hebrew, Armageddon” (Revelation 16:16). The force will include the ten kings which ally themselves with the Beast. ***“These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings”*** (Revelation 17:12). ***“And I saw the beast, the***

kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army” (Revelation 19:19).

Numerous passages record the *gathering* of the forces which will eventually be fed to the wild birds as carrion (Revelation 19:17-18):

Joel 3.2 *For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem, I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land.*

In this passage set within the context of ***The Day of the Lord*** (Joel 2:2, 31), Joel indicates all nations will be gathered to the Valley of Jehoshaphat (a compound from Hebrew ***Yahweh*** and ***shaphat***, meaning “**Jehovah has judged**”) where He will enter into judgment with them.

[Note: In Lesson 12 when we studied Chapter 9, we handed out a ***Supplement to Revelation Bible Study, The Day of the Lord*** describing this in detail.]

For What Reason?

For what reason will God gather the nations at this time—yet future to our day? “**On account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land.**”(Joel 3.2) **This point is extremely important to understand: this passage is not talking about the Church!** God is not talking about defending the faithful in general—in terms of some sort of “spiritual land” which the nations have trespassed! No, He is talking about **His heritage Israel** (cf. **Jeremiah 50:11: ...O ye destroyers of mine heritage...**)! Notice that there will already be a gathering of Israel back into the land, but God is furious with all nations on account of their opposition to Israel’s God-given right to **His land!** We can hardly overemphasize the importance of understanding the issues surrounding possession of the land which God gave Israel. Our modern age is moving rapidly to embrace the mindset of Babylon of the end:

Jeremiah 50:7 [emphasis added] “All who found them [the lost sheep of Israel] have devoured them; and their adversaries said, “**We have not offended, because they have sinned against the Lord, the habitation of justice, the Lord, the hope of their fathers.**””

Even evangelical Christians, who should know better from Scripture, embrace such a view. Many stand opposed to Israel’s struggle for her Promised Land. They see Israel’s rejection of her Messiah, Jesus Christ, **to warrant her implacable opposition by God and as justification for their own latent anti-Semitism.** They believe all her promises have passed or been forfeited and the secular state she is now is to be opposed. But Almighty God says otherwise:

Jeremiah 51.5 ⁵ For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

The Gathering of the Nations Prophesied; Possible Key Players

A few verses later, Joel gives more detail as to the gathering of the nations. It will involve mighty men who are prepared for war:

Joel 3:9-16 Proclaim this among the nations: “Prepare for war! Wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruning hooks into spears; let the weak say, ‘I am strong.’ ” Assemble and come, all you nations, and gather together all around. Cause Your mighty ones to go down there, O LORD. Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe. Come, go down; for the winepress is full, the vats overflow-for their **wickedness is great**. Multitudes, multitudes in the valley of decision! **For the day of the LORD is near in the valley of decision**. The sun and moon will grow dark, and the stars will diminish their brightness. The LORD also will roar from Zion, and utter His voice from Jerusalem; the heavens and earth will shake; but the LORD will be a shelter for His people, and the strength of the children of Israel.

Notice the recurring theme of the harvest and especially the winepress. These are the themes of Revelation 14:17-20. Notice too the *nationalistic* aspect of the passage. **God will roar from Zion (Jerusalem) while he promises to be a shelter for Israel.**

Zephaniah also discusses an assembly of kingdoms in preparation for the campaign:

Zephaniah 3.8-12 “Therefore wait for Me,” says the LORD, “Until the day I rise up for plunder; **My determination is to gather the nations to My assembly of kingdoms, to pour on them My indignation, all my fierce anger; all the earth shall be devoured with the fire of My jealousy**. For then I will **restore** to the peoples a pure language, that they all may call on the name of the LORD, to serve Him with one accord. From beyond the rivers of Ethiopia My worshipers, the daughter of My dispersed ones, shall bring My offering. In that day you shall not be shamed for any of your deeds in which you transgress against Me; for then I will take away from your midst those who rejoice in your pride, and you shall no longer be haughty in My holy mountain. I will leave in your midst a meek and humble people, and they shall trust in the name of the LORD.”

The context is prior to the Millennial Kingdom when God will restore to the peoples a pure language and when offerings will be brought and shame will be gone. He also mentions a purging where the prideful and haughty will be taken from their midst and humility shall prevail.

The nations will assemble with their own agenda. Being ignorant of the Scriptures, and rebellious in any case, they will not be aware that they have already begun to drink from the cup of God’s wrath. **They are already intoxicated and on their way to fulfill their own destruction.**

Since all nations are involved, and the world is controlled by a ten-nation confederacy allied with the Beast, Scripture does not offer a great deal of additional information concerning the identity of specific nations. Nevertheless, some information can be gleaned from passages such as Daniel 11 and Revelation 16 which make general mention of some of the players:

There will be four great world powers (see **Other Areas Involved**, page 38 herein):

(1) the ten kingdom federation of nations under the Beast which constitutes the final form of the fourth great world empire (most probably a future political alliance that will emerge : some say this will be from a *revived Roman Empire*; others believe this will come from the Mediterranean states of Europe, but this alliance of nations under the Beast is prophesied in Daniel and Revelation, and will have a significant role in the end times);

(2) the northern federation, Russia and her allies (Ezekiel 38): Although there is some disagreement here, many believe this to include Russia, Persia (modern Iraq) Ethiopia (northern Sudan or Maybe Arabia, Put (Libya and the African block), Gomer (Germany, Beth-togarmah (Turkey),

(3) the Kings of the East, the Asiatic peoples or nations east of the Euphrates; and

(4) the King of the South, a north African power or powers or some say Egypt and the Arab states.

Another great power must be added, because of His active participation in the campaign:

(5) the Lord and His armies from heaven.

While the animosity of the first four is vented against each other and against Israel, it is particularly against the God of Israel that they fight.⁷⁷

Valley of Jehoshaphat (Joel 3.2; .12), the Valley of Berachah (2Chron 20.26); the Plain of Esdraelon; the Jazreel Valley

Remember, the greatest battle in human history will be fought here—the battle of Armageddon. The focal point of that great battle will be the plain of Megiddo. But as we have already learned, the last battle in this age will take place not just in one small locale but across the entire length of Israel. A series of battles will occur as far south as Basra.

This will include several battles near Jerusalem, as shown in Endnote ⁵⁸.

A key passage associated with the Campaign of Armageddon mentions that God will assemble all nations in the “Valley of Jehoshaphat” (Joel 3:2, .12). Some hold that the Valley of Jehoshaphat (“***Yahweh shall judge***”) refers to the valley situated between Jerusalem and the Mount of Olives to the east.⁷⁸ It was in this valley where king Jehoshaphat is thought to have overthrown the enemies of Israel, the “valley of Berachah.”

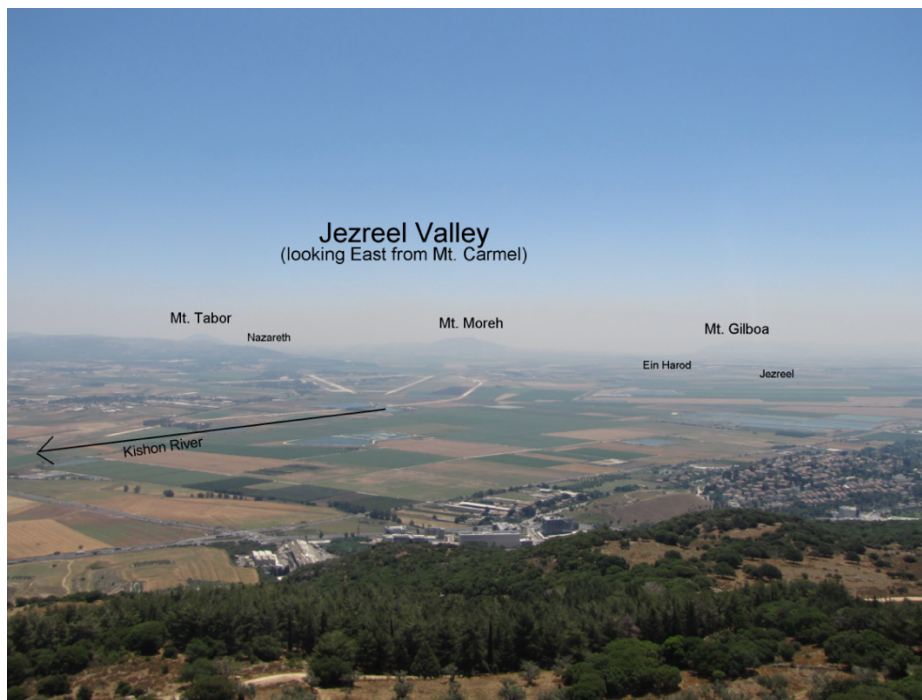
2Chronicles 20:26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, **The valley of Berachah**, unto this day.⁷⁹

Others suggest the name is descriptive of what God will accomplish (judgment) at the location rather than any association with an event in the life of King Jehoshaphat. Perhaps it is to be associated with the plain of Esdraelon (which Megiddo overlooks, also called the **Valley of Jazreel):**

It is clear both from the contexts of Joel 3:2, 12 and from the term used twice in Joel 3:14, “the valley of decision” (cf. Zephaniah 3:8), that the name is to be interpreted as the scene of judgment, and not taken from the king of the same name. Eze. 39:11 and Rev. 16:16 seem to locate it in the plain of Esdraelon (Armageddon).⁸⁰

The Jezreel Valley is what many call the **Valley of Armageddon. “So what is know as the Valley of Armageddon in Christian circles is actually the biblical Valley of Jezreel. The term **Armageddon** is never applied to the valley itself, but only to the mount at the western end.”⁸¹**

Jezreel Valley



“The Valley of Jezreel is a lowland corridor extending southeastward from the Bay of Acco (modern Haifa Bay) to the edge of the Jordan Valley at Beth-shean. It is known today as *Emek Yizreel*, or more simply the *Emek*.” The town of Jezreel divides it into two regions, to the west is the **central plain of Megiddo**. “**The hill of Megiddo, overlooks the Valley of Jezreel in northern Israel**. It was the site of numerous biblical conflicts cited above. Megiddo itself served as a military stronghold for several.”

Judges 1:27 Neither did Manasseh drive out *the inhabitants* of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of **Megiddo** and her towns: but the Canaanites would dwell in that land.

2Kings 9:27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to **Megiddo**, and died there.

City of Babylon (Covered more extensively when we study Babylon’s destruction in detail in Revelation 17-18.

It appears that Babylon, on the banks of the Euphrates, will be rebuilt and become a commercial power at the time of the end. It may function for a time as the location of the throne of the Beast (Revelation 16:10), but will be destroyed as part of the Campaign of Armageddon during the seventh bowl judgment (Rev. 16:19). The gathering in preparation for the Campaign takes in response to the pouring of the sixth bowl Revelation 16:12-16), but the **destruction of Babylon and the Second Coming** are most likely associated with the seventh bowl (Revelation 16:19). Perhaps the Campaign begins during the sixth bowl judgment and ends at the seventh. Or perhaps only the gathering takes place during the sixth bowl with the actual warfare occurring during the seventh.

Sequence of Events

Scripture does not give great detail concerning the sequence of events during the Campaign of Armageddon. Most of the passages concerning this time are sprinkled in various prophetic passages which combine both a near-term and a far-future referent. This complicates matters for the interpreter because he must determine which portions of the passage are clearly fulfilled in historic events near the time of the prophet and whether portions of the passage speak down the corridor of prophetic vision to the time of the end—remaining yet unfulfilled. **In some cases, such as the final and complete destruction of Babylon, it is not too difficult to see that aspects of the destruction described by the prophets have not yet come to pass.** In other cases, things are more complex. **Because of these difficulties, we should approach any proposal concerning the sequence of events with caution and an open mind, for there are a considerable variety of views on this matter:**

There are a number of theories as to the events in the campaign of Armageddon:

- (1) Armageddon will be a conflict between the Roman empire and the northern confederacy [Sale-Harrison];
- (2) it will be a conflict between the Roman empire and the kings of the east, or the Asiatic powers [Ironsides];
- (3) Armageddon will be a conflict between all nations and God [Pettingill];
- (4) it will be a conflict between four great world powers [McClain];
- (5) it will be a conflict between the Roman empire, Russia, and the Asiatic powers [Lindberg];
- (6) it will exclude Russia, but will take place between the Roman, eastern, and northern powers which will exclude Russia [Feredy], based on the theory that Ezekiel 38 and 39 takes place in the millennium;
- (7) Russia is the only aggressor at Armageddon [Rimmer], based on the theory that there will be no revived form of the Roman empire.
- (8) In considering all of the relevant texts, it has become abundantly, if not painfully clear that Antichrist and Gog are one and the same. The various arguments used against this view all fail. As has been the argument throughout this book, Ezekiel 38-39 is simply yet one more retelling of the same story that all the prophets tell. Joel Richardson believes the battle will be with the revived Islamic Caliphate.

<https://joelstrumpet.com/wp-content/uploads/2019/02/Mideast-Beast-Master-File-Joel-Richardson.pdf>

One can see what a wide divergence of opinion there is as to the chronology of events in this campaign.⁸²

For other possible sequences of events, and for a more in-depth study, see:

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#95258E

Judgment Against All Nations from Bozrah, Land of Edom

From the same website cited above, scholars show and substantiate a careful study of these passages which, in their context, will show that aspects of what they describe have yet to be fulfilled.

Isaiah describes a judgment against *all nations* which will take place in Bozrah, in the land of Edom.

Isaiah 34.1-10 *Come near, you nations, to hear; and heed, you people! Let the earth hear, and all that is in it, the world and all things that come forth from it. **For the indignation of the LORD is against all nations, and His fury against all their armies; He has utterly destroyed them, He has given them over to the slaughter.** Also their slain shall be thrown out; their stench shall rise from their corpses, and the mountains shall be melted with their blood. All the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll; all their host shall fall down as the leaf falls from the vine, and as fruit falling from a fig tree. “For My sword shall be bathed in heaven; indeed it shall come down on Edom, and on the people of My curse, for judgment. The sword of the LORD is filled with blood, it is made overflowing with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Edom. The wild oxen shall come down with them, and the young bulls with the mighty bulls; their land shall be soaked with blood, and their dust saturated with fatness.” For it is the day of the LORD’S vengeance, the year of recompense for the cause of Zion. Its streams shall be turned into pitch, and its dust into brimstone; its land shall become burning pitch. It shall not be quenched night or day; its smoke shall ascend forever. From generation to generation it shall lie waste; no one shall pass through it forever and ever.*

This is not a judgment against the Edomites, but against all nations. It is attended by cosmic signs, “***all the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll,***” which brings to mind the cataclysmic convulsions which were previewed **in the opening of the sixth seal** (Revelation 6:12-14). The reason for the slaughter is “**recompense for the cause of Zion,**” God will be defending His chosen nation in this time of the end. The destruction which comes upon Edom is described in the strongest possible terms, the land will become burning pitch, never to be quenched, and shall lie waste forever. **Every reader of the text now has a choice: does God mean literally what He says? Or is He employing hyperbole and exaggeration for effect in these scenes of judgment?**⁸³ A related question: **if God really meant to describe absolute devastation, how would it be portrayed differently?** We believe this speaks of a final literal eschatological judgment. “**The call is worldwide and can refer ultimately only to the judgment of the nations** (Matthew 25:31-46), Israel’s enemies (Revelation 16:13-16), preceding the establishment of the Kingdom (Revelation 20:4-6).”⁸⁴

Judgment Against All Nations from Book of Micah

Micah speaks of a time of threshing, a theme of judgment throughout Scripture. **The motive for the nations which shall be threshed is their desire to interfere in God’s plans concerning Zion:**

Micah 4.11-13 *Now also many nations have gathered against you, who say, “Let her be defiled, and let our eye look upon Zion.” But they do not know the thoughts of the Lord, nor do they understand His counsel; for He will gather them like sheaves to the threshing floor. “Arise and thresh, O daughter of Zion; for I will make your horn iron, and I will make your hooves bronze; you shall beat in pieces many peoples; I*

will consecrate their gain to the Lord, and their substance to the Lord of the whole earth.”

God’s Plans Concerning Zion

Notice the ignorance of the nations in regard to God’s plans concerning Zion: “They do not know the thoughts of the Lord, nor do they understand his counsel.” This is evident even in our own day. We study the book of Revelation and these related passages which make it abundantly clear that God has a future plan for the nation Israel and that plan includes her ownership of *His land* with Jerusalem as her eternal capital. Yet, the daily news indicates **great confusion** on the part of the nations as to the status of Jerusalem and the Promised Land in general. People the world over wonder what the big fuss is about the Jews and Jerusalem, **but it is all so clear to any student of the Scriptures**. Alas, the nations of the world are almost completely ignorant of God’s Word concerning the subject—as they will be in the day of their demise seen by Micah. “This prophecy envisioned Nebuchadnezzar’s armies that were composed of many nations, but it is to be fulfilled in the armed forces of the nations gathered at Armageddon (Revelation 16:13-16), *who will be determined to destroy Israel and do away with God’s plan and take over the earth.*”

Note: Most puzzling of all are the preterist interpreters who **twist clear passages** so that instead of relating God’s overthrow of the nations in the *defense* of Jerusalem, they are said to indicate just the opposite: *God’s judgment and overthrow* of Jerusalem. Although **it is true that Jerusalem will undergo great casualty and turmoil during the time of Jacob’s Trouble**, ultimately, Jerusalem will be the *victor* with the help of God. Such passages can in no way be contorted to describe the destruction of Jerusalem in A.D. 70:

Zechariah 12.1-12 The **burden** of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: “Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.” “In that day,” says the LORD, “I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness. And the governors of Judah shall say in their heart, ‘The inhabitants of Jerusalem *are* my strength in the LORD of hosts, their God.’ In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place-Jerusalem. The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah. In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the LORD before them. **It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.** And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only son, and grieve for Him as one grieves for a firstborn. In that day

there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves.”

When interpreting such passages as this, we must bear two things in mind:

(1) This is the time of Jacob’s Trouble, Israel is to be disciplined and refined so as to call out to Messiah Jesus;

(2) Nevertheless, God will judge the surrounding nations by defending Israel because of His eternal promises made to her.

Zechariah’s passage opens as “the Word of the LORD against Israel,” yet in the midst of the passage, it is the nations gathered against Jerusalem who will “surely be cut to pieces.” In that day the LORD will *defend* the inhabitants of Jerusalem. If this was A.D. 70, then Titus overthrew our Almighty God! Hardly! And when did the Jews experience a national repentance and convert to Messiah Jesus, whom they pierced, as predicted here? **No, this is yet future, during the Campaign of Armageddon.**

The Several Stages of the Battle Involving Jerusalem

The battle involving Jerusalem involves several stages. During the first stage, the city is taken, the houses rifled, and the women ravished:

Zechariah 14.1-5 Behold, the day of the LORD is coming, and your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. Then the LORD will go forth and fight against those nations, as He fights in the day of battle. And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south. Then you shall flee *through* My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, *and* all the saints with You.

But, before the smoke clears: “the LORD my God will come, and all the saints with you.” He will “fight against those nations” and stand upon the Mount of Olives. When this occurs, all His saints (holy ones) will be with Him. Again, this has not been fulfilled, but concerns the Second Coming (cf. Rev. 19:14).

Blood Stained Garments

One reason this intervention of Christ will come upon an unsuspecting world is because much teaching concerning Jesus reduces Him from His full three-dimensional Godhood into a one-dimensional purveyor of peace. In our modern age of self-esteem and psychobabble, **talk of judgment is unwelcome. Study of prophetic passages, especially those from the Old Testament, is both unpopular and considered largely irrelevant. As a result, we have created a loving Savior who judges not and condemns none.** Yet Jesus Himself said, “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; and ‘a man’s enemies will be those of his own household.’ ” (Matthew 10:34-36). Here, Jesus alludes to the scene Moses faced

upon descending from Mount Sinai when he found the children of Israel had lapsed into idolatry and immorality (see Exodus 32:26-28 for further study on this).

We would do well to remember that the God who spoke through Moses and commanded the slaughter of family members is the same unchanging God Who went to the cross in mercy, but is also coming again in judgment! Jesus is not a *peacenik*, but the **Everlasting, Holy, Eternal One** (Revelation 1:17-18). **His return in judgment is a major theme of Scripture to which we should pay close attention.** Scripture records that Jesus Himself is intimately involved in the great [bloodshed] of this time of judgment, for **mention is made of the blood of His enemies staining His robes.** Jacob, in prophesying over his sons prior to his death, included an intriguing statement concerning Judah, the tribe from which Jesus would come forth:

Genesis 49:11 *Binding his donkey to the vine, and his donkey's colt to the choice vine, He washed his garments in wine, and his clothes in the blood of grapes.*

Although many have taken this prophecy to denote the great abundance of vineyards which Judah was to enjoy, others understand this passage to be consistent with Isaiah 63 which describes the [bloodshed] associated with the coming of Messiah. The *Targum Pseudo-Jonathan* states, "How beautiful is the King Messiah who is destined to arise from the house of Judah! He has girded his loins and gone down to battle against his enemies, destroying kings and their power, and there is neither king nor power that can withstand him. He reddens the mountains with the blood of their slain. His garments are saturated with blood, like those of him who presses the grapes."⁸⁵ ... Isaiah's passage is undeniable on this point:

Isaiah 63:1-6 *Who is this who comes from Edom, with dyed garments from Bozrah, This One who is glorious in His apparel, traveling in the greatness of His strength? - "I who speak in righteousness, mighty to save." Why is Your apparel red, and Your garments like one who treads in the winepress? "I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes. For the day of vengeance is in My heart, and the year of My redeemed has come. I looked, but there was no one to help, and I wondered that there was no one to uphold; therefore My own arm brought salvation for Me; and My own fury, it sustained Me. I have trodden down the peoples in My anger, made them drunk in My fury, and brought down their strength to the earth."*

Notice the mention of *Edom* and *Bozrah* as His place of origin. **This speaks of His sheep, the Jewish remnant which fled from Jerusalem and are now in their place which was prepared by God.**⁸⁶ God is seen coming from there, having already trodden the winepress. His garments are red, having been stained with their blood. These are His garments of vengeance worn when He repays His adversaries in judgment:

Isaiah 59:16-17 *He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him. For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak.*

The winepress motif of Isaiah is also familiar to us, having seen it in the second judgment described in Revelation 14.

Revelation 14.18-20 *And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.* (Rev. 14:18-20)

John sees an angel harvest the grapes from the earth and throw them into the winepress of the wrath of God. Then the winepress is trampled. But no mention is made of *who* it is that tramples the grapes. **From the previous passage in Isaiah, we know that it is God Himself who tramples.** Yet the question still remains, is it the *Father* or the *Son* who tramples? Later in a series of visions, **the identity of the One treading is revealed. It is Jesus Himself:**

Revelation 19.11, .18 *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. **He Himself treads the winepress of the fierceness and wrath of Almighty God.** And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.”*

The one on the white horse is called “*Faithful and True*” and mention is made of His **righteous judgment**. He is specifically identified as “**The Word of God**” which we know to be the unique title of Jesus Christ (John 1:1; 1John 1:1; 2:14; Revelation 1:2; 19:13). Out of His mouth goes a sharp sword, another identifying characteristic of Jesus (Revelation 1:16). He is also the One destined to rule with a rod of iron—the Anointed One Whom the Father said would inherit the nations (Psalm 2:8-9). He has a name which no one knew except Himself, yet another identifying aspect of the Son of God (Proverbs 30:4 cf. Genesis 32:29; Judges 13:6, 18; Revelation 3:12). **His robe is “dipped in blood.”** Is it His own blood, the atoning blood of the perfect Lamb shed upon the cross (Leviticus 14:51)? **This seems unlikely, for that would speak of His first coming whereas this is a scene of great judgment and bloodshed more directly tied to the previous passage in Isaiah. It is the blood from the grapes in the winepress for “He Himself treads the winepress of the fierceness and wrath of Almighty God.”**

Gog Attacks Israel

Some interpreters take Ezekiel’s prophecy of the attack of Gog upon Israel (Ezekiel 38 and 39) as finding fulfillment during the Tribulation—that Gog’s invasion is related to the “king of the North” who troubles the Antichrist (Daniel 11:40). We do not

believe this to be the case. There are numerous details in Ezekiel's revelation which do not agree with the scenario of the Campaign of Armageddon and which seem to speak of a different event at a different time:

- *First*, in Ezekiel there are definite allies mentioned and they are limited in number, while other nations stand in opposition. In the Campaign of Armageddon, all nations are allied together against Jerusalem without exception.
- *Second*, the Ezekiel invasion comes from the north, but the Armageddon invasion comes from the whole earth.
- *Third*, the purpose of the Russian invasion is to take the spoil; the purpose of the Armageddon Campaign is to destroy the Jews.
- *Fourth*, in the Ezekiel invasion, there is a protest against the invasion; in the Armageddon Campaign, there is no protest because all the nations are involved.
- *Fifth*, the Ezekiel invasion is destroyed through convulsions of nature; the Armageddon invasion is destroyed by the personal Second Coming of Jesus the Messiah;
- *Sixth*, the Ezekiel invasion is destroyed on the mountains of Israel; the Armageddon Campaign is destroyed in the area between Petra and Jerusalem.
- *Seventh*, the Russian invasion takes place while Israel is living securely in the Land; the Armageddon Campaign takes place while Israel is in flight and in hiding.⁸⁷

Gog's Attack of Israel is Not Universally Believed to be the Same as the Battle of Armageddon

There are a number of considerations that make it clear that this invasion by Gog (Ezekiel 38) is not the same as the battle of Armageddon (Revelation 16:16).

(1) In the battle of Gog definite allies are mentioned, while in Armageddon all nations are engaged (Joel 3:2; Zephaniah 3:8; Zechariah 12:3; 14:4).

(2) Gog comes from the north (Ezekiel 38:6, 15; 39:2), while at Armageddon the armies come from the whole earth.

(3) Gog comes to take spoil (Ezekiel 38:11-12), while at Armageddon the nations assemble to destroy the people of God.

(4) There is protest against Gog's invasion (Ezekiel 38:13), but at Armageddon there is no protest for all nations are joined against Jerusalem.

(5) Gog is the head of the armies in his invasion (Ezekiel 38:7), but at Armageddon the Beast is the head of the invasion (Revelation 19:19).

(6) Gog is overthrown by convulsions of nature (Ezekiel 38:22), but the armies at Armageddon are destroyed by the sword that goes out of Christ's mouth (Revelation 19:15).

(7) Gog's armies are arrayed in the open field (Ezekiel 39:5), while at Armageddon they are seen in the city of Jerusalem (Zechariah 14:2-4).

(8) The Lord calls for assistance in executing judgment on Gog (Ezekiel 38:21), while at Armageddon He is viewed as treading the winepress alone (Isaiah 63:3-6).

Two diverse movements must then be acknowledged.⁸⁸

It is our view that Gog does not contribute to the campaign at the Second Coming of Christ, but takes place some time before the Tribulation. For a more extended treatment of this subject, see Endnote ⁸⁹.

¹ <https://countrysidebible.org/sermons/20230416p-163000>

² <https://www.alankurschner.com/why-the-bowls-follow-after-the-trumpet-judgements-a-response-to-recapitulation-on-the-reclamation-of-the-kingdom-part-1-ep-153/>

³ <https://countrysidebible.org/sermons/20230416p-163000>

⁴ <https://countrysidebible.org/sermons/20230416p-163000>

⁵ <chrome-extension://efaidnbmninnibpcajpcglclefindmkaj/https://reformedeschatology.com/wp-content/uploads/2019/06/Parallels-Between-the-Trumpet-Bowl-Judgments.pdf>

⁶ This section is taken from both: <https://countrysidebible.org/sermons/20230416p-163000> and https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#13238

⁷ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#13238

⁸ The psalmist decries the overthrow of Jerusalem by the nations, and asks God to *pour out* His wrath on the nations who do not know Him nor call upon His name:

Psalm 79:1-7 [emphasis added] *O God, the nations have come into Your inheritance; Your holy temple they have defiled; they have laid Jerusalem in heaps. The dead bodies of Your servants they have given as food for the birds of the heavens, the flesh of Your saints to the beasts of the earth. Their blood they have shed like water all around Jerusalem, and there was no one to bury them. We have become a reproach to our neighbors, a scorn and derision to those who are around us. How long, LORD? Will You be angry forever? Will Your jealousy burn like fire? **Pour out** Your wrath on the nations that do not know You, and on the kingdoms that do not call on Your name. For they have devoured Jacob, and laid waste his dwelling place.*

“While Jerusalem more than once has experienced such desolations (under the Babylonians, Greeks, and Romans), these calamities in their prophetic aspect still point to that final and cataclysmic disaster that is yet to fall upon the city (Daniel 9:27; Zechariah 14:12; Matthew 24:15; 2Th. 2:4; Revelation 11:1-3; 13:11-18).” Jeremiah records a similar request:

Jeremiah 10.25 [emphasis added] ***Pour out** Your fury on the Gentiles, who do not know You, and on the families who do not call on Your name; for they have eaten up Jacob, devoured him and consumed him, and made his dwelling place desolate.*

As in the Babylonian and Roman desolations of Jerusalem in history past, so shall desolation occur at the time of the end, in the middle of Daniel’s 70th Week. The “desolating one,”² the Antichrist, shall have judgment poured out upon him:

Daniel 9.27 [emphasis added] *Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is **poured out** on the desolate.*

Zephaniah spoke concerning Israel’s lack of fear of God indicating a future time when God would *pour* His indignation upon the nations—thus gaining Israel’s attention and respect at the time of the end.

Zephaniah 3:8-9 [emphasis added] *“Therefore wait for Me,” says the Lord, “Until the day I rise up for plunder; My determination is to gather the nations to My assembly of kingdoms, to **pour** on them My indignation, all My fierce anger; all the earth shall be devoured with the fire of My jealousy. For then I will restore to the peoples a pure language, that they all may call on the name of the Lord, to serve Him with one accord.”*

⁹ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#63176E

¹⁰ These three paragraphs are taken from <https://thebiblesays.com/en/commentary/rev+16:1>

¹¹ E. W. Bullinger, *Commentary On Revelation* (Grand Rapids, MI: Kregel Publications, 1984, 1935), Rev. 16:1. as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#63176E

¹² <https://bible.org/seriespage/bowl-judgments-rev-161-21>

¹³ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

¹⁴ Barnhouse, *Revelation*, 291. as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#63232E

¹⁵ John MacArthur, *Revelation 12-22 : The MacArthur New Testament Commentary* (Chicago, IL: Moody Press, 2000), Rev. 16:4, as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#63232E

¹⁶ (Lenski, p. 469).”—Mounce, *The Book of Revelation*, Rev. 16:5, as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64121E

¹⁷ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#63176

¹⁸ **1Kings 18:4** For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

1Kings 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

2Kings 24:4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

2Chronicles 24:21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

Psalms 79:1 O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. ² The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. ³ Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*. ⁴ We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

Jeremiah 2:30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

Jeremiah 26:23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

Lamentations 4:13 For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

¹⁹ **Matthew 21:35** And the husbandmen took his servants, and beat one, and killed another, and stoned another. ³⁶ Again, he sent other servants more than the first: and they did unto them likewise.

Luke 11:49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: ⁵⁰ That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ⁵¹ From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. ⁵² Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. ⁵³ And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:...

²⁰ **The Beast Against the Saints**

Daniel 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

Daniel 7:25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Revelation 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Revelation 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

His Image Against the Saints

Revelation 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Revelation 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

The Harlot Against the Saints

Revelation 19:2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

²¹ **The Blood of Martyrs Seen in the Book of Revelation**

Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: ¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Revelation 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Revelation 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I* saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

²² <https://countrysidebible.org/sermons/20230416p-163000>

²³ This paragraph is from <https://thebiblesays.com/en/commentary/rev+16:4>

²⁴ Supra.

²⁵ <https://www.pristinegrace.org/questions/why-is-it-a-fearful-thing-to-fall-into-the-hands-of-the-living-god>

²⁶ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64282

²⁷ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

²⁸ Bullinger, *Commentary On Revelation*, Rev. 16:7, as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64282

²⁹ This paragraph is from <https://thebiblesays.com/en/commentary/rev+16:4>

³⁰ Much of this section taken from https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64425E

³¹ **Isaiah 13:9** Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. ¹⁰ For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. ¹⁵ The sun and the moon shall be darkened, and the stars shall withdraw their shining.

³² Concerning worship of heavenly bodies: Genesis 11:4; Deuteronomy 4:19, 17:3; 2Kings 17:16, 23:5, 11; 2Chronicles 33:3; Job 31:26-28; Isaiah 47:13; Jeremiah 8:2, 10:2; 19:13; Acts 7:42; Romans 1:25; Revelation 8:12.

³³ This section taken from https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64282

³⁴ This section taken from https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64425E

³⁵ When the first “seal” judgment was opened revealing the first “horseman of the apocalypse,” the rider on the white horse was given “a crown” showing he was granted **authority** to conquer (Revelation 6:2). When the second horseman was revealed in the second seal, he was “granted to take peace from the earth” (Revelation 6:4). That he was “granted” shows that **authority** was conveyed.

In Revelation 9:1, the “key of the bottomless pit was given” to a fallen angel, that he might release demons like locusts from the pit (Revelation 9:3). The demon locusts were not allowed to leave the pit until that **authorization** through the giving of the key.

In Revelation 13:7, “It was also given to” the beast to overcome the saints. Also “authority over every tribe and people and tongue and nation was given to him.” The beast had **authority** over the earth only because it was granted to him for a season.

<https://thebiblesays.com/en/commentary/rev+16:10>

³⁶ Barnhouse, *Revelation*, 297, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64425E, from which much of this section is taken.

³⁷ Barnhouse, *Revelation*, 298, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64425E, from which much of this section is taken.

³⁸ The American Heritage® Dictionary of the English Language, 5th Edition

³⁹ Meyer’s New Testament Commentary, as cited in <https://biblehub.com/commentaries/revelation/16-10.htm>

⁴⁰ Seiss, *The Apocalypse: Lectures on the Book of Revelation*, 374, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#64583E

⁴¹ Barnes’ Notes on the Bible as cited in <https://biblehub.com/commentaries/revelation/16-10.htm>

⁴² John MacArthur, as quoted in <https://countrysidebible.org/sermons/20230416p-163000>

⁴³ https://biblehub.com/topical/naves/e/euphrates--the_eastern_limit_of_the_kingdom_of_israel.htm

⁴⁴ <https://countrysidebible.org/sermons/20230423p-166556>

⁴⁵ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/16.html#63391

⁴⁶ <https://countrysidebible.org/sermons/20230423p-166556>

⁴⁷ Here is the scene I see depicted in 1 Kings 22.

- Jehoshaphat asks Ahab to inquire of **the LORD** יהוה (Yahweh) concerning Ramoth-gilead. (v. 5)
- Ahab gathers some 400 prophets and asks **THEM** whether or not he should go to war against Ramoth-gilead (v. 6). Note that Ahab doesn't ask, "What is the LORD's word concerning Ramoth-gilead?"
- The prophets reply, "Go up; for **the Lord** יהוה (Adonai) shall deliver into the hand of the king" (v. 6). Note here that "it" is italicized in the KJV, which means the translators have added it to the Hebrew. To me, leaving it out makes the prophets' reply somewhat generic as to what will be delivered into the hand of the king, which was likely intentional.
- Not satisfied with this, Jehoshaphat asks, "*Is there not here a prophet of **the LORD** יהוה (Yahweh) besides...*" (v. 7)
- Ahab replies, there is Micaiah, but that he hates him.
- Jehoshaphat insists, and Ahab sends for Micaiah. (v. 9)
- While he is waiting for Micaiah, Ahab sets up thrones in an empty place in the gate of the city, and dresses up in his kingly robes to watch the prophets led by Zedekiah, putting on a performance for Jehoshaphat (and for Micaiah, who would have entered through the gate coming into the city. (vv. 10-12)

This is definitely theatrical because Ahab had already gotten the prophets' answer in verse 6. Notice too, that the prophets have changed from "Adonai", which they had said at first, to "the LORD" -- adapting their words to meet the needs of Jehoshaphat.

- When Micaiah arrives the messenger who was sent to get him points to the spectacle taking place ("Behold now ...) and invites him to speak "good" as had all the prophets. (v. 13)
- Micaiah says, "*As the LORD liveth, what the LORD saith unto me, that will I speak.*" (v.14) Take note that having said this, Micaiah wasn't bound to say "only" what the LORD had given to him for Ahab, but was free to express his own feelings on the circus that was happening before him.
- Micaiah approaches Ahab, is questioned concerning Ramoth-gilead, and gives the same reply as the other prophets (v. 15). Note here that Ahab doesn't ask Micaiah, "What is the LORD's word concerning Ramoth-gilead, shall we go to battle, or shall we forbear?", but rather he asks Micaiah himself what he should do. Micaiah is now free to tell Ahab what the messenger had told him to say. Of course, Micaiah can't do this without clearly indicating that his answer was not sincere.
- Ahab reacts in anger, "*How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?*" (v. 16) This reaction indicates that Micaiah's words must have been delivered with a clear tone of sarcasm, because Ahab knew immediately that Micaiah was not being sincere.
- Micaiah goes on to deliver the LORD's message to Ahab. (vv. 17-23)

Conclusion

It seems apparent to me that Micaiah's words in verse 15 are clearly sarcastic, given Ahab's immediate anger and recognition that Micaiah was not being serious. Micaiah's first response was not a prophecy, but a reflection of his personal disdain for the farcical nature of what Ahab had called him in to witness, which of course he was free to do. <https://hermeneutics.stackexchange.com/questions/33148/was-prophet-micaiahs-initial-prophecy-meant-to-be-an-irony-in-1-kings-22>

⁴⁸ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁴⁹ https://bibleask.org/what-are-the-7-blessings-of-revelation/#Thematic_Overview_of_the_Seven_Blessings

⁵⁰ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁵¹ **Revelation 14:13** And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

⁵² <https://bible.org/seriespage/bowl-judgments-rev-161-21>

Also, These passages infer that to live in the light, to walk in righteousness, is to be ready and alert, eager to see the Lord's return. From Matthew 24, we can also take that it is important to always be ready, rather than trying to predict when Jesus will return. Jesus stated overtly that no one knows when He will return (Matthew 24:36). The primary point of Revelation is to exhort believers to endure as faithful witnesses no matter what circumstances they encounter.

Revelation is not written for the purpose of circumventing Jesus's assertion in Matthew 24:36 that no one but the Father knows the time of Jesus's return. It is written to remind believers ("bond-servants," Revelation 1:1) that enduring as faithful witnesses, being one who overcomes, will gain an immense blessing and reward (Revelation 1:3, 3:21). The call to *stay awake* further emphasizes the theme of readiness.

In Gethsemane, Jesus implored His disciples to "keep watching and praying" (Matthew 26:41), lest they fall into temptation. Here, He warns of a world swirling in demonic influence and false signs. It can be easy to be lulled into complacency or lose heart, but Revelation reminds us how high the stakes are for believers to live faithfully each and every day. Humans have only this brief earthly experience to know by faith, and then it will be gone (James 4:14). Those who take full advantage and live as faithful witnesses will gain immense blessings, rewards that exceed even our capacity to comprehend (1 Corinthians 2:9).

<https://thebiblesays.com/en/commentary/rev+16:12>

⁵³ "Jesus answered: 'Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Messiah,' and will deceive many.'" – **Matthew 24:4-5**

"The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons." – **1 Timothy 4:1**

"But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them." – **2 Peter 2:1**

"The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray." – **Revelation 12:9**

"See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ." – **Colossians 2:8**

"For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear." – **2 Timothy 4:3-4**

"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves." – **Matthew 7:15**

"I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number, men will arise and distort the truth in order to draw away disciples after them." – **Acts 20:29-30**

"Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." – **1 John 4:1**

"But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!" – **Galatians 1:8**

⁵⁴ **Romans 13:4** But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Ephesians 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³ And be renewed in the spirit of your mind; ²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness.

Colossians 3:10-12 And have put on the new *man*, which is renewed in knowledge after the image of him that created him: ¹¹ Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. ¹² Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Romans 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Romans 3:21-22 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²² Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

1Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

2Corinthians 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

⁵⁵ **Zechariah 14:1** Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. ² For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. ³ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

⁵⁶ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁵⁷ Applying this model, the *kings from the east* would then be only one of a group of nations gathered from the entire earth that are preparing to descend on Jerusalem. That this group of *kings from the east* is specifically mentioned might be a prophetic hint that the events of Isaiah 36-37 are a foreshadowing of this last and final war against Israel.

Isaiah 36-37 describes the Assyrian king Sennacherib's invasion of Israel, where he captured every fortified city of Judah except Jerusalem, then set a siege against Jerusalem in order to capture it (Isaiah 36:1-2). Micah 5:5 predicts that in the end times "the Assyrian" will invade Israel.

This might be a prophetic prediction that the episode of Sennacherib the Assyrian's invasion of Israel is a foreshadowing of the beast's invasion. That would mean that "the Assyrian" in Micah 5:5 is a figurative application of this foreshadowing to the beast. God will miraculously deliver Jerusalem from the beast's siege of Jerusalem just as He delivered Jerusalem from Sennacherib in the days of Hezekiah, king of Judah (Isaiah 37:36-37, Revelation 19:11-20). <https://thebiblesays.com/en/commentary/rev+16:12>

⁵⁸ <https://enduringword.com/bible-commentary/revelation-16/>

⁵⁹ <http://countrysidebible.org/sermons/20230423p-166556>

⁶⁰ <https://enduringword.com/bible-commentary/revelation-16/>

⁶¹ <https://enduringword.com/bible-commentary/revelation-16/>

⁶² **John 3:121** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

¹⁵ That whosoever believeth in him should not perish, but have eternal life. ¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. ¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For every one

that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. ²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 6:28-29 Then said they unto him, What shall we do, that we might work the works of God? ²⁹ Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

⁶³ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁶⁴ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁶⁵ Supra.

⁶⁶ <https://countrysidebible.org/sermons/20230423p-166556>

⁶⁷ **Acts 15:14** Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Ephesians 1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, ²³ Which is his body, the fulness of him that filleth all in all.

Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded ⁸ (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. ⁹ And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: ¹⁰ Let their eyes be darkened, that they may not see, and bow down their back alway. ¹¹ I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. ¹² Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? ¹³ For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: ¹⁴ If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. ¹⁵ For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? ¹⁶ For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. ¹⁷ And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; ¹⁸ Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹ Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰ Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹ For if God spared not the natural branches, *take heed* lest he also spare not thee. ²² Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. ²³ And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. ²⁴ For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? ²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷ For this *is* my covenant unto them, when I shall take away their sins. ²⁸ As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. ²⁹ For the gifts and calling of God *are* without repentance. ³⁰ For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹ Even so have these also now not believed, that through your mercy they also may obtain mercy. ³² For God hath concluded them all in unbelief, that he might have mercy upon all.

⁶⁸ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁶⁹ <https://www.bibleoutlines.com/revelation-1617-21-seventh-bowl-judgment-targets-the-atmosphere/>

⁷⁰ <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁷¹ <https://enduringword.com/bible-commentary/revelation-16/>

⁷² <https://bible.org/seriespage/bowl-judgments-rev-161-21>

⁷³

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#94685E

⁷⁴ *The Christian Research Journal*, vol. 24 no. 2, p. 38. [<http://www.equip.org>]

⁷⁵ By the end of the 70th week, Satan and his forces will have drawn all the rulers and armies of the world into the land of Israel for the battle of Armageddon (Rev. 16:12-16*), which will take place at Christ's Second Coming and will pit Satan and his ungodly allies against Christ and His forces (Rev. 19:11*-20:3*). This will be Satan's ultimate challenge to Christ's right to take tenant possession of the earth and rule it. The combined military might of rebellious mankind will be gathered to the precise location to which Christ will return to take possession of the earth, because Satan will want all the help he can get to try to prevent Christ from exercising His right (Ps. 2:1-3).”—Renald E. Showers, *Maranatha, Our Lord Come* (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1995), 94.

⁷⁶ **Of Cyrus:**

Isaiah 44:21 Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. ²² I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. ²³ Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: **for the LORD hath redeemed Jacob, and glorified himself in Israel.** ²⁴ Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; ²⁵ That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; ²⁶ That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: ²⁷ That saith to the deep, Be dry, and I will dry up thy rivers: ²⁸ **That saith of Cyrus, *He is my shepherd, and shall perform all my pleasure:*** even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isaiah 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; ² I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: ³ And I will give thee the treasures of darkness, and hidden riches of secret places, **that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.** ⁴ For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isaiah 45:5 I *am* the LORD, and *there is none else, there is no God beside me:* I girded thee, though thou hast not known me: ⁶ That they may know from the rising of the sun, and from the west, that *there is none beside me. I am the LORD, and there is none else.* ⁷ I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. ⁸ Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. ⁹ Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? ¹⁰ Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

Isaiah 45:11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. ¹² I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded. ¹³ I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives,

not for price nor reward, saith the LORD of hosts. ¹⁴ Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God. ¹⁵ Verily thou art a God that hidest thyself, O God of Israel, the Saviour. ¹⁶ They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols. ¹⁷ But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. ¹⁸ For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. ¹⁹ I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Isaiah 45:20 Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save. ²¹ Tell ye, and bring *them* near; yea, let them take counsel together: **who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.** ²² Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. ²³ I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. ²⁴ Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. ²⁵ In the LORD shall all the seed of Israel be justified, and shall glory.

Of Gog:

Ezekiel 38:14-23 Therefore, son of man, prophesy and **say unto Gog**, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*? ¹⁵ And **thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:** ¹⁶ And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. ¹⁷ Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? ¹⁸ And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. ¹⁹ **For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;** ²⁰ **So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.** ²¹ And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. ²² And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. ²³ Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

⁷⁷ **Zechariah 12:2** Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem. ³ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zechariah 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Psalms 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

Isaiah 34:2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Zechariah 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Revelation 16:14 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.

Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

Revelation 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. ¹⁵ And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Revelation 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Revelation 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

⁷⁸ “Joel 3:2, 13 speaks of events taking place in ‘the valley of Jehoshaphat,’ which seems to be an extended area east of Jerusalem.”—Pentecost, *Things to Come: A Study in Biblical Eschatology*, 341.

⁷⁹ Merrill Frederick Unger, R. K. Harrison, Frederic F Vos, and Cyril J. Barber, *The New Unger’s Bible Dictionary* (Chicago, IL: Moody Press, 1988), s.v. “Jehoshaphat, Valley of.”

⁸⁰ Lasor, *Jehoshaphat, Valley Of*, 2:979.

⁸¹ Fruchtenbaum, *The Footsteps of Messiah*, 318.

⁸² Pentecost, *Things to Come: A Study in Biblical Eschatology*, 343, as cited in http://spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#95096E

⁸³ “If any be deposed to ask why we look upon the present chapter [Rev. 16•] as literal when we have given rules for understanding previous chapters as symbolical, we would answer that the symbols always point to passages in the Old Testament which clarify them. The concordance takes us back to literal judgments, whether we look at ‘plague,’ ‘sore,’ ‘blood,’ ‘darkness,’ or other words in the passage while there will be two or three words which will take us back to symbolism.”—Donald Grey Barnhouse, *Revelation* (Grand Rapids, MI: Zondervan Publishing House, 1971), 288.

⁸⁴ Unger, *Unger’s Commentary on the Old Testament*, Isa. 34:1.

⁸⁵ Tom Huckel, *The Rabbinic Messiah* (Philadelphia, PA: Hananeel House, 1998), Gen. 49:11.

⁸⁶ See *Sheep in Bozrah*, https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/12.html#3.12.6.1

⁸⁷ Fruchtenbaum, *The Footsteps of Messiah*, 119, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#95588E

⁸⁸ Pentecost, *Things to Come: A Study in Biblical Eschatology*, 344, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#95588E

⁸⁹ [Fruchtenbaum, *The Footsteps of Messiah*, 106-125], https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#4.5