



# Revelation 16

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- i. Remember to continue to pray for America & 2 Chron. 7:14
- ii. **Understanding The Times:** "Satan's Secret Society" Today at 1:00PM on 88.1 FM or at OliveTreeViews: <https://bit.ly/31WMM0s> YouTube: <https://tinyurl.com/4ifacpnc>
- iii. **Agenda Weekly:** "Manufactured Crisis" <https://tinyurl.com/yckavjvv>
- iv. **Amir Tsarfati's Weekly Newsletter:** <https://tinyurl.com/3dcvfpfv>
- v. **ICC issues arrest warrants for Netanyahu and Gallant:** <https://tinyurl.com/2p8yes4w>
- vi. **Canada to comply with ICC ruling against Israel:** <https://tinyurl.com/2evu7rmc>

## II. Revelation 16 The 1<sup>st</sup> Six Bowls of Wrath

### i. A voice from the temple: Bowls directed against natural phenomenon (Verse 1)

- a. "Then I heard a loud voice from the temple": Since no one could enter the temple ([Rev 15:8](#)), this "loud voice from the temple" seems be God Himself, who personally initiates these horrific judgments.
- b. "Go and pour out the bowls of the wrath of God on the earth": These bowls of judgment are the "third woe" described in [Rev 11:14](#). Because they're described as "the wrath of God", they're *punishments* (with the purpose of dispensing justice).
- c. Most commentaries think of these as occurring at the end of the seven-year period, immediately before Jesus' return.
- d. This echoes images of Israel's Exodus in the bowl judgments. In Exodus, God sent plagues upon Egypt that included plagues of boils ([Ex 9:8-12](#)), waters turning to blood ([Ex 7:14-25](#)), & darkness ([Ex 10:21-29](#)).
- e. Or, are the plagues described in this chapter symbolic as some argue? Perhaps, we can't envision *all* that these words mean. However, God's judgment of this world **will not be** a symbolic judgment!
- f. "**On the earth**": **Preterists** (those who believe the Book of Revelation is all fulfilled in history) have a hard time with this particular verse as it singles out **the earth**, and the events described have never occurred.

### ii. The 1<sup>st</sup> Bowl: Foul and loathsome sores" (Verse 2)

- a. "So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image."
- b. Those who worshipped the beast & received his 'mark' are now marked by God with a new physical mark... "**foul and loathsome sores**".
- c. I personally think that these sores are as visible from a distance as the mark was

### iii. The 2<sup>nd</sup> Bowl: the sea turned to blood (Verse 3)

- a. "Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died".
- b. "The sea... became blood": [Rev 8:8-9](#) describes a partial contamination of the sea. Here the contamination is made complete ("every living creature in the sea died").
- c. "Blood as of a dead man": The sea doesn't necessarily *become* blood, but as of a corpse's blood. It will match the appearance and sickening character of the blood in a dead body.
- d. Some have explained this as a massive 'Red Tide'. Regardless of it's make-up, it's a lethal event that never occurred before!

### iv. My High School Summer Internship at MLML returns to haunt me (even if God uses a Red Tide 'bloom')

- a. **Harmful substances:** Red tides produce toxic substances and neurotoxins that can be harmful to public health. If these substances aren't completely removed, they can cause operational issues in the desalination process.
- b. **Increased biomass:** Red tides cause a dramatic increase in biomass & organic load in the ocean, threatening desalination
- c. **Reduced oxygen:** decomposition of organic substances during red tides reduce the dissolved oxygen in the water.
- d. **Increased membrane fouling:** Red tides increase the rate at which membranes used in desalination become fouled.
- e. **Plant shutdowns:** red tides can force a desalination plant to shut down.

### v. The 3<sup>rd</sup> Bowl: Fresh water polluted as well (Verse 4)

- a. "Then the third angel poured out his bowl on the rivers and springs of water, and they became blood."
- b. This complete contamination is in contrast to the partial ("one-third") pollution of fresh waters shown in [Rev 8:10-11](#).
- c. "They became blood": With all the fresh water also contaminated, the time must be very short until the return of Jesus. With ecological disasters such as this, the human race cannot survive long.
- d. "They thirsted after blood and massacred the saints of God; and now they have nothing but blood to drink!" (Clarke's)

### vi. The righteousness of God's judgments (Verses 5-7)

- a. "**You are righteous... For they have shed the blood of saints and prophets, and You have given them blood to drink**": It's fitting those who shed the blood of the saints now are forced to drink **blood**. They refused Living Water, & now will be given death to drink.

- b. **I heard another from the altar saying:** This voice is either an angel speaking from the **altar**, or the **altar** personified, representing the corporate testimony of the martyrs ([Rev 6:9](#))
- c. This speaking **altar** may be **God's altar** – THE CROSS, where His greatest sacrifice was made, and here testifies of **His righteous judgment!**
- vii. **The 4<sup>th</sup> Bowl: the sun scorches men (Verses 8-9)**
- a. **"The sun, and power was given to him to scorch men with fire"**: What is normally a blessing – the warmth of the shining sun – is now a curse.
- b. **"They did not repent and give Him glory"**: The failure of men to repent shows that knowledge or experience of **judgment** won't change man's sinful condition. **Those who are not won by grace will never be won.**
- c. **"The wishful thinking of some that men would repent if they only knew the power and righteous judgment of God is shattered by frequent mention in this chapter of the hardness of the human heart in the face of the most stringent and evident divine discipline."** (Walvoord; "The Rapture Question")
- viii. **Bowls directed against the beast & his government: 5<sup>th</sup> Bowl: darkness (Verses 10-11)**
- a. **"His kingdom became full of darkness"**: Some commentaries see this as a symbolic **darkness**. Caird called the last three plagues a "triad of political disasters" – **internal anarchy, invasion, & irreparable collapse**.
- b. But it isn't necessary to see this darkness as symbolic political darkness. The 9<sup>th</sup> plague on Egypt was a literal darkness, with spiritual overtones. It could be **felt** [[Ex 10:21-22](#)]. ('palpable': *able to be touched or felt*.)
- c. **"They gnawed their tongues because of the pain"**: The darkness of the 5<sup>th</sup> bowl is a preview of hell itself, which is described by Jesus as the *outer darkness* ([Matthew 25:30](#)). Those under the judgment of this 5<sup>th</sup> bowl stand on the very shores of the lake of fire.
- d. **"And did not repent of their deeds"**: In man's sinful condition, he *increases* his sin when under God's judgment, the very time he should *forsake* his sin.
- e. "Judgment may produce a carnal repentance – a repentance that is of the flesh, and after the manner of the sinful nature of men. **In this repentance the depravity of the heart remains the same in essence, though it takes another form of showing itself. Though the man changes, he is not savingly changed: he becomes another man, but not a new man.**" (Spurgeon)
- f. "This is real penitence, when the man gives glory to the justice of God, even though it condemns him. **O my hearer, do you thus repent? If not, your repentance needs to be repented of.**" (Spurgeon)
- ix. **The 6<sup>th</sup> Bowl: Armies gathered for a great battle (verses 12-16)**
- a. **"The great river Euphrates"**: The Romans considered the Euphrates River to be a secure barrier against invasion from the empires of the east. Then it was 1,800 miles long & 300-1200 yards wide.
- b. **"Its water was dried up, so that the way of the kings of the east might be prepared"**: If the Euphrates were dried up & became a road, massive armies from the east (China, India, N Korea) could invade.
- c. **"I saw three unclean spirits like frogs coming out of the mouth of the dragon"**: The spirits are **like frogs** in form. The ancient Jewish people regarded frogs as unclean and repulsive, but the Egyptians revered a frog-goddess.
- d. **"They are spirits of demons, performing signs"**: Again, signs & wonders are used by demons as tools of deception. The **"false prophet"** here is the second beast of [Rev 13](#).
- e. **"Gather them to the battle"**: This battle is not nation-against-nation, but 'nations-against-God' ([Psalm 2:2](#)). This is one of 3 important battles mentioned in prophecy.
- f. The battle of Gog, Magog & her allies come against Israel ([Eze 38](#) & 39).
- g. **Armageddon**, when the Antichrist leads the world system against a returning Jesus ([Rev 17:12-16](#), [17:14](#), [19:19](#)).
- h. The final battle, when Satan and his allies, after the millennium, make war against God ([Rev 20:7-10](#)).
- i. **"That great day of God Almighty"**: The winner of this battle is apparent. It is the **great day of God**, not the great day of man, not the great day of the Antichrist, not the great day of the dragon.
- j. **"Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame"**: there's a warning to be prepared in light of Jesus' assured victory:
- k. **"Garments"** are pictures of **spiritual righteousness**. We're given the **righteousness of Jesus** as a garment ([Gal 3:27](#)), but we are also called to "put on" the nature of Jesus in terms of practical holiness ([Eph 4:20-24](#)). Above all, we must not be **"naked"** – without a covering, or trying to provide our own coverings like Adam & Eve ([Gen 3:7](#)), which are like filthy rags in the sight of God ([Isaiah 64:6](#)).
- x. **The 7<sup>th</sup> Bowl: the Final Judgments (Verses 17-21)**
- a. **"It is done"**: This announcement, **coming from the throne itself (God)**, tells us that there will be no more delay. In mercy, God has stretched out this scene 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"**.
- b. **"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](#)) and his allies.
- c. **"There was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth"**: In these final judgments, God shakes the earth with a tremendous earthquake.
- d. **"Great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath"**: The fall of Babylon ("**the great city**") is more explicitly described in [Rev 17](#) & [18](#). God gives her **"the cup of the wine of**
- xi. **Conclusion: Revelation 16 can be described as a GREAT CHAPTER**
- a. It describes **GREAT EVIL**: a *great city*, *great Babylon* ([Rev 16:19](#)).
- b. It describes **GREAT TOOLS OF JUDGMENT**: *great heat* ([Rev 16:9](#)), a *great river* dried up ([Rev 16:12](#)), a *great earthquake* ([Rev 16:18](#)), *great hail* and *great plagues* ([Rev 16:21](#)).

- c. It describes a GREAT GOD: His great voice (*loud* is the same Greek word for *great*; verses 1; 17), and His *great day* of victory ([Rev 16:14](#)).