Revelation 15-16

The Seven Bowl Judgments

Chapter 15—Heavenly preparation for the bowl judgments

- Revelation chapters 15-16 are a single unit containing the **seven bowl judgments of God**. Revelation 15 describes the preparatory events leading up to the pouring out of the final 7 judgments and Revelation 16 describes the 7 bowl judgments about to be poured out on the earth. These final 7 judgments mark the beginning of the end for the unbelievers who have somehow remained alive during the Tribulation.

    - With Revelation chapters 12-14 being an interlude section (the second interlude), Revelation chapter 15 resumes the judgments of God being poured out on the earth that we left off with in Revelation 11:15-19, which is the sounding of the 7th Trumpet.

    - As a prelude to the final seven judgment plagues of God being released upon the earth, we begin with a scene in heaven in v. 1-4.

Revelation 15:1— And I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished.

- John's statement that ***I saw another sign in heaven, great and marvelous*** is an allusion back to Revelation 12:1 and 12:3, which began the second interlude . . .

  Revelation 12:1,3 — 1 And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; 3 And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems.

- While the ***sign*** in Revelation 12:1 is said by John to be a ***great sign***, in Revelation 15:1 John describes this ***sign*** as ***great and marvelous***.

    - And the thing that John describes as being ***great and marvelous*** are ***seven angels who had seven plagues, which are the last.***

    - The Greek word translated ***plague*** (Greek: *plēgē*) means "something that causes severe distress."

    - These are the final 7 judgments that will cause the final severe distress upon the earth and **those who dwell on the earth** ***because in them the wrath of God is finished***. It is after the final bowl judgment is poured out that the Lord will return to judge **those who live on the earth**.

    - In this statement, ***because in them the wrath of God is finished***, is a statement that the final torrent of God's indignation and fury will be expended.

- As Robert Thomas states, "the wrath of God and of the Lamb began under the seal judgments and reaches its concluding apex with these seven last plagues."

Revelation 15:2— And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of God.

- In Revelation 15:2 we are given a description of the throne room of God, which we previously saw described in Revelation 4:6 . . .

  Revelation 4:6— and before the throne there was, as it were, a sea of glass like crystal . . .

  - The ***sea of glass*** is an emblem of the splendor and majesty of God on His throne. It carries the idea of purity and absolute holiness.

  - Unlike the ***sea of glass like crystal*** in Revelation 4:6, here in Revelation 15:2 we see the description as ***a sea of glass mixed with fire***. The additional description of the ***sea of glass*** being ***mixed with fire*** signifies the judgment about to be inflicted in the upcoming 7 bowl judgments.

- In Revelation 15:2 John also describes seeing ***those who had come off victorious from the beast and from his image and from the number of his name***. Remember, we are almost at the end of the Great Tribulation. **This phrase, *those who had come off victorious from the beast*, is a reference to the saints who are martyred in the second half of the Tribulation and are now present in heaven.**

  - Here in Revelation 15:2 these **martyrs of the tribulation** are described by John ***standing on the sea of glass, holding harps of God.***

  - The **overcomers** have harps for the purpose of worshipping God. Earlier mention of harps used in worship of God are found in Revelation 5:8 . . .

    Revelation 5:8— And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

- What follows in Revelation 15:3-4 is referred to as **the song of the Lamb . . .**

  Revelation 15:3-4— 3 And they sang the song of Moses the bond-servant of God and the song of the Lamb, saying, "Great and marvelous are Thy works, O Lord God, the Almighty; Righteous and true are Thy ways, Thou King of the nations. 4 Who will not fear, O Lord, and glorify Thy name? For Thou alone art holy; for all the nations will come and worship before Thee, for Thy righteous acts have been revealed."

- Note in v. 3 that John does not say that ***they sang the song of Moses and of the Lamb***. Such a reference would have indicated the song was the same. Here in v. 3 we see that **two different songs are being referred to . . . first, *the song of Moses*** and, **second *the song of the Lamb.***

- But, although there are two different songs, **both songs are songs of worship to God.** The ***song of Moses*** looks back to Exodus 15 in which Moses praises God for His faithfulness in delivering Israel from the Egyptians. The second song, ***the song of the Lamb,*** is also a song of worship **by the overcomers** of Christ's victory over sin and the dragon.

- Both songs rejoice in deliverance of God's people. John only records the words of ***the song of the Lamb*** here in Revelation 15:3-4. It is up to the reader to recall the ***song of Moses*** in Exodus 15:1-8.

- John Phillips compares and contrasts ***the song of Moses*** with ***the song of the Lamb.***

  1. The ***song of Moses*** is sung at the Red Sea while ***the song of the Lamb*** is sung in heaven.

  2. The ***song of Moses*** celebrates triumph over Egypt while ***the song of the Lamb*** celebrates Christ's triumph over Babylon.

  3. The ***song of Moses*** celebrates God bringing His people out while ***the song of the Lamb*** celebrates God bringing His people in

  4. The ***song of Moses*** is the first song recorded in Scripture while ***the song of the Lamb*** is the last

  5. Both the ***song of Moses*** and ***the song of the Lamb*** commemorate the destruction of Christ's foes, the expectation of the salvation of God's people and the exaltation of the Lord.

The content of the song of the Lamb

- The ***song of the Lamb*** begins, ***"Great and marvelous are Thy works . . ."*** These two terms . . . ***great and marvelous*** . . . call to mind the words of the Psalmist in Psalm 111:2 and 139:14 . . .

  Psalm 111:2— Great are the works of the LORD; they are studied by all who delight in them.

  Psalm 139:14— I will give thanks to Thee, for I am fearfully and wonderfully made; wonderful are Thy works, and my soul knows it very well.

  - Just as His works were ***great and marvelous*** in judging the Egyptians at the Red Sea, they also are likewise in the judging of the beast and his followers in the upcoming 7 plagues of the 7 bowl judgments.

- Following their extolling of God's ***great and marvelous works***, the **song of the Lamb** continues by extolling three aspects of God's greatness . .

  - **Power—** the first phrase, ***O Lord God, the Almighty***, is a title for God used in Revelation 4:8, 11:17 and 16:7 and **emphasizes God's omnipotence**.

  - **Judgment**— the second phrase, ***righteous and true are Thy ways***, emphasizes God's **righteousness and unwavering truth and truthfulness.** This perfection of God is also reiterated in Revelation 16:7; 19:2.

- Being the One True God, God is the only true God and He is truthful in all His ***ways.***

- **Sovereign ruler**— the third phrase, ***thou King of the nations***, emphasizes God sovereign authority and rule over ***the nations*** of the earth. This authority is also reiterated in Psalm 22:28; 47:2, 7-8; 82:8.

  Psalm 22:28— For the kingdom is the LORD'S, And He rules over the nations.

  Psalm 47:2, 7-8— 2 For the LORD Most High is to be feared, A great King over all the earth. 7 For God is the King of all the earth; Sing praises with a skillful psalm. 8 God reigns over the nations, God sits on His holy throne.

  Psalm 82:8— Arise, O God, judge the earth! For it is Thou who dost possess all the nations.

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Revelation 15:4— Who will not fear, O Lord, and glorify Thy name? For Thou alone art holy; for all the nations will come and worship before Thee, for Thy righteous acts have been revealed."

- The **song of the Lamb** continues in v. 4 . . . ***Who will not fear, O Lord, and glorify Thy name?***

  - This rhetorical question assumes the answer, **no one!** There is no one who does not or will not **fear and glorify the name of the Lord!** We see this same question and response in Jeremiah 10:7 and Psalm 86:9 . . .

    Jeremiah 10:7— Who would not fear Thee, O King of the nations? Indeed it is Thy due! For among all the wise men of the nations, and in all their kingdoms, there is none like Thee.

    Psalm 86:9— All nations whom Thou hast made shall come and worship before Thee, O Lord; And they shall glorify Thy name.

  - As William Mounce notes, "to glorify His name is to praise Him for all that He is, has accomplished, and will accomplish."

  - In the Messianic age and Millennial Kingdom all nations will worship the God of Israel and glorify Him as the Old Testament anticipates in Psalm 86:8-10 and Jeremiah 10:7.

- Then following the rhetorical question, the remainder of v. 4 gives **three reasons why the Lord will be feared and His name will be glorified . . .**

  1. ***For Thou alone art holy***. The reference here to God's **holiness** is an emphasis on His majesty.

  - The use of the word ***alone*** in this statement emphasizes that God alone is holy. There is nothing in His creation that is holy.

  2. ***For all the nations will come and worship before thee*** is a prophetic statement that declares what will happen when the Lord institutes His Millennial Kingdom after the Tribulation.

3. ***For Thy righteous acts have been revealed*** is a statement that describes the result of the Tribulation and of the Lord's triumphal Second Coming . . . He is purging the earth of unrighteousness.

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- Then, following ***the song of the Lamb*** **by the martyred saints in heaven**, beginning in v. 5 John receives a new vision that relates back to v. 1, when John said ***I saw another sign in heaven, great and marvelous***.

Revelation 15:5-6— 5 After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, 6 and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their breasts with golden girdles.

- We previously saw ***the temple of God which is in heaven opened*** in Revelation 11:19 to begin the judgments of **the 7th trumpet** . . .

  Revelation 11:19— And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.

  - Now, in Revelation 15:5-6 John sees ***the temple of the tabernacle of testimony in heaven*** open once again as the seven angels who will release the 7 bowl judgments ***come out of the temple*** in preparation to release their bowls.

  - The phrase, ***the tabernacle of testimony***, refers to the tablets of stone given to Moses in Exodus 25:16, 21 and the place in which they were located . . . **the holy of holies.**

- In Revelation 15:6 John describes the appearance of ***the seven angels who had the seven plagues.***

  - Their description of being ***clothed in linen, clean and bright, and girded around their breasts with golden girdles*** is a similar description to that of the glorified Lord in Revelation 1:13.

- Then, having come out of the heavenly tabernacle, in v. 7 we see the 7 angels being given the bowls containing the final 7 judgments . . .

  Revelation 15:7— And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

  - Notice in v. 7 that each of the ***bowls*** is described as being ***full of the wrath of God*** . . . filled to the brim.

  - It is sobering to consider that this ***wrath of God*** will be poured out on the **earth dwellers temporally**, but this temporal wrath **will then be followed by God's eternal wrath.**

  - **These bowl judgments are just the beginning** of the eternal wrath that every unbeliever will endure.

- Then, in Revelation 15:8 we have a very interesting observation by John . . .

Revelation 15:8— And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.

- James Moffat says in his commentary on Revelation, "in this statement John describes how the **"smoldering indignation"** of God is here built to a point of erupting into punishment issuing from an arsenal of divine wrath."

- Henry Alford adds, "God is unapproachable when He is immediately present and working in this way."

Chapter 16—The Bowl Judgments Begin

- With the heavenly preparation complete (ch. 15), in Revelation 16:1 we see the 7 final judgments of God are against the **earth dwellers** commence.

Revelation 16:1— And I heard a loud voice from the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God into the earth."

- The ***loud voice*** that John hears ***from the temple*** is the voice of God, and it is God's command that the angels ***"go and pour out the seven bowls of the wrath of God into the earth."***

  - To ***pour out*** is a command to completely empty each of their bowls. Nothing is to remain in their bowls.

- It is significant to note that in the description of each bowl judgment that **the first three bowls are poured *into* the *earth, the sea and the rivers and springs of water*. The last four bowls are poured out *upon* the *sun, the throne of the beast, the great river Euphrates, and the air (sky).***

- While all of nature is affected by these judgments, all 7 of these bowl judgments are **designed to inflict personal, individual pain** upon **those who dwell on the earth**.

  - And the thing that is to receive God's wrath is ***the earth***. This denotes the universal aspect of God's wrath . . . ***all the earth*** **and those who dwell on it.**

The first bowl—*loathsome and malignant sores*

- In response to the command of God, in v. 2 we see the first angel act . . .

Revelation 16:2— And the first angel went and poured out his bowl into the earth; and it became a loathsome and malignant sore upon the men who had the mark of the beast and who worshiped his image.

- The word ***angel*** is not in the Greek text, but is implied, since all the other judgements were carried out by angels.

- The judgment of the first bowl is that ***loathsome and malignant sores*** **come *upon the men who had the mark of the beast and who worshiped his image.***

- The term ***sore*** (Greek: *helkos*) means "ulcer, wound or boil." It hearkens back to the 6th plague poured out on the Egyptians in Exodus.9:9-11 . . .

  Exodus 9:9— "And it will become fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt."

- These ***sores*** are described with the adjectives ***loathsome*** (Greek: *kakos*) ***and malignant*** (Greek: *ponēros*), meaning these sores were festering, extremely painful and, most distressing . . . **incurable**. These sores will be supernatural in nature and, as a result, prevent any natural cure. They are a form of God's judgment upon whom are afflicted.

- **Note:** It is important to note that because this is God's judgment, note who it is that is afflicted by these incurable sores . . . ***the men who had the mark of the beast and who worshiped his image.*** **Every unbeliever will be afflicted by these incurable sores.** The saints of God who manage to survive to this point in the tribulation will not be afflicted by this judgment.

- Pastor Tom Pennington makes an interesting observation regarding these ***sores***. Pennington points out that in the Greek text the term ***sore*** is singular, not plural. Thus, a literal translation reads, ***it became a loathsome and malignant sore on the people . . .*** Pennington speculates that because only those ***who had the mark of the beast*** are afflicted that perhaps the ***mark of the beast***, itself, was the singular source of the incurable ulcer and infection.

The second bowl— *the sea becomes blood*

Revelation 16:3— And the second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died.

- In describing the effect of the second bowl . . . ***the sea became blood like that of a dead man; and every living thing in the sea died*** . . . notice that John does not say that ***the sea became <u>like</u> blood***, but ***became blood***.

  - And what are the properties of ***blood***? It is **thick, dark, coagulated and foul smelling.**

  - And, as John states, the oceans will ***become blood like that of a dead man***. Unlike fresh blood, which is slightly thicker than water, the coagulated blood of a dead man is much thicker than fresh blood.

  - As Henry Morris says, "in this toxic ocean nothing can survive, and soon all the billions of fishes and marine mammals and marine reptiles and the innumerable varieties of marine invertebrates will perish, thus further poisoning the oceans and contaminating the seas of the world. The oceans will have effectively completed their age-long function in the earth's physical economy and will die. As God had created every living thing in the waters (Gen. 1:21), so now every living thing died in the sea."

Question: What will be the effect of the world's oceans dying?

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The third bowl—the rivers and the springs of waters became blood

- Then with all the world's salt water bodies dead, the third bowl then kills the world's fresh water . . .

  Revelation 16:4— And the third angel poured out his bowl into the rivers and the springs of waters; and they became blood.

  - As a result of this bowl judgment, there will be no waters on the earth that are unaffected by the second and third bowls. All the waters of the earth will be dead and toxic.

  - This is one of the reasons these events occur at the very end of the Tribulation. All life, deprived of water, will die very quickly without water.

- **What is the effect of these judgments on the saints who somehow remain alive at this time?**

  - While the saints do not experience the ***loathsome sores*** or painful burns of the sun (4th bowl), they still are effected by the fouling of the world's oceans and fresh waters. This calls to mind the Lord's words in Mark 13:19-20 . . .

    Mark 13:19-20— 19 "For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created, until now, and never shall. 20 And unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect whom He chose, He shortened the days.

Heaven's response to those who object that these judgments are unfair and too harsh

- With every body of water and every source of fresh water on the earth now fouled and undrinkable, there is now no source of life-sustaining water for those who are still alive.

  - We can see why these bowl judgments occur at the end of the tribulation . . . no living creature can live more than a few days without water.

- But, as Tom Pennington points out, there are some who will question God's goodness and compassion for such a devastating judgment upon the earth. All life on the earth will perish in a matter of days following the second and third bowl judgments.

- So, in response to those who accuse God of being unloving and exceedingly harsh, Revelation 16:5-7 provides God's response in what is termed **the song of the angel of the waters.**

  - This title, ***the angel of the waters***, seems to be **a title that identifies his specific function** assigned by God, just as there are **4 angels in charge of the winds** (Rev. 7:1), **an angel with authority over the abyss** (Rev. 9:11), and **an angel with power over fire** (Rev. 14:18).

  Revelation 16:5-6— 5 And I heard the angel of the waters saying, "Righteous art Thou, who art and who wast, O Holy One, because Thou didst judge these things; 6 for they poured out the blood of saints and prophets, and Thou hast given them blood to drink. They deserve it."

- In the song of ***the angel of the waters*** we see an emphasis on the justice of God in punishing those who have spilled the innocent blood of the saints.

  - Here in Revelation 16:6 we have an example of the Old Testament law of **Lex Talionis— the law of identical retaliation.** In giving the Law to the Israelites God specified that a criminal's punishment was to fit the crime. This is the basis for the maxim, "an eye for an eye, a tooth for a tooth" found in Exodus 21:24, Leviticus 24:20 and Deuteronomy 19:21.

    Exodus 21:23-25— 23 But if there is any further injury, then you shall appoint as a penalty life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, bruise for bruise.

    Leviticus 24:19-20— 19 And if a man injures his neighbor, just as he has done, so it shall be done to him: 20 fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him.

    Deuteronomy 19:21— Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

  - Here in Revelation 16:6 we have an emphasis on God's just punishment upon **those who dwell on the earth . . . *they deserve it.*** The phrase literally means ***they are worthy***. Just as God is worthy to receive worship for His righteousness and holiness, **the earth dwellers are *worthy* to receive punishment for their unrighteousness and unholiness.**

  - **It is only fair and just that the blood-thirsty earth-dwellers who killed the saints should be given blood to drink!**

The response to the angel's song

- Then, following the **song of *the angel of the waters***, in v. 7 we have a response from ***the altar*** . . .

  Revelation 16:7— And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Thy judgments."

  - Here in v. 7 ***the altar*** is a personification of the heavenly altar. With the exception of Revelation 11:1, references to ***the altar*** in Revelation (6:9; 8:3-5; 9:13; 14:18) relate to God's judgment.

  - The ***altar*** is likely the very ***altar*** under which the souls of the martyred saints voice their imprecatory prayer in the 5th seal (Rev. 6:9-11). And to their imprecatory prayer they are now receiving an answer.

  - In effect, the response from martyred saints is **amen! God is just and His judgments are just and righteous. The earth-dwellers are receiving the just punishment commensurate with their crimes.**

The fourth bowl— the sun scorches the wicked

- In Revelation 16:8-9 we read that when the fourth angel pours out his bowl, the damaging effects of the sun are increased against the **earth dwellers . . .**

  Revelation 16:8-9— 8 And the fourth angel poured out his bowl upon the sun; and it was given to it to scorch men with fire. 9 And men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues; and they did not repent, so as to give Him glory.

  - Where the 4th Trumpet judgment (Rev. 8:12) previously caused the light of the sun, the moon and the stars to **decrease** by one-third, here in the 4th bowl judgment the damaging effects of the sun are **increased**.

  - This, too, is a supernatural effect. As was pointed out earlier in Revelation 16:2, only those who had taken ***the mark of the beast and worshiped him*** will be effected by God's bowl judgments.

  - In v. 8, when John says that ***the sun scorches men with fire***, this means that the supernatural effects of the sun's light causes severe burns on the skin. Furthermore, not only does the sun ***scorch men with fire***, but we also see in v. 9 that **the burning effects of the sun are accompanied by *scorchingly intense heat***.

- **And what is the response to this bowl judgment?**

  - As we read in v. 9, **though they know this is God's judgment upon them, the unbelieving earth dwellers can only *blaspheme the name of God***.

  - Here in this verse is proof that without the working of the Holy Spirit, men are unable to repent and give glory to God. Even though they know that it is God who is punishing them, the **earth dwellers** cannot ***repent so as to give Him glory.***

  - Here in v. 9 we see that the **earth dwellers who worship the beast have taken on the character of the one whom they serve . . . the beast.** Just as the beast is a blasphemer, so too are they . . .

    Revelation 13:1, 5-6— 1 And he stood on the sand of the seashore. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names. 5 And there was given to him a mouth speaking arrogant words and blasphemies; and authority to act for forty-two months was given to him. 6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven.

The fifth bowl— supernatural darkness

- Then, while suffering the intense pain of incurable sores, blinding thirst from a lack of water, and the burning of the sun upon them, the fifth bowl is then poured out, which accentuates their pain . . .

Revelation 16:10-11— 10 And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues because of pain, 11 and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.

- As v. 10 points out, this bowl is ***poured out upon the throne of the beast and his kingdom***. In other words, since the ***throne*** and ***kingdom*** of ***the beast*** is the entire world, this ***darkness*** will be a worldwide darkness **upon the unbelievers of the world**.

- This ***darkness*** is not a spiritual darkness, it is a literal, physical darkness. But this physical darkness is not a natural darkness. It is a supernatural darkness. And because it is a supernatural darkness, this darkness cannot be overcome by natural light. In other words, neither the sun now electrically-powered lights will be able to overcome it. This supernatural darkness will manifest itself like physical blindness. The sufferers of this blindness will be unable to see anything, indoors or outdoors.

- This supernatural darkness is the same darkness seen in God's 9th Egyptian plague, recorded in Exodus 10:21-22 . . .

  Exodus 10:21-22—21 Then the LORD said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt." 22 So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days.

- In Exodus 10:21 the text describes how the ***darkness may be felt***, as though a fog so dense that it could be physically perceived.

- This supernatural darkness is also prophesied in Joel 2:2 and Zephaniah 1:15, speaking of events in ***the day of the Lord*** . . .

  Joel 2:2— A day of darkness and gloom, a day of clouds and thick darkness. As the dawn is spread over the mountains, so there is a great and mighty people; there has never been anything like it, nor will there be again after it to the years of many generations.

  Zephaniah 1:15— A day of wrath is that day, a day of trouble and distress, a day of destruction and desolation, a day of darkness and gloom, a day of clouds and thick darkness

- Revelation 16:10 also states that the effect of this ***darkness*** is that it causes the unbelievers to ***gnaw their tongues because of pain***. The cause of this ***pain*** is the ***darkness*** itself. It is a known phenomena that the emotional and psychological distress that comes from prolonged, intense ***darkness*** can cause a physiological response.

  - Being afflicted with painful sores, intense thirst and painful burns from the sun, the effects of ***darkness*** would exacerbate the psychological and physiological effects. Extended periods of darkness have the effect of making difficult circumstances even more ominous and foreboding.

- One of the reasons the ***darkness*** is so painful to endure is that unlike the seal and trumpet judgments, which came on more slowly, these bowl judgments come rapidly in succession, giving the unbelievers no opportunity to rest from the previous judgment.

Question: What about the saints? Will they also be subject to this supernatural darkness?

- Because this is a supernatural darkness and because it is God's judgment on the unbelieving world, it is very likely that the saints on the earth will not experience this darkness, or at least not the totality of the darkness, even indoors.

- **And what is the response to this bowl judgment?**

  - As with the previous judgment, the response of the unbelievers is, once again, to continue to ***blaspheme the God of heaven because of their pains and their sores; and they did not repent of their deeds.***

  - As Robert Thomas notes, the tongues that are being gnawed in pain still have the ability to blaspheme God.

  - John Walvoord states, "their reaction once again refutes the notion that wicked men will repent when faced with catastrophic conditions; instead of repenting, they plunge more deeply into blasphemy."

The sixth bowl— preparation for Armageddon

- Then, suffering the physical and psychological pain of the first five bowl judgments, in Revelation 16:12-16 we learn that with the pouring out of the sixth bowl ***the Euphrates river*** is caused to dry up in preparation for the final gathering of the world's armies at Armageddon.

Revelation 16:12-16— 12 And the sixth angel poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way might be prepared for the kings from the east. 13 And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; 14 for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty. 15 ("Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked and men see his shame."). 16 And they gathered them together to the place which in Hebrew is called HarMagedon.

  - Historically, the ***Euphrates river*** constituted the eastern boundary of both the ancient Roman Empire and the land promised to Abraham's descendants (Gen. 15:18; Deut. 1:7; 11:24; Joshua 1:4)

  - The first mention of the ***Euphrates*** is in Genesis 2:14 and its last mention is here. Recall that Revelation 9:14 mentions the Euphrates in connection with the 6th trumpet . . . the 200 million demonic army whose leaders are bound at the Euphrates.

- We see other times in Scripture when bodies of water are supernaturally dried up or blocked to facilitate the movement of nations or armies over them.

    - In Exodus 14:21-22 we have the best-known account of God causing the Red Sea to part and for Israel to depart Egypt on its dry sea bed.

    - In Isaiah 11:15-16 God reveals that He will cause rivers and seas to dry up to facilitate the return of the Israelites into the Land in the last days.

    - In Joshua 3:13-17 and 4:23 we see the event where the Jordan river is supernaturally held back as the Israelites enter the Land for the first time.

    - In 2 Kings 2:8 we see Elijah parting the Jordan river to allow passage for himself and Elisha across it.

    - Now, here in Revelation 16:12 we see the Euphrates river is dried up to facilitate the arrival of the ***kings from the east*** and their armies to gather at Armageddon.

The result of the Euphrates river being dried up

- In Revelation 16:12 we are told the purpose for the Euphrates river being supernaturally dried up . . . ***that the way might be prepared for the kings from the east.***

    - In the climax to the Tribulation . . . the battle of Armageddon . . . God will call ***the kings from the east*** together with ***kings of the whole world*** (v. 14) to a final great battle. To facilitate the arrival of ***the kings from the east***, God prepares the way for them by drying up a major obstacle . . . the Euphrates river. This will be a fulfillment of Joel 3:2 and Zephaniah 3:8 . . .

      Joel 3:2— I will gather all the nations, and bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there on behalf of My people and My inheritance, Israel, whom they have scattered among the nations; and they have divided up My land.

        - Interestingly, the Hebrew word *Jehoshaphat* means "Yahweh has judged."

      Zephaniah 3:8— "Therefore, wait for Me," declares the LORD, "For the day when I rise up to the prey. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; for all the earth will be devoured by the fire of My zeal.

- Then, in Revelation 16:13-14 we have an interesting and difficult interpretive passage . . .

  Revelation 16:13-14— 13 And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; 14 for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.

- In v. 13 we are told the manner that is used to provoke and gather the forces of the world at Armageddon . . . ***out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs***.

    - The unholy trinity of ***the dragon, the beast and the false prophet*** are the messengers that provoke ***the kings of the whole world for war***.

- Up to this point in the Tribulation ***the dragon*** (Satan) has been empowering ***the beast*** (antichrist) to act as his agent. Now, in v. 13 we see the first use of the name ***false prophet***, which refers to ***the beast from the earth*** (Revelation 13:11). This designation will be used throughout the remainder of Revelation (19:20; 20:10).

- The phrase, ***from their mouths***, should be understood as **through the words that proceed from their mouths. In other words**, through their deceptive, vile and blasphemous speech.

- In v. 13 John describes how he sees ***coming out of the mouth . . . three unclean spirits like frogs.***

    - The fact that John describes these ***unclean spirits*** having an appearance ***like frogs*** means that they are **not literal *frogs*** but have traits ***like frogs.***

    - For Jews, ***frogs*** were unclean, abhorrent and detestable, as declared in Leviticus 11:10-11 . . .

      Leviticus 11:10-11— 10 'But whatever is in the seas and in the rivers, that do not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you, 11 and they shall be abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest.

    - In addition, creatures described as being ***like frogs*** would immediately call to mind the second of the ten plagues upon Egypt in Exodus 8:5.

    - In ancient and modern middle eastern cultures, both Jewish and Gentile, ***frogs*** are considered vile and unclean. In the Old Testament ***frogs*** were listed among the **unclean animals**. They were also considered unclean by the Egyptians and, thus, the plague of frogs in Exodus 8 was seen as particularly offensive.

        - So, referring to these ***unclean spirits*** being ***like frogs*** indicates that these demonic spirits are ***like frogs*** in that they are vile, cold-blooded and revolting in appearance and message.

        - The phrase, ***unclean spirits***, is a New Testament term used for **fallen angels (demons)** as we see in Matthew 10:1; Mark 1:23-24; 3:11; 5:2, 13; Acts 5:16; 8:7)

- The fact that John describes these ***unclean spirits coming out of the mouth of the dragon, the beast and the false prophet*** is interesting because you have to ask, **what does it mean that these unclean spirits come out of the mouth of these three?**

    - In the book of Revelation we see several instances when something comes from the mouth of someone. For example . . .

Revelation 1:16— And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword

Revelation 12:15-16— 15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. 16 And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth.

Revelation 19:15— And from His mouth comes a sharp sword, so that with it He may smite the nations

- The fact that something is described as **coming from the mouth** should not be interpreted literally, but symbolically. In the case of Revelation 16:13-14, it would seem best to interpret the ***unclean spirits coming out of the mouths*** of the unholy trinity as the manner and purpose of **their speaking.**

- In the Old Testament we see an example of ***spirits of demons*** used by God to deceive men. In 1 Kings 22 the evil King of Israel, Ahab, is deceived by his false prophets into attacking the Arameans, as ordained by God . . .

1 Kings 22:19-23— 19 And 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. 20 And the LORD said, 'Who will entice Ahab to go up and fall at Ramoth-gilead?' And one said this while another said that. 21 Then a spirit came forward and stood before the LORD and said, 'I will entice him.' 22 And the LORD said to him, 'How?' And he said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice him and also prevail. Go and do so.' 23 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."

- Ultimately, through the actions of the ***deceiving spirit***, King Ahab ignores God's prophet and takes the advice of his false prophets and attacks the Arameans at Ramoth-gildead and is killed by an archer's "random" arrow, despite his attempt to disguise himself (1 Kings 22:34-37).

- In this instance, Revelation 16:14, the ultimate purpose and outcome of the words of the ***unclean spirits*** is to provoke the ***kings of the east*** and ***the kings of the whole world*** to gather at Armageddon.

Question: Since ***the dragon, the beast and the false prophet*** are evil in all that they do, why is it necessary for God to send ***unclean spirits*** to ***perform signs***?

- Just as the ***deceiving spirit in the mouth of all*** **Ahab's** ***prophets*** were sent **to *entice* Ahab to go out to battle the Arameans** in 1 Kings 22:22, so the ***spirit of demons*** in Revelation 16:14 will ***go out to the kings of the whole world, to*** **entice and** ***gather them together*** **at Armageddon to attempt to fight God.**

- And not only do these ***unclean spirits*** influence by their words, but as v. 14 states, they also influence ***the kings of the whole world*** by ***performing signs***.

  - These ***unclean spirits*** will have the same miraculous powers that the **antichrist and false prophet** have in deceiving and manipulating people.

  - The mission of the ***three unclean spirits*** is to entice ***the kings of the whole world*** to assemble at Armageddon for war. Together, with ***the kings of the east***, this will be a worldwide force allied with **the beast.**

- Note that here in the description of the sixth bowl that **only the gathering** of the world's forces occurs. The actual battle will occur with the **seventh bowl, the vintage gathering judgment described in Revelation 14:16-20, when opposition to God reaches its crescendo with the Second Coming of our Lord.**

  - This gathering of the world's forces is spoken of in Zechariah 14:2-3.

Zechariah 14:2-3— 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. 3 Then the LORD will go forth and fight against those nations, as when He fights on a day of battle.

- Before John closes his description of the sixth bowl, in Revelation 16:15 he adds a parenthetical exhortation in the words of the Lord Jesus . . .

Revelation 16:15— ("Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked and men see his shame.")

  - Here in v. 15 we are reminded of the Lord's words of warning to the churches in Sardis (Rev. 3:3) and Laodicea (Rev. 3:18).

Revelation 3:3— 'Remember therefore what you have received and heard; and keep it, and repent. If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you.

Revelation 3:18— I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see.

Interpretive question: Who is this parenthetical statement intended for?

1. One view is that it is intended as **an exhortation to perseverance** for those **believers** who are enduring persecution at the hands of the beast and the unbelieving world.

2. The second view is that this is **a warning** to those **professing believers to make their calling and election sure because of the imminence of Christ's return.**

- **The second view seems preferable**. Having read the facts of God's judgment up to this point in the book, the readers of John's letters to the churches (Rev. 2-3) have been duly warned. With the end of the Tribulation at hand, it seems unlikely that true believers would turn away as they are on the verge of entering into the Lord's Millennial Kingdom or into glory.

- Interestingly, here in Revelation 16:15 we have the third of seven beatitudes in the book of Revelation. These beatitudes are:

  1. ***Revelation 1:3— Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.***

  2. ***Revelation 14:13— And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "that they may rest from their labors, for their deeds follow with them."***

  3. ***Revelation 16:15— ("Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked and men see his shame.")***

  4. ***Revelation 19:9— And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "These are true words of God."***

  5. ***Revelation 20:6— Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.***

  6. ***Revelation 22:7— "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."***

  7. ***Revelation 22:14— Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.***

  - In light of the fact that the book of Revelation was given to the church 2000 years ago, the implication for we who are alive prior to the events described in this prophecy, **we must be alert and prepared is we are to be spared from *the hour of trial* (Rev. 3:10). But for those who are not alert and are unprepared, they will be the unfortunate ones who will enter into the Tribulation.**

- The sixth bowl then ends with the statement in Revelation 16:16 . . .

  Revelation 16:16— And they gathered them together to the place which in Hebrew is called HarMagedon.

  - The place of this final gathering is a Hebrew word, ***HarMagedon***, which means "Mount Megiddo" and is commonly referred to as **Armageddon.**

- **What do we know of this place?**

  1. First, no specific mountain is known as **Mount Megiddo**. The Hebrew word, *Har*, can also be used to refer to a hill country and is probably a reference to the hill country surrounding the plain of Megiddo, about 60 miles north of Jerusalem.

  2. Approximately 200 battles have been fought in this region over the centuries, including the biblical battle in which Barak defeated the Canaanites in is Judges 4-5.

  3. The plain of Jezreel was the scene of Gideon's victory over the Midianites in Judges 7.

  4. This plain was also the scene of Josiah's defeat and death by Pharaoh Neco in 2 Chronicles 35:22.

  5. Zechariah mentions the sadness connected with Megiddo in Zechariah 12:10-11 . . .

  Zechariah 12:10-11— 10 "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born. 11 In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo."

  - From Old Testament times the plain of Megiddo was a renowned battleground. Armies from the east would have to cross the Euphrates to get there. The plain of Megiddo and the nearby plain of Esdraelon will be the focal point for the Battle of Armageddon. It will be fought the entire length of Israel as far south as the Edomite city of Bozrah, at the south end of the Dead Sea (Isaiah 63:7). The carnage from the battle will be found as far as 200 miles away, as we saw in Revelation 14:20 . . .

    Revelation 14:20— And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.

The Seventh Bowl—Armageddon

- Then, finally, in Revelation 16:17-21 we have the Battle of Armageddon . . .

  Revelation 16:17-21— 17 And the seventh angel poured out his bowl upon the air; and a loud voice came out of the temple from the throne, saying, "It is done." 18 And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. 19 And the great city was split into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. 20 And every island fled away, and the mountains were not found. 21 And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.

- The destination or intended target of each bowl has previously been said to be . . .
  1. ***the earth*** (first bowl; Rev. 16:2)

2. ***the sea*** (second bowl; Rev. 16:3)
3. ***the fresh water*** (third bowl; Rev. 16:4)
4. ***the sun*** (fourth bowl; Rev. 16:8)
5. ***the throne of the beast*** (fifth bowl; Rev. 16:10)
6. ***the great river Euphrates*** (sixth bowl; Rev. 16:12)
7. Now, with the seventh bowl we see ***the seventh angel poured out his bowl upon the air***

- Again we are told that John hears ***a loud voice came out of the temple from the throne***, indicating this is the voice of God. This is the second time in which we see ***the temple*** and ***the throne*** mentioned together, the other occasion being the description of the multitude that comes out of the Tribulation in Revelation 7:15 . . .

  Revelation 7:15— "For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne shall spread His tabernacle over them.

- And what John hears God proclaim is, ***"It is done."*** This proclamation is **proleptic** (looking forward), anticipating the completion of the 7th bowl, as we previously saw proclaimed in Revelation 10:7 . . .

  Revelation 10:7— but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

- Then, in v. 18 we have another **storm theophany** as God pours out His wrath on the earth and those who dwell on the earth.

  - The earthquake described here in Revelation 16:18 will be even greater in its devastation than previous earthquakes (Rev. 6:12; 11:13).

  - **This final series of seismic events will be so devastating that the entire earth will be shattered.** Islands will disappear, mountains will be leveled and cities will be completely destroyed. These final events begin the process of re-making the earth for when the Lord's Millennial Kingdom is inaugurated.

  - **Furthermore, the events of the 7th bowl are so devastating to the earth that their effects will continue all the way up to the establishment of the Millennial Kingdom. This final bowl will be the worst and most devastating event the world has ever known . . . even more devastating than the Noahic flood. The entire landscape of the earth will be re-shaped.**

- The description of the devastating events in Revelation 16:18 is very similar to what we read in other Old and New Testament passages . . .

  Isaiah 24:19-23— 19 The earth is broken asunder, the earth is split through, the earth is shaken violently. 20 The earth reels to and fro like a drunkard, and it totters like a shack, for its transgression is heavy upon it, and it will fall, never to rise again. 21 So it will happen in that day, that the LORD will punish the host of heaven, on high, and the kings of the earth, on earth. 22 And they will be gathered together Like prisoners in the dungeon, and will be confined in prison; and after many days they will be punished. 23 Then the moon will be abashed and the

sun ashamed, for the LORD of hosts will reign on Mount Zion and in Jerusalem, and His glory will be before His elders.

Haggai 2:6— "For thus says the LORD of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land.

Hebrews 12:26-27— 26 And 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." 27 And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain.

- As Revelation 16:19 states, even the holy city, Jerusalem, will be split into ***three parts***. But compared to the complete destruction of the cities of the world, Jerusalem will be spared.

Zechariah 14:4-7— 4 And 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. 5 And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him! 6 And it will come about in that day that there will be no light; the luminaries will dwindle. 7 For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.

- In Revelation 16:19 we are also told that ***Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath.***

  - Here in this statement we are told that the fall of the present world system . . . ***Babylon the great*** . . . is one of the main targets of this seventh bowl judgement. We previously saw ***Babylon the great*** mentioned in Revelation 14:8. She will also be the topic of Revelation 17-18, where Revelation 17:5 refers to her as . . . ***"Babylon the great, the mother of harlots and of the abominations of the earth."***

  - In Revelation 16:19, when John states that ***Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath***, this means that ***Babylon the great*** is singled out for a particularly devastating judgment here in the seventh bowl.

    - Here in Revelation 16:19 we see that God will unleash both forms of **His wrath** . . . His ***fierce*** (*thumos*— overflowing indignation) ***wrath*** (*orgē*—pent up anger).

    - **In other words**, when God pours out His wrath on ***Babylon the great***, it will be the violent unleashing of all God's long stored-up indignation, unleashed in a final, violent torrent of fury.

- To accomplish the re-shaping of the earth, in Revelation 16:20 we learn of the degree of devastation the seventh angel unleashes on the earth . . . ***And every island fled away, and the mountains were not found.***

- The term ***fled away*** means "to vanish." **In other words, the mountains below sea level (islands) and the mountains above sea level (mountains of the earth) will all be destroyed.**

- These two phrases . . . ***fled away*** and ***were not found*** . . . are also used in Revelation 20:11 where radical topographical changes signal the disappearing and remaking of the old creation. Here in v. 20 we see a reconfiguring of the earth's topography in preparation for the Millennial Kingdom and the Edenic state.

  Revelation 20:11— And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.

- In fact, Revelation 16:20 may foreshadow what is yet to come with the ultimate fulfillment in Revelation 21:1 with the making of ***a new heaven and a new earth*** . . .

  Revelation 21:1— And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

- Henry Morris— "The gentle rolling topography of the world, as originally created, will be restored. No more will there be great inaccessible, uninhabitable mountain ranges or deserts or ice caps. The physical environment of the millennium will be, in large measure, a restoration of the antediluvian environment. This reconfiguring would leave Jerusalem as the highest point on earth, making it a fitting throne for the Great King who will rule during the Millennium."

  Jeremiah 3:17— "At that time they shall call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor shall they walk anymore after the stubbornness of their evil heart.

- The seventh bowl continues in v. 21 . . .

  Revelation 16:21— And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.

- The hail event described here, **100 pound hailstones**, calls to mind the 7th Egyptian plague in Exodus 9:23-24. We also previously saw ***hail and fire, mixed with blood*** as part of the 7th Trumpet judgment in Revelation 8:7. But here in Revelation 16:21 the hailstones will be on a massive scale. The description of these 100 pound hailstones calls to mind God's questioning of Job in Job 38:22-23 . . .

  Job 38:22-23— 22 "Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, 23 which I have reserved for the time of distress, for the day of war and battle?

- Throughout Scripture **hail and hailstones** are indicative of divine judgment, as we see in Josh 10:11, Job 38:22-23, Isaiah 28:2 & 17, Ezekiel 13:11-13; 38:22-23.

- Remember, stoning was the form of punishment God prescribed for those who were guilty of blasphemy against Him, as we see in Leviticus 24:16 . . .

  Leviticus 24:16— 'Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.

- Then, in the second part of v. 21 we see the response of ***those who dwell on the earth*** to this great hail judgment . . . ***and men blasphemed God because of the plague of the hail, because its plague was extremely severe.***

  - Their blasphemy is a continuation of their defiance since the 4th and 5th bowls (Rev. 16:9, 11). These are followers of the beast who <u>know</u> the source of their hail and respond with defiance and blasphemy.

    Revelation 16:9, 11— 9 And men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues; and they did not repent, so as to give Him glory . . . 11 and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.

- Note: While v. 21 marks the end of chapter 16, it does not mark the end of the events and effects of the 7th bowl. Chronological progression of events picks up in Revelation 19:11 with the Second Coming as the effects of the 7th bowl (reshaping of the earth's surface) continue through the Millennial Kingdom and Great White Throne.