16:1Then I heard a loud voice from the temple saying to the seven angels, “Go, pour out the **seven bowls of God’s wrath** on the earth.”

*v. 1 -* ***seven bowls of God’s wrath*** *– in order to move people to repentance (16:11; see also Rev. 8:6-9:21 and chart, page 4). All these plagues are intensified from previous visions in order to tell how serious God’s judgment will be.*

*v. 2 -* ***the people who had the mark of the beast and worshiped its image*** *– these plagues will be a constant menace against the unrepentant.*

*v. 3 –* ***every living thing*** *– not merely 1/3, as in chapter 8.*

*v.4-5 –* ***blood . . . blood. . . blood****. - The water is turned to blood because the unbelievers were so bloodthirsty for the blood of the saints and martyrs that God finally gives them what they wanted.*

*v.8 -* ***the sun was allowed to scorch –*** *the opposite of the plague of darkness?*

*v. 9 -* ***they refused to repent****- like Pharaoh – the point is repentance – but they refused!*

**2**The first angel went and poured out his bowl on the land, and ugly, festering sores broke out on **the people who had the mark of the beast and worshiped its image**.

**3**The second angel poured out his bowl on the sea, and it turned into blood like that of a dead person, and **every living thing** in the sea died.

**4**The third angel poured out his bowl on the rivers and springs of water, and they became **blood**. **5**Then I heard the angel in charge of the waters say:

“You are just in these judgments, O Holy One,  
    you who are and who were;  
**6**for they have shed the **blood** of your holy people and your prophets,  
    and you have given them **blood** to drink as they deserve.”

**7**And I heard the altar respond:

“Yes, Lord God Almighty,  
    true and just are your judgments.”

**8**The fourth angel poured out his bowl on the sun, and **the sun was allowed to scorch** people with fire. **9**They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but **they refused to repent** and glorify him.

**10**The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. **People gnawed their tongues in agony 11and cursed the God of heaven** because of their pains and their sores, but they refused to repent of what they had done.

*v.10-11 -* ***People gnawed their tongues in agony 11and cursed the God of heaven*** *– Brighton, p.414 – The more people suffer from the consequences of their sins and their worship of the beast, the more they curse and blaspheme God – they grow more vehement in their anger and hatred toward God.*

*v. 12 –* ***Euphrates*** *– historically, the eastern boundary that held back enemy armies from invading the Promised Land*

*v. 13 -* ***looked like frogs*** *– hideous, but to the eyes of God’s people not particularly terrifying.*

***false prophet*** *– See Revelation 13. The dragon is Satan; the “beast” here is the beast from the land in Rev 13 (the “socio-political” beast); the “false prophet” here is the beast from the sea in Revelation 13 (the “religious” beast). Here, it is a “false prophet” because it proclaims lies about God.*

*v. 15 -* ***“Look, I come like a thief! –*** *Matthew 24:43. Only Jesus and John speak in the first person in Revelation (the speaker here is Jesus)*

*v. 16 –* ***Armageddon*** *– for a climactic battle that will be the final destruction of the enemies of God’s people on earth (Rev. 9:13-21; 20:7-10). The enemy’s intent is the total destruction of God’s people, but he shall not prevail.*

**12**The sixth angel poured out his bowl on the great river **Euphrates**, and its water was dried up to prepare the way for the kings from the East.**13**Then I saw three impure spirits that **looked like frogs**; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the **false prophet**. **14**They are demonic spirits that perform signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

**15“Look, I come like a thief!** Blessed is the one who stays awake and remains clothed, so as not to go naked and be shamefully exposed.”

**16**Then they gathered the kings together to the place that in Hebrew is called **Armageddon**.

**17**The seventh angel poured out his bowl **into the air**, and out of the temple came a **loud voice from the throne**, saying, “It is done!” **18**Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since mankind has been on earth, so tremendous was the quake. **19**The great city [**Babylon, aka Rome**] split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of **his wrath**. **20**Every island fled away and the mountains could not be found. **21**From the sky huge hailstones, each weighing about a hundred pounds, fell on people. And **they cursed God on account of the plague of hail**, because the plague was so terrible.

*v. 17 -* ***into the air*** *– the air itself is struck with this plague and is filled with atmospheric disruptions*

***loud voice from the throne*** *– Is this the voice of Jesus? Of the Father? We don’t know. But compare Rev. 6:12-17, 11:15-19 and 14:14-20 (Note: “It is* ***done****” is a different word than “It is* ***finished****”)*

*v. 19 –* ***wrath*** *– in the end, not mercy, but wrath.*

*v.24 -* ***they cursed God on account of the plague of hail*** *- their adherence to the dragon is so unshakable and stubborn, they curse Him even when He’s dropping 100-pound hailstones on their heads!*

*Note on Babylon: Babylon destroyed Jerusalem in the days of the kings, and so became a type / example of all future enemies of God’s people in the Old Testament. Rome destroyed Jerusalem in 70 AD, and so became a type / example of all future enemies of God’s people in the New Testament.*

*Brighton (p. 428) notes that “cites” aren’t just places where people live, but they represent civilizations, culture, commerce, wealth, social life, and the ambitions of the human race (For more, see The Meaning of the City by Jacques Ellul)*

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| --- | --- | --- | --- | --- | --- |
| **Book of Exodus** | | | **Book of Revelation** | | |
| **Plague** | **Intended Goal** | **Actual Result** | **Plague** | **Intended Goal** | **Actual Result** |
| Blood (Exodus 7:14-24) | “Let my people go!” (Exodus 7:16) | Pharaoh’s heart became hard (Exodus 7:22) | Blood (Rev. 16:3-4) – 2 bowls | Repentance (Implied) | Refusal to repent (Implied) |
| Frogs  (Exodus 8:1-14 | “Let my people go!” (Exodus 8:2) | Pharaoh’s heart became hard (Exodus 8:14) | Frogs (Rev. 16:12-14) | Repentance (Implied) | Refusal to repent (Implied) |
| Gnats (Exodus 8:16-19) | “Let my people go!” (Implied) | Pharaoh’s heart became hard (Exodus 8:19) |  |  |  |
| Flies (Exodus 8:20-32) | “Let my people go!” (Exodus 8:20) | Pharaoh’s heart became hard (Exodus 8:32) |  |  |  |
| Livestock  (Exodus 9:1-7) | “Let my people go!” (Exodus 9:1)) | Pharaoh’s heart was unyielding (Exodus 9:7) |  |  |  |
| Boils (Exodus 9:8-12) | “Let my people go!” (Implied) | Pharaoh’s heart became hard (Exodus 9:12) | Boils (Rev. 16:2) | Repentance (Implied) | Refusal to repent (Implied) |
| Hail (Exodus 9:13-35) | “Let my people go!” (Exodus 9:13) | Pharaoh’s heart became hard (Exodus 9:35) | Hail (Rev. 16:21) | Repentance (Implied) | Refusal to repent (Rev. 16:9) |
| Locusts (Exodus 10:1-20) | “Let my people go!” (Implied) | Pharaoh’s heart became hard (Exodus 10:20) |  |  |  |
| Darkness (Exodus 10:21-29) | “Let my people go!” (Implied) | Pharaoh’s heart became hard (Exodus 10:27) | Scorching sun (Rev. 16:8-9); Darkness (Rev. 10-11) | Repentance (Implied) | Refusal to repent (Rev. 16: 21) |
| Death of Firstborn (Exodus 11:1-12:32) | “Let my people go!” (Exodus 7:16) | “Go now!” (Exodus 12:32) |  |  |  |