

THE REVELATION TO JOHN

EXEGESIS VERSES 1 – 2:

^{GNT} Revelation 16:1 Kai. h;kousa mega, lhj fwnh/j evk tou/ naou/ legou, shj toi/j e`pta. avgge, loij(~Upa, gete kai. evkce, ete ta.j e`pta. fia, laj tou/ qumou/ tou/ qeou/ eivj th.n gh/nÅ

^{NAS} Revelation 16:1 **And I heard a loud voice from the temple, saying to the seven angels, Kai, (cc) h;kousa avkou, w (viaa--ls) mega, lhj me, gaj (a--gf-s) fwnh/j fwnh, (n-gf-s) evk (pAbl) tou/ o` naou/ nao, j (d.a. + n-Ablm-s; "the temple") legou, shj le, gw (adj.ptc./p/a/gf-s) toi/j o` e`pta, (d.a. + card.adj/dm-p; "to the seven") avgge, loij(a;ggeloy (n-dm-p) "Go and pour out the seven bowls of the wrath of God into the earth."** ~Upa, gete u`pa, gw (vImppa--2p; "Go/Depart") kai, (cc) evkce, ete evkce, w (vImppa--2p; "pour out/spill in abundance"; used 27x; 9x in Ref., all in this chapter) ta.j h` e`pta. e`pta, (d.a. + card.adj/af-p; "the seven") fia, laj fia, lh (n-af-p; "bowls") tou/ o` qumou/ qumo, j (d.a. + n-gm-s; "of the wrath") tou/ o` qeou/ qeo, j (d.a. + n-gm-s) eivj (pa) th.n h` gh/nÅ gh/ (d.a. + n-af-s)

^{GNT} Revelation 16:2 Kai. avph/lqen o` prw/toj kai. evxe, ceen th.n fia, lhn auvtou/ eivj th.n gh/n(kai. evge, neto e[lkoj kako.n kai. ponhro.n evpi. tou.j avnqrw, pouj tou.j e;contaj to. ca, ragma tou/ qhri, ou kai. tou.j proskunou/ntaj th/| eivko, ni auvtou/Å

^{NAS} Revelation 16:2 **And the first angel went and poured out his bowl into the earth; Kai, (ch) o` prw/toj (d.a. + ord.adj/nm-s; "the first one") avph/lqen avpe, rcomai (viaa--3s; departed/left/went") kai, (cc) evxe, ceen evkce, w (viaa--3s; "poured out") auvtou/ auvto, j (npgm3s) th.n h` fia, lhn fia, lh (d.a. + n-af-s; "the bowl") eivj (pa) th.n h` gh/n(gh/ (d.a. + n-af-s) and it became a loathsome and malignant sore upon the men who had the mark of the beast and who worshiped his image. kai, (ch) evge, neto gi, nomai (viad--3s; "it became") kako.n kako, j (a--nn-s; lit. something not as it ought to be, opposite of good; "bad/severe/loathsome") kai, (cc) ponhro.n ponhro, j (a--nn-s; lit. what is physically disadvantageous; "painful/troublesome")**

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e[llkoj (n-nn-s; strictly a wound, by metonymy; "sore/ulcer/abscess/open wound"; used 3x) evpi, (pa) tou.j o` avnqrw,pouj a;nqrwpoj (d.a. + n-am-p) tou.j o` e;contaj e;cw (d.a. + adj.ptc./p/a/am-p; "having") to, ca,ragma (d.a. + n-an-s; "the mark") tou/ to, qhri,ou qhri,on (d.a. + n-gn-s; "of the beast") kai, (cc) tou.j o` proskunou/ntaj proskune,w (d.a. + adj.ptc./p/a/am-p; "worshipping") auvtou/Å auvtou,j (npgn3s) th/| h` eivko,ni eivkw,n (d.a. + n-df-s; "image/idol")

ANALYSIS VERSES 1 – 2:

1. Chapter 16 continues the theme and contextual flow of completing the final plagues of judgment in chapter 15 inherent in the DOL
2. It is the final 7 **bowl** judgments that will usher in the 2nd Advent proper with the return of Christ at the Armageddon campaign. Rev.16:13-16
3. They will serve to complete the hardening of the heart of –V just as the plagues of Egypt impacted Pharaoh. Cp.Exo.7:13,22; 8:15,19,32; 9:12 cf.Rev.16:9,11,21
4. The **bowl** judgments are a final layer of **wrath** on top of preceding judgments placed upon the negative world by **God** from the 3rd heaven.
5. Under the Antichrist regime, vast alterations politically, economically and religiously have universally been instituted as noted in the 1st 5 seal judgments and parenthetical insert of chapter 13 noting the 2 beasts.
6. His reign is further characterized by armed conflict (Rev.6:4), genocide and outright war (Rev.6:8; 13:7) in his rise and hold on power. Cp.Mat.24:6-7
7. The irony is that all of this takes place against the backdrop of constant rhetoric about peace and security. 1The.5:3 cp.Rev.6:2
8. This formulates the delusion of the big lie underscoring all judgments as that directed towards –V. 2The.2:11-12
9. The face of the planet has also undergone vast changes materially as noted in the 6th seal and following trumpet judgments.
10. Beginning in ~37th month of the 7 year week, ¼ of the land mass comprising essentially the Western Hemisphere has been destroyed and its population reduced commensurately via the ravages of nuclear war. Rev.6:12ff
11. The 1st 4 trumpet judgments indicates the spiraling affect this has on the remainder of the planet with 1/3 of the remaining flora destroyed, 1/3 of the oceans and seas becoming toxic, 1/3 of the nautical fleets incapacitated and 1/3 of the fresh water supply contaminated. Rev.8:7-11
12. In addition, the rotation of the planet has been dramatically affected causing the day/night cycle to be increased in speed, resulting in a 16-hour cycle rather than 24. Rev.8:12
13. Adjoining these environmental catastrophes, surviving unbelievers are being constantly introduced to excruciating pain for a 5 month period via the demon locusts of the 6th trumpet. Rev.9:1-11

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14. Whatever reprieve may seem to surface correlating with the actual mid-point of the trib, we see that the 200 M marching soldiers of the Chicom confederation has been mobilized to begin their own genocide campaign of the remaining 1/3 of mankind. Rev.9:15-16
15. That event overlaps into the DOL for whatever period of time to its completion.
16. It appears then that the 7 **bowl** judgments are then in turn applied at later predetermined chronological points during the 2nd half and do not necessarily have to be spread out over the entire period.
17. This satisfies any indication of the 7 **bowl** judgments being executed in a rapid fire sequence as the Greek syntax of chapter 16 implies.
18. Whatever overlap there may be in correlation with the 6th trumpet as spearheading the DOL in judgment, it is the 7 **bowl** judgments that are designed to “cap off” the final 3 ½ years immediately preceding the return of the Lord.
19. With the stage set in the 3rd heaven postured to execute the final septet judgments in Rev.15:5-8, the only remaining factor is a direct order to commence.
20. John now hears that audible in vs.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’**”.
21. Having left the **temple** in 15:8 filled with smoke and barred to further entry, it is safe to assume the speaker is **God/Christ** who occupies the **temple** and whose Deity is creating the smoke. Rev.15:5
22. The 7 **angels** are addressed as a unit though each will execute in sequential order.
23. They are then commanded to depart and empty the contents of God’s **wrath into the earth**.
24. The directional preposition “**into**/ειν̄j – eis” points to the destination for these judgments as planet **earth** and its inhabitants.
25. It gives the sense that the **earth** is bombarded with these judgments completely saturating their targeted recipients and environs internally.
26. The verb “**Go**/u`pa, gw – hupago” literally means to lead or bring under control.
27. Here it has the force of leaving the premises of the 3rd heaven in order to supernaturally effect the environment conforming its matter and habitat for each specified judgment.
28. For **angels** to have control over the earthly environment is not any new revelation. Cp.Rev.7:1-3
29. The imperative “**pour out**/evkce, w – ekcheo” means to spill liberally and has the idea of copious and complete distribution of the substance in view.
30. The obvious overtone for Christ’s dual commands is that there is to be no stinginess with any judgment and their targets are to feel the full brunt of the force of God’s **wrath**.
31. These 7 **angels** are to ensure that of all designated recipients of these judgments, no one will be left out and no one will escape their fair share of deserved suffering.
32. Vs.2 begins the actual execution of the judgments, “**And the first angel went and poured out his bowl into the earth**”.
33. The use of the ordinal adjectives **first**, second, third, etc., introducing each **angel** indicates a systematic execution of each judgment in sequential order.

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34. It is the **first angel** that leads the way as implied by the use of the verb “**went**/avpe, rcomai – aperchomai” otherwise omitted with the remaining 6.
35. The NAS supplies the term “**angel**” for each of the 7 for proper sense, yet its omission in the Greek further emphasizes the continuity of their consecutive roles.
36. This further suggests that all 7 leave as a unit and the offensive will be carried out in a fairly rapid fire succession.
37. With the deprivation of the worlds drinking water supply (vs.4) as 3rd on the list, it seems most logical that all 7 judgments occur relatively close to the end of the week.
38. We might conjecture the final ~6 months or so (4 months real time), yet remain flexible to God’s perfect timing.
39. There is some indication that the judgments actually happen simultaneously as the 5th judgment is associated with ongoing pain from the same kind of sores as described in the 1st judgment. Rev.16:10-11
40. However, it could simply be reflecting an ongoing wave affect with judgment building upon judgment.
41. Most futurist interpreters agree that timing is within a relatively short sphere and most recognize that timing as towards the end.
42. That which divides the same interpreters is whether the judgments are literal or figurative.
43. Both views have merit as physical realities mirror the spiritual.
44. However, the most natural reading is literal and there is nothing in the judgments themselves that indicates less than literal, though symbolic similarities may be used to describe certain conditions.
45. Just as the plagues on Egypt were literal, so can we assume these. *Walvoord, Ryrie and Seiss*
46. Further, when a spiritual parallel is to be emphasized, we do not need to guess as the passage will interpret when appropriate. Cp.Vss.5-6
47. The next thing noted with these 7 judgments is the parallel between judgments 2-7 with trumpet judgments 2-7:
 - A. The 2nd in each is directed at the seas. Rev.8:8-9 cp.16:3
 - B. The 3rd towards the fresh water supply. Rev.8:10-11 cp.16:4
 - C. The 4th deals with stellar phenomenon. Rev.8:12 cp.16:8-9
 - D. The 5th deals with physical darkness and the presence of evil. Rev.9:1-2ff cp.16:10-11
 - E. The 6th deals with the river Euphrates. Rev.9:14 cp.16:12
 - F. The 7th deals with events associated with the 2nd Advent. Rev.9:15 cp.16:17ff
48. The differences include:
 - A. In the 1st 3 (judgments 2-4) the trumpets affect 1/3 of the environs while the **bowls** are global in affect.
 - B. The 5th trumpet emphasizes angelic evil, while the 5th bowl with human.
 - C. The 6th looks to an origination of the Orient Confederation scenario, while the 6th **bowl** emphasizes its conclusion.
 - D. The 7th looks to the 2nd Advent as an imminent future event; the 7th bowl looks to its chronological reality.
49. What is conspicuously absent is any apparent parallel between the 1st judgments of the trumpets and bowls. Rev.8:7 cp.16:2

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50. This indicates that contrary to what the similarities may suggest of the bowls being simply an extension of the trumpets in scope, the bowls are separate judgments effectuated under different terms.
51. The simplest explanation of different terms is the transition of judgments chronologically pointing to the DOL via the **bowl** judgments.
52. The 6th trumpet functioned as a “hinge” in that regard just as the 6th **bowl** hinges the event of the 2nd Advent.
53. The similarities of trumpet and **bowl** judgments are designed to emphasize that though all judgments are of **God**, –V is the premise for judgment. (Joh.3:18).
54. The process of judgment then follows with the consummating effect by **God** with the judicial judgment of finalizing the hardening of the heart affect. Exo.7:3; 10:1,20,27
55. Thus, the paralleling affect of continuing like judgments.
56. Again, this all relates to the typological and shadow perceptions of the Exodus introducing us to these final plagues. Rev.15:3-5
57. The content of the 1st **bowl** judgment is described for us in vs.2b, “**and it became a loathsome and malignant sore upon the men who had the mark of the beast and who worshiped his image**”.
58. This clause orients us chronologically to the 2nd half of Daniel’s 70th week as we know the **image of the beast** is established at the mid-point.
59. Further, the judgment indicates a corporate punishment by all that take **the mark** requiring some lapse of time allowing all that are going to join the ranks to do so.
60. It is clear now that while the preceding judgments might have had residual affects upon believers and unbelievers alike, these judgments target only unbelievers.
61. Just as the Jews of the Exodus were spared the plagues on Egypt, so are believers spared God’s hand in direct +J on –V.
62. The term “**sore**/e[llkɔj – helkos” means a wound that is suppurated, an ulcerated skin abscess that is commonly described as a boil that oozes pus.
63. It is described by the general adjectives “**loathsome**/kako, j – kokos” emphasizing the severity of illness and “**malignant**/ponhro, j – poneros” emphasizing its painful, uncomfortable and disabling affect.
64. While there is no indication this plague is terminal, it unquestionably produces excruciating suffering among those afflicted by it.
65. While the term “**sore**” is singular, it is understood by most interpreters as collective indicating many abscesses spread over the body.
66. It would greatly handicap normal human activities affecting one’s ability to walk, sit, eat, work or lie down all accomplished only with pain.
67. There have been numerous suggestions as to what would cause this universal condition though it remains understood that **God** can employ any mechanism to judge **men** or simply supernaturally create it Himself.
68. What is unique is this plague’s contextual association with taking **the mark of the beast**.
69. This may imply at least that the material used for tagging the human race has foreign material responsible for causing this outbreak.
70. It is almost as if a computer “virus” has trans-mutated into a physical virus affecting the human race.

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71. There have been clinical studies revolving around lithium therapy (lithium batteries are used to power microchip products such as Verichip and Digital Angel) that have produced similar epidermal disorders. *Deandrea et al 1982; Sarantidis and Waters, 1983*
72. No matter the means, only unbelievers aligning under the Antichrist regime feel God's **wrath** in this manner.
73. The same type of "**sore**" is seen to exist associated with the 5th **bowl** as the same noun "helkos" is used in vs.11.
74. This implies a condition that will remain extant throughout the remainder of Daniel's 70th week.

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EXEGESIS VERSES 3–7:

^{GNT} Revelation 16:3 Kai. o` deu,teroj evxe,ceen th.n fia,lnh auvtou/ eivj th.n qa,lassan(kai. evge,neto ai-ma w`j nekrou/(kai. pa/sa yuch. zwh/j avpe,qanen ta. evn th/| qala,ssh|Å

^{NAS} Revelation 16:3 **And the second angel poured out his bowl into the sea, Kai, (cc) o` deu,teroj (d.a. + ord.adj./nm-s; "the second one"; "angel" supplied) evxe,ceen evkce,w (viaa--3s; "poured out") auvtou/ auvto,j (npgm3s) th.n h` fia,lnh fia,lnh (d.a. + n-af-s; "the bowl") eivj (pa) th.n h` qa,lassan(qa,lassa (d.a. + n-af-s; "the sea") and it became blood like that of a dead man; and every living thing in the sea died. kai, (ch) evge,neto gi,nomai (viad--3s; "it became") ai-ma (n-nn-s; "blood") w`j (compara. conj.; "as/like") nekrou/(nekro,j (ap-gm-s; "a dead man") kai, (cc) pa/sa pa/j (a-nf-s; "every") yuch. yuch, (n-nf-s; "soul" +) zwh/j zwh, (n-gf-s; "of life" +) ta. to, (dnnp; "the things"; hence, "every living thing") evn (pL) th/| h` qala,ssh|Å qa,lassa (d.a. + n-Ldf-s; "the sea") avpe,qanen avpoqnh, /skw (viaa--3s; "died")**

^{GNT} Revelation 16:4 Kai. o` tri,toj evxe,ceen th.n fia,lnh auvtou/ eivj tou.j potamou.j kai. ta.j phga.j tw/n u`da,twn(kai. evge,neto ai-maÅ

^{NAS} Revelation 16:4 **And the third angel poured out his bowl into the rivers and the springs of waters; and they became blood. Kai, (cc) o` tri,toj (d.a. + ord.adj./nm-s; "the third angel") evxe,ceen evkce,w (viaa--3s; "poured out") auvtou/ auvto,j (npgm3s) th.n h` fia,lnh fia,lnh (d.a. + n-af-s; "the bowl") eivj (pa) tou.j o` potamou.j potamo,j (d.a. + n-am-p; "the rivers) kai, (cc) ta.j h` phga.j phgh, (d.a. + n-af-p; "springs/fountains") tw/n o` u`da,twn(u[dwr (d.a. + n-gn-p; "of water") kai, (ch) evge,neto gi,nomai (viad--3s; "it became") ai-maÅ (n-nn-s; "blood")**

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GNT Revelation 16:5 kai. h;kousa tou/ avgge,lou tw/n u`da,twn le,gontoj(Di,kaioj ei=(o` w'n kai. o` h=n(o` o[sioj(o[ti tau/ta e;krinaj(

NAS Revelation 16:5 **And I heard the angel of the waters saying, "Righteous are You, who is and who was, O Holy One, because You judged these things; kai, (cc) h;kousa avkou,w (viaa--1s) tou/ o` avgge,lou a;ggeloj (d.a. + n-gm-s) tw/n to, u`da,twn u[dwr (d.a. + n-gn-p; "of the waters") le,gontoj(le,gw (adj.ptc./p/a/gm-s) Di,kaioj (a--nm-s; "Righteous") ei=(eivmi, (vipa--2s; "You keep on being") o` w'n eivmi, (d.a. + subs.ptc./p/a/vm2s; "who is") kai, (cc) o` (dvms; "the One/who"+) h=n(eivmi, (viIPFa--3s; "was") o` o[sioj((d.a. + ap-vm-s; "O Holy One") o[ti (causal conj.) e;krinaj(kri,nw (viaa--2s; "you judged") tau/ta ou-toj (near dem.pro./an-p; "these things")**

GNT Revelation 16:6 o[ti ai-ma a`gi,wn kai. profhtw/n evxe,cean kai. ai-ma auvtou/j de,dwkaj piei/n(a;xioi, eivsinA

NAS Revelation 16:6 **for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it." o[ti (causal conj.) evxe,cean evkce,w (viaa--3p; "they poured out") ai-ma (n-an-s; "blood") a`gi,wn a[gioj (ap-gm-p; "of the saints") kai, (cc) profhtw/n profh,thj (n-gm-p; "prophets") kai, (cc) de,dwkaj di,dwmi(viIPFa--2s; "You have given") auvtou/j auvtou,j (npdm3p) ai-ma (n-an-s; "blood") piei/n(pi,nw (inf.purp./aa; "to drink") a;xioi, a;xioj (a--nm-p; lit. that which is equivalent or worthy; "worthy/deserving") eivsinA eivmi, (vipa--3p; "they are")**

GNT Revelation 16:7 kai. h;kousa tou/ qusiasthri,ou le,gontoj(Nai. ku,rie o` qeo.j o` pantokra,twr(avlhqinai. kai. di,kaijai ai` kri,seij souA

NAS Revelation 16:7 **And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Your judgments." kai, (cc) h;kousa avkou,w (viaa--1s) tou/ to, qusiasthri,ou qusiasth,rion (d.a. + n-gn-s; "the altar")**

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le,gontoj(le,gw (adj.ptc./p/a/gn-s) Nai, (part.affirm.; "Yes/Affirmed")
ku,rie ku,rioj (n-vm-s; "O Lord") o` qeo,j (d.a. + n-vm-s) o`
pantokra,twr((d.a. + n-vm-s; "the Almighty/All Powerful") avlhqinai.
avlhqino,j (a-nf-p; "true") kai, (cc) di,kai ai di,kai oj (a-nf-p;
"righteous") souÅ su, (npg-2s; "Your") ai` h` kri,sei j kri,sij (d.a. +
n-nf-p; "the judgments")

ANALYSIS VERSES 3 – 7:

1. The consecutive distribution of judgments continues to unfurl, “**And the second angel poured out his bowl into the sea**”.
2. To be consecutive in their execution indicates that each judgment builds upon the preceding judgment(s) producing a layer upon layer of God’s wrath.
3. There is a noted change in the object of God’s wrath from humanity to the environment.
4. This hints at a religious mentality in the last days to worship the environment, a mark of –V, and **God** now judging this idol. Rom.1:20-23,25
5. The beginning of the parallels with the trumpet judgments of like consequence seems to point to events further caused by the nuclear holocaust from the destruction of the U.S.
6. If this be the case, the trumpets looked to the near results and the bowls now look to the long term affect.
7. This would be the natural conclusion of interpretation, though again we do not disregard simply a similarity produced by **God** supernaturally.
8. Otherwise, **God** is manipulating the environment making it conducive to natural phenomenon increasing the destructive properties exponentially rather than impeding or reversing the same process.
9. In either case, the purpose for similar types of judgments would indicate **God** finishing off with His wrath the destruction initially implemented by –V and Satan’s world.
10. The similarity in scope of these judgments now becomes global in retribution for what the world has initiated under -V.
11. The **sea** is understood by literal interpreters as collective for the continuant volume of saltwater oceans.
12. This compared to symbolically representing the Gentile peoples or a particular segment of ocean, such as the Mediterranean.
13. Following in similarity with the 2nd trumpet, the literal interpretation is preferred and now we see the ultimate consequences of the nuclear waste originally deposited in the deeps. Rev.8:8-9
14. Over the period of a couple of years, the original contamination has now metastasized throughout this great body of water, “**and it became blood like that of a dead man; and every living thing in the sea died**”.

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15. The term **‘blood’** is further characterized by the comparative conjunction **‘like/w`j – hos’** to indicate a condition similar and not necessarily literal, just as we saw in the 2nd trumpet.
16. That the condition of the ocean has turned into **blood like that of a dead man** indicates that a cold coagulation of the liquid unable to support life has developed.
17. The ultimate result is a suffocation of all plant and animal life dependent upon the water from which they draw oxygen.
18. Hence, the metaphorical phrase that denotes the substance necessary to transport oxygen to the cells of the body to sustain life.
19. A similar phenomenon on a much smaller scale can be seen today in the form of that called “the red tide”:
 - A. Red tides occur throughout the world drastically affecting Scandinavian and Japanese fisheries, Caribbean and South Pacific reef fishes and shell fishing along U.S. coasts.
 - B. Most recently it has been implicated in the deaths of hundreds of whales, dolphins and manatees in North American waters.
 - C. These red tides are caused by several species of marine phytoplankton, microscopic plant like cells that produce potent chemical toxins that affect marine life including reptiles, mammals and birds.
 - D. The Florida red tide is caused by blooms of a dinoflagellate that produce potent neurotoxins that cause extensive fish kills, contaminate shellfish and create severe respiratory irritation to humans along the shore.
20. With a third of the ocean life being destroyed by the fallout of radiation poisoning in conjunction with the global tides and winds circulating with oceans throughout the world, it takes little imagination to visualize the long term affects.
21. It is possible that the coagulation affect would appear as the refuse of dead **sea** life would congregate in a soupy mix cause by ocean currents.
22. Further, after a nuclear disaster of such scale readily impacting the land environment, men would naturally look to the ocean on a greater scale for food that would have at least some environmental protection from the radiation.
23. Now, that cache has been eliminated.
24. The expansive phrase **‘every living thing’** is not limited implicating any manner of marine life associated with the seas.
25. So much for saving the endangered species in today’s human good campaigns.
26. The Greek phrase **‘pa/sa yuch. zwh/j – pasa psuche zoes/every soul of life’** has been interpreted by some to include any human life occupying the ocean and found stranded in its current condition.
27. This implies that the oceans develop into this state fairly quickly with an exterior barrier formed between the ocean and landmass first creating captives ocean bound.
28. This makes some sense as dead debris would appear first in shallower water and be shore bound creating an obstacle for docking.
29. In addition to the presence of neurotoxins creating respiratory distress, the health hazards associated with billions of decaying creatures will be almost impossible to calculate.

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30. With a primary source of viable food supply now destroyed, the judgments turn to an even more critical life source in vs.4, **“And the third angel poured out his bowl into the rivers and the springs of waters; and they became blood”**.
31. Again, this judgment is likened to the 3rd trumpet and freshwater contamination. Rev.8:10-11
32. As with the oceans, what immediately affected 1/3 of the fresh water supply in its depleted purpose with the event of the 6th seal now appears on a global basis.
33. The drinking **waters** initially left unaffected now become far less than desirable for their intended purpose of supporting life and providing refreshment for mankind.
34. The term **“blood”** again looks to as it may appear in its contaminated form and though plausible does not necessitate literal **blood**.
35. While we are not told of the resultant affects this contamination produces, it is obvious the catastrophic impact it has on human and fresh water aquatic life.
36. It indicates a contamination not only of surface water, but under ground reservoirs feeding **springs** and as sources of wells, etc.
37. The main emphasis in judgment is how it directly affects humans in their need to consume H₂O as a primary living grace need.
38. This is seen in vs.6 as the retribution is spiritually analogized in the form of giving men **“blood to drink”**.
39. This further implies that though the water becomes contaminated, undesirable and unhealthy, it is not completely un-potable and for all intents and purposes able to sustain life, at least for some period of time.
40. This event would force the sterilization of all water or some form of filtering before consumption.
41. While this event would naturally occur towards the end of the week, it does not necessitate only mere days or weeks remaining.
42. The true emphasis of this judgment is the fact that God is fully removing all grace and blessing previously extended to the negative world. Cp.Mat.5:45
43. Men have resisted and rejected all previous warnings and evidence of the evil of –V and the time to expire grace has come and men must face the retributions of God on their own merits.
44. That they do not honor God as the creator of the world and sustainer of all life, they can now survive on what they have ultimately produced themselves through –V and in all their evil. 2Pet.3:3-7
45. It is this form of retribution under the principle of *lex talionis* that then becomes the subject for discussion in vss.5-7.
46. In vs.5, we are again introduced to an unnamed **angel**, **“And I heard the angel of the waters saying, ‘Righteous are You, who is and who was, O Holy One, because You judged these things’”**.
47. The generally recognized genitival object (of **the angel of the waters**) of the verb **“heard”** would be best parsed as an ablative of source followed with a genitive of description reading **“from the angel of the waters”**.
48. The most natural reading would identify this **angel** (with the d.a.) specifically as the 3rd one inferred in vs.4, though recognizing angels in general having power over the elements. Cp.Rev.7:1; 14:18
49. That these 7 angels could have an audible role is not unfounded as Rev.17:1 denotes.

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50. As the 3rd plague is implemented, the **angel** in charge makes a proclamation and spiritual parallel fitting the event of this judgment.
51. He opens with a series of titles addressing the ultimate Judge responsible for bringing these catastrophes upon the world.
52. While the subject can be applied to Christ executing God's judgments, it has equal merit to worshiping the Father in fulfillment of His plan through Christ.
53. The first adjective "**righteous**" looks to one that is morally and ethically pure in total obedience to the Law.
54. It indicates absolute righteousness possessed by **God**.
55. It is an ongoing state of +R attributed to **God** that governs all that He wills in Sovereignty.
56. The phrase "**who is and who was**" emphasizes His attribute of eternal life.
57. That the phrase "**who is to come**" is omitted implies one of two things (if not both):
 - A. The Father and His plan is the focus as the same phraseology indicated in Rev.11:17.
 - B. Christ is in view indicating His coming is now in process via the DOL and 7 **bowl** judgments.
58. The address as "**O Holy One**" is synonymous to His +R focusing on His Person set apart from any defilement or sin.
59. It looks to the fact that based on God's +R He is unapproachable in majesty and power.
60. The reason for these appellations applied in our context is **because** of the execution of judging **these things**.
61. The near demonstrative pronoun "**these things**" harks to the complicity of -V in alliance with evil bringing direct retribution fitting for the crime.
62. This is made clear in vs.6, "**for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it**".
63. The judgments of **God** are now seen to be perfectly **righteous** and just under the principle of *lex talionis*.
64. -V under the thumb of Antichrist has regaled in the martyring of believers and the judgment of giving **them blood to drink** is most fitting for their crimes. Rev.11:9-10
65. As other commentaries have noted, we are dealing with a period of history that the martyr of believers is probably unprecedented in number.
66. The term "**saints**" is concluded as the layman believer while the term "**prophets**" looks to the communicators of doctrine during Daniel's 70th week.
67. Further, the term **prophets** indicate that this gift and office will be reemployed in the continuation of the Age of Israel.
68. The final phrase "**They deserve it**" is viewed by some as a "*terrible antithesis of Revelation 3:4*" looking to the direct opposite as to how the world views itself and actions.
69. It indicates a level of arrogance perpetrated by -V that is so completely blind and hostile to spiritual realities that there is no alternative other than **God** responding with an overruling force of hostility and anger.
70. Since they were guilty of treating life in such a callous manner, pouring out the **blood** of believers as if it was so much water (Psa.79:3), it is only right that they pay with having to consume "**blood**" to sustain their lives.

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71. Further, God's judgment is presented here as a clear response to the request of the souls slain that was placed on hold in the earlier portions of Daniel's 70th week, now being executed. Rev.6:9-10
72. It is in this vein that we are to understand vs.7, "**And I heard the altar saying, 'Yes, O Lord God, the Almighty, true and righteous are Your judgments'**".
73. Again, the genitival object (of **the altar**) of the verb "**I heard**" is better parsed as an ablative of source "from **the altar**".
74. The literary device employed is a metonymy, substituting one idea for another closely allied to it. *Ex. "He sets a good table, where the idea of table is understood for the food on it."*
75. The **altar** again refers to the **altar** of incense in the 3^d heaven and what John now hears is the voices of the saints that have offered their imprecatory prayers for **God** to dispense justice on their behalf.
76. While all judgments are yet to be completed and saints are yet to be martyred, collectively all imprecatory prayers as issued probably by all of the saints at this point is now in full swing of execution.
77. It would be tantamount to victims of a horrendous killer watching their nemesis in the process of being escorted to the execution chamber as a "dead man walking".
78. They are celebrating the fact that the timing of God's plan to exact retribution upon the world is now in full force and effect.
79. They first confirm the validity of the **angel** as to God's fairness in justice with the affirmative particle "**Yes**".
80. That believers during Daniel's 70th week have been the target of hostility and death by the world, they serve as a 1st hand eyewitness to the fairness of the justice now served.
81. The title "**O Lord God, the Almighty**" again is the equivalent of the OT, "**Lord God of the armies**". Amo.4:13
82. It emphasizes His all powerful omnipotence as the Divine Warrior and Blood Avenger.
83. The saints now attribute truth and righteousness to His **judgments** as compared to His Person by the **angel** in vs.5.
84. This is to denote that what **God** inherently is morally and ethically, so are His actions.
85. That His **judgments are true** emphasizes that they correspond with the truth of His word.
86. The Bible is clear that **God** exacts retribution upon –V in compliance with His words. Rom.1:18
87. That they are **righteous** absolves **God** from any infraction judicially or otherwise in the carrying out of His justice.
88. God's plan is grace before judgment and the fact that judgment occurs indicates that grace has been spurned.
89. If God's grace and mercy is rejected, then there is righteously no other avenue available other than the retribution of justice in response. Joh.3:16-18

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EXEGESIS VERSES 8–9:

^{GNT} Revelation 16:8 Kai. o` te,tartoj evxe,ceen th.n fia,lhn auvtou/ evpi. to.n h[l]lion(kai. evdo,qh auvtw/| kaumati,sai tou.j avnqrw,pouj evn puri,Å

^{NAS} Revelation 16:8 **And the fourth angel poured out his bowl upon the sun; and it was given to it to scorch men with fire.** Kai, (cc) o` te,tartoj (d.a. + ord.adj./nm-s; "the fourth"; "angel" implied) evxe,ceen evkce,w (viaa--3s; "poured out") auvtou/ auvtou,j (npgm3s) th.n h` fia,lhn fia,lh (d.a. + n-af-s; "the bowl") evpi, (pa; "upon/over"; note the change of preposition) to.n o` h[l]lion(h[l]lioj (d.a. + n-am-s; "the sun") kai, (ch) evdo,qh di,dwmi (viap--3s; "it was given") auvtw/| auvtou,j (npdm3s; ref. the sun) kaumati,sai kaumati,zw (inf.purp./aa; "to scorch/harm by heat"; used 4x, Mat.13:6; Mar.4:6; Rev.16:8,9) tou.j o` avnqrw,pouj a;nqrwpoj (d.a. + n-am-p; "the men"; d.a. looks to the unbelievers receiving the mark back in vs.2) evn (pl; "with") puri,Å pu/r (n-In-s; "fire")

^{GNT} Revelation 16:9 kai. evkaumati,sqhsan oi` a;nqrwpoi kau/ma me,ga kai. evblasfh,mhsan to. o;noma tou/ qeou/ tou/ e;contoj th.n evxousi,an evpi. ta.j plhga.j tau,taj kai. ouv meteno,hsan dou/nai auvtw/| do,xanÅ

^{NAS} Revelation 16:9 **And men were scorched with fierce heat; kai, (ch) oi` o` a;nqrwpoi a;nqrwpoj (d.a. + n-nm-p; ref. unbelievers) evkaumati,sqhsan kaumati,zw (viap--3p; "were scorched") me,ga me,gaj (a--an-s; "with great/intense/fierce") kau/ma (n-an-s; "painful heat"; used 7:16) and they blasphemed the name of God who has the power over these plagues; kai, (ch) evblasfh,mhsan blasfhme,w (viaa--3p; "the blasphemed") to, o;noma (d.a. + n-an-s; "the name") tou/ o` qeou/ qeo,j (d.a. + n-gm-s) tou/ o` e;contoj e;cw (d.a. + adj.ptc./p/a/gm-s; "the One having") th.n h` evxousi,an evxousi,a (d.a. + n-af-s; "the authority"; looks to the ultimate authority) evpi, (pa) tau,taj ou-toj (near dem.pro./af-p) ta.j h` plhga.j plhgh, (d.a. + n-af-p; "plagues") and they did not repent, so as to give**

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Him glory. *kai, (cc) ouv (neg. +) meteno,hsan metanoew (viaa--3p; "they did not repent/change their mind") dou/nai di,dwmi (inf.purp.aa; "so as to give") auvtw/| auvto,j (npdm3s; ref. God) do,xanÅ do,xa (n-af-s; "glory")*

ANALYSIS VERSES 8 – 9:

1. The 4th judgment has stellar impact as did the 4th trumpet judgment. Rev.8:12
2. Though the days have been shortened 1/3 in time, any lack of duration in experiencing the judgments is replaced by the “degree” of intensity in judgment, **“And the fourth angel poured out his bowl upon the sun”**.
3. There is a change of proposition to “επι, - epi/**upon**” regarding the object used for judgment that indicates motion or direction towards.
4. This preposition will close out the remaining 4 judgments compared to the preposition “ει, j – eis/into” used in the first 3.
5. This may very well indicate an actual alteration of internal chemical composition of the items affected in the first 3, while the final 4 are only externally affected.
6. The focus of this plague centers on the **sun** and its direct affect upon **men**, **“and it was given to it to scorch men with fire”**.
7. The passive verb **“it was given”** has the connotation of being empowered to fulfill the intended purpose of the judgment.
8. The intended purpose is found in the following infinitive **“scorch/kaumatizō – kaumatizo”**, used 4x in the NT, 2x in our verses, Mat.13:6 and Mar.4:6.
9. It looks to affect the **sun** has **upon** life in general and that too much **sun** under the wrong conditions can be devastating.
10. The language to **“scorch men with fire”** is idiomatic to indicate the sun’s source of **heat** from its gaseous **fire**.
11. In some way, the affect of the sun’s **heat** is manipulated creating a burning sensation on the skin of **men**; not that **men** are literally burnt by the **fire** of the **sun**.
12. This is made clear in vs.9a, **“And men were scorched with fierce heat”**, not by direct contact **with fire**.
13. That the **sun** is not affected internally (prep. epi not eis) strongly implies that the cause of this plague is not some super solar flare or has moved closer to our planet, but based on external circumstances surrounding it.
14. Again, recognizing that **God** could supernaturally create this phenomenon, we allow for His utilizing physical nature to bring about His judgments.
15. If nothing else this proves events such as these are not out of reach with reality.
16. Following a large nuclear explosion, it is known that there can be drastic upper atmospheric changes to our earth.
17. A probable cause to this phenomenon is the destruction of the o-zone surrounding our planet that protects us from the harmful ultra violet rays that can cause sunburns and other epidermal disorders.
18. In addition it can affect temperature change globally, an affect inherit in this plague.
19. It’s hard to say what all long term affects could arise, but what is clear is that **God** facilitates the changes necessary for the **sun** to now bear down upon **men** with excruciating force of **heat**.

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20. This is a fulfillment of Isa.24:1-6 and Mal.4:1 concerning the “burning” Day of the Lord.
21. Further, the scene aptly fits that describing the Lord’s wrath as burning anger. Zep.1:14-2:3
22. Zep.2:3 further implies those +V can be protected from all of God’s anger in this regard.
23. The plague is not some simple sunburn, but indicates overbearing **heat** from the **sun** of the type causing skin cancer and other maladies (blisters, sight problems, dehydration) painful to the touch and debilitating.
24. In spite of all that **God** does to reveal His displeasure with **men**, these unbelievers remain antagonistic “**and they blasphemed the name of God who has the power over these plagues**”.
25. Again, this illustrates that no amount of evidence or suffering will change –V ultimately settled on their course.
26. The unbelievers of this generation are incorrigible as they are locked into following the beast.
27. The “**name of God**” looks to His reputation and here emphasizes His person as the supposed creator and planner of our universe.
28. This supposition is seen as it is acknowledged in some way that He **has the power over these plagues**.
29. That they are blasphemous indicts their contemptuous attitude to a **God** that would allow or bring such pain and misery **upon men**.
30. They in reality reject His Person as **God** and are openly derisive to the truth that has formerly been articulated through the gospel message. Cp.Rev.14:6-7
31. The result for rejecting the truth is they become even more calloused of heart “**and they did not repent, so as to give Him glory**”.
32. To “**repent**” simply means “a change of mind” and these unbelievers refuse to go on +V.
33. The result if they would is to glorify **God**.
34. Their arrogance is of such caliber that they refuse to extend **glory** to anything beyond what the fleshly human scope of –V manufactures ideologically and otherwise.
35. They reserve the right in their own thinking to reserve only **glory** for themselves and for what they intellectually embrace. Joh.5:44
36. They refuse to humble themselves within sufficiently to recognize the maturation of evil inherent within themselves and the world.
37. It reflects a period of most open and severe rebellion and hostility to the will of **God** found anywhere in history.
38. Even Sodom would have pulled in their horns in attitude and actions with this kind of supernatural evidence manifested by **God**. Cp.Mat.11:23,24

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EXEGESIS VERSES 10– 11:

^{GNT} Revelation 16:10 Kai. o` pe,mptoj evxe,ceen th.n fia,lhn auvtou/ evpi. to.n gro,non tou/ qhri,ou(kai. evge,neto h` basilei,a auvtou/ evskotwme,nh(kai. evmasw/nto ta.j glw,ssaj auvtw/n evk tou/ po,nou(

^{NAS} Revelation 16:10 **And the fifth angel poured out his bowl upon the throne of the beast; Kai, (cc) o` pe,mptoj (d.a. + ord.adj./nm-s; "the fifth"; "angel" understood) evxe,ceen evkce,w (viaa--3s; "poured out") auvtou/ auvtou,j (npgm3s) th.n h` fia,lhn fia,lh (d.a. + n-af-s; "the bowl") evpi, (pa) to.n o` gro,non gro,noj (d.a. + n-am-s; "the throne") tou/ to, qhri,ou(qhri,on (d.a. + n-gn-s; "of the beast"; ref. Antichrist) and his kingdom became darkened; and they gnawed their tongues because of pain, kai, (ch) auvtou/ auvtou,j (npgn3s) h` basilei,a (d.a. + n-nf-s; "the kingdom"; implicates at least the E.U.) evge,neto gi,nomai (viad--3s) evskotwme,nh(skoto,w (adj.ptc./PF/p/nf-s; periphrastic use with the verb "became"; "to become darkened"; same as 9:2) kai, (cc) evmasw/nto masa,omai (viIPFd--3p; "they gnawed/chewed/bit"; hapax) auvtw/n auvtou,j (npgm3p) ta.j h` glw,ssaj glw/ssa(d.a. + n-af-p; "tongues") evk (pAbl; "from"; indicates cause or source of) tou/ o` po,nou(po,noj (d.a. + n-Ablm-s; "stressful pain/affliction"; used 4x)**

^{GNT} Revelation 16:11 kai. evblasfh,mhsan to.n qeo.n tou/ ouvranou/ evk tw/n po,nwn auvtw/n kai. evk tw/n e`lkw/n auvtw/n kai. ouv meteno,hsan evk tw/n e;rgwn auvtw/n

^{NAS} Revelation 16:11 **and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds. kai, (cc) evblasfh,mhsan blasfhme,w (viaa--3p; "they blasphemed") to.n o` qeo.n qeo,j (d.a. + n-am-s) tou/ o` ouvranou/ ouvranou,j (d.a. + n-gm-s) evk (pAbl; "from/because of") auvtw/n auvtou,j (npgm3p) tw/n o` po,nwn po,noj (d.a. + n-Ablm-p; "pains") kai, (cc) evk (pAbl) auvtw/n auvtou,j (npgm3p) tw/n to, e`lkw/n e[lkoj (d.a. + n-Abln-p; "the sores/skin abscesses"; same as 16:2) kai, (cc) ouv (neg. +) meteno,hsan**

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metanoē, w (viaa--3p; "did not repent") evk (pAbl) auvtw/nā auvto, j (npgm3p) tw/n to, e; rgwn e; rgon (d.a. + n-Abln-p; "works/deeds")

ANALYSIS VERSES 10 – 11:

1. As with the 5th trumpet, darkness now dominates the landscape imaging the evil with which it is associated, “**And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became darkened**”. Cp.Rev.9:2-3
2. While the 5th trumpet viewed **God** judging evil (men) with evil (demonic), the **fifth bowl** looks to **God** specifically targeting the authoritative hierarchy responsible for the evil negative men have embraced.
3. This is noted as the object of this judgment is **upon the throne of the beast**, a.k.a. the Antichrist.
4. The term “**throne**” indicts all those associated with him in the exercise of his sovereign government to include the false prophet and other puppet dupes.
5. As previously seen, the Antichrist “**beast**” can point to his person and/or political system of which he oversees. Rev.13:1ff
6. Therefore the **throne upon** which he rules has a particular geographical realm located on planet earth from which his person rules.
7. We have identified this political entity as none other than the Western European Union, the RRE of Dan.3:40-43; 7:7-8.
8. Amidst speculation that his seat of power (the EU capital) will be Rome, it is not identified, though obviously it will be located somewhere within the European community.
9. Currently, the EU capital is regarded to be Brussels, Belgium, where the Council of the EU (Executive branch) meets, though the European Parliament (Legislative branch) meets in Strasbourg, France, and the Court of Justice meets in Luxembourg.
10. Could it be that these are the 3 countries Antichrist “*pulls out by the roots*” that refuse to relinquish their positions of power/prestige to a centralized alternate location proposed by Antichrist?
11. No matter the specific location from which Alexander decides to rule, it is the entirety of **his kingdom** that will feel the effects of this judgment.
12. This follows suit with the 5th trumpet in principle of cursing by association.
13. The entire European bloc will come under a plague of darkness in the series of these 7 plagues and is limited compared to the universality of the previous 3.
14. The irony of this plague is that even though Antichrist has been given the power, **throne** and authority of Satan himself (Rev.13:2), there is nothing he can do to neutralize God’s wrath.
15. Therefore, this particular judgment is a sign from **God** that amidst the claims of Alexander of being a **god** (Dan.8:11a), he remains subservient and susceptible to a higher power, **God Himself**.
16. Some interpreters suggest that the enveloping darkness is due to a mass power outage as a result of stellar phenomenon as with the sun in the 4th **bowl** judgment.
17. Yet, this does not satisfy the natural sense of becoming “**darkened**/skoto, w – skotoo”, a derivative of “sko, toj – skotos” that literally indicates absence of light as in the night. Cp.Act.2:20 cf.Joe.2:2,10

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18. Others suggest a type of nuclear winter that affects the sky turning the temperatures to freezing weather, though this is not stated.
19. As Joe.2:2 implies, darkness affecting stellar light can come as a result of heavy cloud coverage blocking light not to complete darkness, but resulting in a gloomy, overcast state of visual dullness.
20. This state of darkness characterizes the DOL in general and now centralizes on the maturation of evil stemming from Antichrist and his regime.
21. While **God** again could supernaturally create this limited **darkened** as with the Exodus (Exo.10:22-23), it can again be explained using natural causes.
22. **God** can easily control the weather patterns and provide a deep cloud coverage (with heavy residue particles from the nuclear fallout) blocking out light from space.
23. A phenomenon of this sort would satisfy the immediate language as well as the accumulative ongoing results of the previous plagues.
24. In other words, even deep cloud coverage would do little to neutralize the damaging UV rays and heat of the sun in the 4th **bowl**, yet would do much in blocking any source of natural light.
25. As physical pain is not inherent in darkness, this view also does much to explain the remainder of vs.10, “**and they gnawed their tongues because of pain**”.
26. This language indicates that the subjects experience severe distress of such that they bite or chew **their tongues**.
27. While darkness of itself is not painful, a continued state of absence of sunlight has been proven in medical science to cause other severe afflictions.
28. Of premier consideration, lack of sunlight depletes essential vitamin intake (omission of D₃) necessary for a healthy body.
29. Research shows that in upper Northern US states with long cloudy winters a lack of sunlight increases depression, listlessness and lack of energy and there is actually a higher rate of skin cancer (and other neurological disorders) than the Southern states that receive ample sunshine.
30. Antichrist and subjects are subjected to not only the previous plagues overall, but in addition are placed in a state of existence producing emotional suffering and stress and further conducive to incubating many other physical maladies and illness.
31. It is an existence in a dark, hot and oppressive environment mentally and physically taxing creating a “Petrie dish” affect spawning rapid and painful health altering diseases.
32. This is the sense of the term “**pain**/πο,νοj – ponos” that literally looks to exhaustive work that produces emotional stress through difficult circumstances.
33. The “gnawing of the **tongue**” syndrome indicates internal and external afflictions conducive to producing a mentality of hardly able to bear up under this experience.
34. That it is an accumulation of all of these things is further made clear in vs.11, “**and they blasphemed the God of heaven because of their pains and their sores**”.
35. The plural of the term “**pains**” and “**sores** (same as 16:2)” points to the plurality of all of the suffering these undergo under God’s wrath.
36. That **they** blaspheme **God** in this context looks to the fact that **they** now blame **God** for all of the unfortunates upon them.

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37. Again, the blasphemy is not an intellectual recognition of **God** per say, but simply blaming **God** in a derisive way as if He did exist and nothing more than the bearer of “bad luck”.
38. It is not uncommon for –V to always find another to place blame upon for their own catastrophes and malfeasance of life.
39. That the truth they would have heard would give **God** the credit of righteous judgment against them, they in turn use the truth as a target of attack against **God**.
40. In their thinking if so be the truth, they in turn proclaim Him as the true instigator behind all bad things and therefore a vindictive spiteful **God** not deserving of any recognition or praise.
41. The result again is a deeper recalcitrance in their –V “**and they did not repent of their deeds**”.
42. Their failure to a change of mind in this instance reflects upon the evidence of their overt acts.
43. In other words, the evidence is continued to be produced as to their –V as they refuse to change any aspect of their evil life styles.
44. Even in the face of a wake up call making any normal person shudder and humbled in a moment, they cling to their reversionistic unbelieving ways. Cp.Rev.9:20-21
45. As testing and DD is designed to produce spiritual orientation for +V (Jam.1:2-4; Heb.12:7), the same situations have a converse affect upon –V.
46. They receive God’s interventions in their lives as a source of misery and rationalization to reject **God** as a mean and spiteful life author.

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EXEGESIS VERSE 12:

^{GNT} Revelation 16:12 Kai. o` e[ktoj evxe,ceen th.n fia,lnh auvtou/ evpi. to.n potamo.n to.n me,gan to.n Euvfra,thn(kai. evxhra,nqh to. u[dwr auvtou/(i[na e`toimasqh/| h` o`do.j tw/n basile,wn tw/n avpo. avnatolh/j h`li,ouÅ

^{NAS} Revelation 16:12 **And the sixth angel poured out his bowl upon the great river, the Euphrates;** Kai, (cc) o` e[ktoj (d.a. + ord.adj./nm-s; "the sixth"; angel understood) evxe,ceen evkce,w (viaa--3s; "pour out") auvtou/ auvtou,j (npgm3s) th.n h` fia,lnh fia,lnh (d.a. + n-af-s; "bowl") evpi, (pa; "upon") to.n o` me,gan me,gaj (d.a. + a-am-s; "the great") to.n o` potamo.n potamo,j (d.a. + n-am-s; "the river") to.n o` Euvfra,thn(Euvfra,thj (d.a. + n-am-s; "the Euphrates"; cp. 9:14) **and its water was dried up, that the way might be prepared for the kings from the east.** kai, (ch) auvtou/(auvtou,j (npgm3s) to, u[dwr (d.a. + n-nn-s; "the water") evxhra,nqh xhrai,nw (viap--3s; "had become dry/was dried up"; same as 14:15) i[na (purp. conj.; "so that") h` o`do,j (d.a. + n-nf-s; "the way/road") e`toimasqh/| e`toima,zw (vsap--3s; "might be prepared/was made ready") tw/n o` basile,wn basileu,j (d.a. + n-gm-p; gen. of ref.; "for or with reference to the kings") tw/n o` (d.a./gmp; "the ones"; emphasizes specifically which kings; not translated in the English) avpo, (pAbl) avnatolh/j avnatolh, (n-Ablf-s; "the rising"; same as 7:2 +) h`li,ouÅ h[lloj (n-gm-s; "of the sun"; hence, kings of the East cp. same construction in 7:2)

ANALYSIS VERSE 12:

1. There is an obvious tie between the 6th trumpet and the 6th bowl judgments:
 - A. Both reference the **Euphrates River**. Cp.Rev.9:14
 - B. Both reference either a large military/political source. Cp.Rev.9:16
 - C. Both judgments are referenced in terms as a plague. Rev.15:1,6 cp.9:18
 - D. Both judgments act as "hinges" bringing about the closing of each set of septet judgments initiating the following finales.
2. Vs.12 now specifically identifies the military source of Rev.9:16 as that of the political Eastern Oriental Confederation.
3. This is identified as the Leopard beast of Daniel's vision of Dan.7:6 consisting of Red China and 3 other seats of allied powers.

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4. The essence of the 6th trumpet was God releasing cosmokrator demons (those influencing political powers) for the purpose of initiating a military offensive by the Chicoms. Cp.Rev.9:14
5. This will result in a massive genocide campaign killing off a remaining 1/3 of mankind. Rev.9:15,18
6. That the 6th trumpet “hinges” the 7th trumpet introducing the DOL proper, their 3 “plagues” of judgment coincide with the 7 **bowl** plagues all occurring during the final 3 ½ years.
7. Again, that there are 10 plagues associated with the DOL is designed to fulfill the prophetic typology of the Exodus deliverance in the last days as sung in the song of Moses and the Lamb. Rev.15:3-4
8. That the demonic angels of Rev.9:14 are released from the area of the **Euphrates** points to an ultimate geographical goal as a final objective in the Chicom invasion.
9. It is the **Euphrates** that was the traditional eastern boundary established for Israel and will be its real eastern boundary for the Millennium. Exo.23:31 cp.Gen.15:18
10. Isa.27:12 informs us that in the DOL in correlation with the 2nd Advent, the Lord will begin His “threshing” of destruction within the confines west of the **Euphrates** (from present day Southern Turkey, through Syria and Iraq to the Persian Gulf) and Egypt (the brook of Egypt probably modern day Suez Canal).
11. This indicates that Christ will destroy and subdue all enemies that have trespassed onto the traditional boundary lines established for Israel.
12. As vs.13-16 will correlate with the 6th **bowl**, we know that we are on the brink of the 2nd Advent with the gathering of the armies of the world for the final battle at Armageddon.
13. The designed attack will come against Israel at which time Christ will return and defeat her enemies in masse. Rev.19:19-21
14. The offensive of Antichrist appears in the form of the 4 major political power players on the planet at the time and in part prophetically viewed as to their compass orientation to Israel:
 - A. The Army of the North, the Russian confederation. Eze.38:14-16
 - B. The Army of the **East**, the Chicom confederation. Rev.9:13-21; 16:12; Dan.11:44
 - C. The Army of the South, an Arab Emirate confederation. Dan.11:40
 - D. Antichrist, and thus the RRE/EU, is viewed as coming from the West. Dan.8:5 cf.vss.8,9-12
15. As all of these players converge on Israel, they will obviously formulate a coordinated conventionally supported offensive front strategic to their compass points of entry into the Land.
16. It is the introduction to this final convergent military scenario that vs.12 now presents, **“And the sixth angel poured out his bowl upon the great river, the Euphrates”**.
17. The telltale sign that the tribulation is fast approaching its conclusive end, just as with the 6th trumpet, revolves around events concerning the **Euphrates River**.
18. While some interpreters try to make the **Euphrates** symbolic (such as a power obstruction or strategic influence of power), the language is very specific as literal and should rightly be translated, **“the river, the great Euphrates”**.

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19. In fact, of its 30 uses in the Bible, it is always literal and more than once referred to as **“the great river”**. Gen.15:18; Deu.1:7; Jos.1:4; Rev.9:14; 16:12
20. **The river** is indeed **great** as it is some 17-1800 miles long, 300 to 1,200 yards wide and 10-30 feet deep.
21. As noted, it stretches from central eastern Turkey southeast to the Persian Gulf.
22. As far as records show, this **river** has flowed uninterrupted since the flood.
23. It has figured prominently in military history throughout the ages.
24. It is the largest **river** in west Asia and a natural barrier that served as a boundary between the Roman Empire and the Parthians to the **east**.
25. It would be a formidable barrier for a 200 M man conventional army to cross even in modern times with any reasonable speed of operation.
26. Yet, this is the very **river** that the Chicoms will face as they approach the Promised Land **from the east** to assume their offensive front against Israel.
27. Enter in our judgment, **“and its water was dried up, that the way might be prepared for the kings from the east”**.
28. When the event of the **Euphrates** drying **up** occurs, we know that we are at the preceding edge of the 2nd Advent.
29. God, under His permissive will, dries the **river** bed removing any obstacle for the Chicoms to now make their final advance.
30. That God permits evil to proceed in this fashion is a judgment designed to bring them into compliance for a final judgment at which time He will overrule.
31. This judgment is to make Christ’s enemies a footstool for His feet. Psa.110:1; Heb.1:13; 10:13
32. This indicates a gathering of all of Christ’s enemies in one geographical locale whereas He will be able to subdue/crush them as one congregated entity.
33. Further, with the shortage of fresh water supply, this will greatly exasperate an already unstable situation that even today sees water playing a major role.
34. Again, while God could supernaturally exhaust the water flow and supply, the preposition **“upon”** and passive verb **“was dried up”** strongly suggests His use of an outside agent rather than an internal phenomenon.
35. As noted in the notes of Rev.9:14, the last decade has seen a surge of engineering by Turkey in building dams on the **Euphrates** creating hydroelectric power plants and reservoirs for irrigation.
36. In fact, the Southeastern Anatolia Project in Turkey involves the construction of 22 dams and 19 power plants along both the **Euphrates** and Tigris rivers to be completed by 2005.
37. As both head waters begin in Turkey, this country in the midst of international controversy, has the means to shut down these main water supplies to neighboring Syria and Iraq.
38. As both the **Euphrates** and Tigris run parallel reconnecting south by the Persian Gulf, it is feasible that the water supply to the Tigris will also be cut off correlating with the Euphrates stoppage.
39. With water at a premium during the bowl judgments, it would take little imagination to concoct a reason for Turkey to pool its resources for maximum filtering purposes.
40. In any case, the water is definitely stopped for the **Euphrates** preparing an unobstructed entry to Israel by **the kings from the east**.

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41. That the Eastern confederation is described as “**kings**” in the plural indicates that the four heads of the Leopard in Daniel constitutes four sovereign powers aligned together to form this confederation. Dan.7:6
42. What is only implicit in our verses but germane to this whole scenario is the completed construction of the Karakoram highway over the Himalaya Mountains in 1996.
43. This is seen in the term “**way**/o`dɔj – hodos” that indicates a path or road that **might be prepared**.
44. This 700 kilometer highway removes another great obstacle for an army of this size to advance west as it links China with Pakistan via a paved road.
45. With this main artery intact, once in Pakistan they will have broad plains to travel to Iraq and able to spread forces for a mass attack as the **Euphrates** will be **dried up**.
46. Further, the dry **river** bed would be conducive to a natural highway for troop deployment.
47. This army will provide the longest eastern “link” of a continuous front line surrounding Israel as she is invaded from all four directions.
48. Based on the 2nd **bowl** judgment on the high seas, we would surmise that a land attack is the only alternative for the Armageddon campaign.
49. It would appear that the drying **up** of the **Euphrates** is key for initiation of the Armageddon campaign by all nations as vss.13-16 insinuate.
50. In affect, it would be concluded as removal of a final barrier for the overall campaign to commence.

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EXEGESIS VERSES 13–16:

^{GNT} Revelation 16:13 Kai. ei=don evk tou/ sto,matoj tou/ dra,kontoj kai. evk tou/ sto,matoj tou/ qhri,ou kai. evk tou/ sto,matoj tou/ yeudoprofh,tou pneu,mata tri,a avka,qarta w`j ba,tracoi\

^{NAS} Revelation 16:13 **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; Kai, (cc) ei=don o`ra,w (viaa--Is; this phrase indicates a parenthesis, though the chronology remains intact) evk (pAbl) tou/ to, sto,matoj sto,ma (d.a. + n-Abln-s; "the mouth") tou/ o` dra,kontoj dra,kwn (d.a. + n-gm-s; "the dragon"; ref. Satan) kai, (cc) evk (pAbl) tou/ to, sto,matoj sto,ma (d.a. + n-Abln-s) tou/ to, qhri,ou qhri,on (d.a. + n-Abln-s; "of the beast"; ref. Antichrist) kai, (cc) evk (pAbl) tou/ to, sto,matoj sto,ma (d.a. + n-Abln-s) tou/ o` yeudoprofh,tou yeudoprofh,thj (d.a. + n-gm-s; "false prophet/psuedo prophet"; ref. 2nd beast) tri,a trei/j (card.adj./an-p; "three") avka,qarta avka,qartoj (a-an-p; "unclean/morally defiled"; used 30x; used to describe evil spirits cp. Mat.10:1) pneu,mata pneu/ma (n-an-p; "spirits"; demonic) w`j (compara.conj.) ba,tracoi\ ba,tracoj (n-nm-p; "frogs"; hapax; used)**

^{GNT} Revelation 16:14 eivsi.n ga.r pneu,mata daimoni,wn poiou/nta shmei/a(a] evkporeu,etai evpi. tou.j basilei/j th/j oivkoume,nhj o[lhj sunagagei/n auvtou.j eivj to.n po,lemon th/j h`me,raj th/j mega,lhj tou/ qeou/ tou/ pantokra,torojÅ

^{NAS} Revelation 16:14 **for they are spirits of demons, performing signs, which go out to the kings of the whole world, ga,r (explana. conj.; "for") eivsi.n eivmi, (vipa--3p; "they keep on being") pneu,mata pneu/ma (n-nn-p) daimoni,wn daimo,nion (n-gn-p; "of demons/fallen angels"; same as 9:20) poiou/nta poie,w (adj.ptc./p/a/nn-p; "performing/manufacturing") shmei/a(shmei/on (n-an-p; "signs") a] o[j (rel.pro./nn-p; "which"; ref. demons) evkporeu,etai evkporeu,omai (vipd--3s; "go out to/go forth") evpi, (pa) tou.j o`**

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basilei/j basileu,j (d.a. + n-am-p; "the kings") o[lhj o[loj (a--gf-s; "of the whole/entire") th/j h` oivkoume,nhj oivkoume,nh (d.a. + n-gf-s; "inhabited world") to gather them together for the war of the great day of God, the Almighty. sunagagei/n suna,gw (inf.purp./aa; "to gather/collect/assemble together") auvtou.j auvto,j (npam3p; ref. kings) eivj (pa; "for/into") to.n o` po,lemon po,lemoj (d.a. + n-am-s; "the war/armed conflict") th/j h` mega,lhj me,gaj (d.a. + a--gf-s) th/j h` h`me,raj h`me,ra (d.a. + n-gf-s) tou/ o` qeou/ qeo,j (d.a. + n-gm-s) tou/ o` pantokra,torojÅ pantokra,twr (d.a. + n-gm-s; "the Almighty/All powerful")

^{GNT} Revelation 16:15 *VI*dou. e;rcomai w`j kle,pthjÅ maka,rioj o` grhgorw/n kai. thrw/n ta. i`ma,tia auvtou/(i[na mh. gumno.j peripath/| kai. ble,pwsin th.n avschmosu,nhn auvtou/Å

^{NAS} 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.**") *VI*dou, (exclam. part.; "Behold/Look!") e;rcomai (vipd--1s; "I am coming") w`j (compara.conj.) kle,pthjÅ (n-nm-s; "a thief/sneak thief") maka,rioj (a--nm-s; "Blessed/Fortunate") o` grhgorw/n grhgore,w (d.a. + subs.ptc./p/a/nm-s; "the one watchful/vigilant/alert/awake") kai, (cc) thrw/n thre,w (subs.ptc./p/a/nm-s; "keeps/guards") auvtou/(auvto,j (npgm3s) ta. to, i`ma,tia i`ma,tion (d.a. + n-an-p; "outer garments") i[na (conj.purp.; "so that/unless in the neg. sense") mh, (neg. +) peripath/| peripate,w (vspa--3s; "he might walk around") gumno,j (a--nm-s; "naked/nude"; same as 3:17) kai, (cc/ch) ble,pwsin ble,pw (vspa--3p; "they might see") auvtou/Å auvto,j (npgm3s) th.n h` avschmosu,nhn avschmosu,nh (d.a. + n-af-s; lit. "shameful state/indecent behavior or acts"; physically without proper clothing/nakedness; used 2x; Rom.1:27)

^{GNT} Revelation 16:16 kai. sunh,gagen auvtou.j eivj to.n to,pon to.n kalou,menon ~Ebrai?sti. ~Armagedw,nÅ

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^{NAS} Revelation 16:16 **And (corrected) He/he gathered them together to the place which in Hebrew is called Har-Megedon.** *kai, (cc) sunh,gagen suna,gw (viaa--3s; "He gathered together"; note change to singular subject) auvtou.j auvto,j (npam3p) eivj (pa) to.n o` to,pou to,pouj (d.a. + n-am-s) ~Ebrai?sti, (ab; "in the Hebrew language") to.n o` kalou,menon kale,w (subs.ptc.p/p/am-s; "being called") ~Armagedw,nÅ (n-an-s; "Har-magedon/Armageddon/Mount of Megiddo"; hapax)*

ANALYSIS VERSES 13 – 16:

1. Vss.13-16 are designed as an aside or parenthesis as part of the bowl judgments.
2. John's vision of the consecutive bowls is abruptly interrupted via the opening phrase "**And I saw**".
3. The vision is to be understood in the chronological context of the 7 bowl judgments.
4. It is designed in part to answer why the significance of the Euphrates drying up preparing a way for the kings of the east.
5. That being that the stage of tribulation history is now ready to reveal its final climax via the battle of Armageddon.
6. Vss.13-14 deal with supernatural demonic phenomenon that influences **world** powers to cooperate with Satan's agenda in this regard.
7. Vs.15 is a parenthesis within this parenthesis of a direct statement and beatitude spoken by Christ.
8. The usual phrase to introduce this audible in vs.15 is omitted (*and I heard*) giving it a flavor of an abrupt interjection designed to disrupt the ongoing parenthetical scene.
9. Contextually, it has the sense of Christ having had enough of satanic nonsense and blurting out His immediate intentions.
10. Vs.16 then completes the satanic scenario of vss.13-14 that will bring Christ's intervention to pass.
11. The vision itself deals with how the unholy trinity manipulates the other **world** powers into conforming with their plan.
12. It underscores demon activity as the common denominator for success described by John as "**coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs**".
13. The **dragon** is Satan (Rev.12:9), the **beast** is Antichrist (Rev.13:1-2) and the **false prophet** is the 2nd **beast** of Rev.13:11ff.
14. Satan is the unseen leader behind the scenes being completely unified with Antichrist heading the political system and the **False Prophet** heading the religious cult of Antichrist. Rev.13:2b,12
15. These 3 are seen working hand-in-hand during Daniel's 70th week with one Satanic goal in mind, to deceive the negative **world**. 2The.2:8-11
16. The phrase "**unclean spirits**" is used repetitively in the NT for demons and that case is made clear for us here in vs.14a, "**for they are spirits of demons**".
17. We know that **demons** (excluding the ones currently in Tartarus) are free to operate in man's **world**.

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18. Among their angelic abilities for the supernatural, they have a primary goal to solicit evil (Gen.3:13; Joh.13:27), propagate false doctrine (2Cor.11:14-15; 1Tim.4:1-2) and to manipulate history through influence or control of **world** leaders (Dan.10:13; Rev.16:14).
19. The imagery of each of these **demons coming out of the mouth** of Satan and company harks to their communicative agenda in this realm.
20. Further, these 3 **demons** directly relate to and represent the plan of the unholy trinity for this particular phase in history.
21. They are symbolically likened to **frogs** per the comparative conjunction “**like**”.
22. While the Greek term “**frogs**” is a hapax in the NT, it is used 13x in the LXX of the 2nd plague of Egypt. Deu.8, Psa.78:45; 105:30
23. Here, the term is used to describe the nature and agenda of these **demons** having obnoxious, unclean and abhorrent characteristics.
24. They are pictured as slimy disgusting creatures repulsive in appearance sent out to perform an equally spiritually disgusting mission in the eyes of God.
25. While **frogs** are held to be benign and harmless to men, in their own animal kingdom they are unrelenting and sneaky predators with a voracious appetite.
26. These demons are now seen operating in the STA animalistic world bent on consuming their prey.
27. They like their counterparts of the Exodus are a plague of judgment upon –V.
28. This imagery is that while most men would loathe association with creatures of this ilk finding them naturally disgusting, the negative **world** has embraced a form of idolatry equally atrocious and hideous.
29. It points to the spiritual blindness promoted by Satan upon the –V of mankind.
30. Their main function of duty is then spelled out in the remainder of vs.14, “**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**”.
31. These demon’s particular targets for influence and manipulation are the rulers of the nations outside of the RRE.
32. It must be understood that throughout much of the trib, not all nations accept a complete alignment to a world sovereign under Antichrist.
33. There are continuous armed conflicts of nations with nations and they are seen at odds with Antichrist to some degree. Dan.11:36-45
34. While he will gain economic and religious control over the **world** at the mid-point, this is only a “half nelson” in his manipulative tactics for total control.
35. It is our scenario now at hand that pictures the big move of the unholy trinity to place the remaining inhabited **world** under their complete domination politically and militarily.
36. The demonic tactic to facilitate this endeavor is the manufacturing of **signs** or indicators.
37. While we are not told what these **signs** will be or how they are performed, we know they will completely delude and deceive all of the remaining rulers.
38. These rulers/**kings** will be many as land has been divided, reallocated, etc., through the process of war. Jer.50:41
39. What is clear is that the **demons** proceed forth/**go out** upon (epi) **the kings**.

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40. If the preposition *epi* carries the same force as its used with the **bowl** judgments, we might surmise that the **signs** directly affect the rulers externally empowering them in some way.
41. It may be some aspect of giving the rulers their own supernatural powers or an appearance of invincibility.
42. The delusion itself is spelled out for us as the necessity to put aside all differences for the time combining their military forces for a campaign in the middle east/Israel.
43. This is made clear in the purpose clause, **“to gather them together for the war of the great day of God, the Almighty”**.
44. As the time and title **“the great day of God, the Almighty”** is used in this context, it may infer that the omens or **signs** are designed to convince these rulers that this campaign will resolve any question of a **“God”** controlling history.
45. The premise proposed by the unholy trio could be that the destruction and annihilation of the Jewish nation and race would expose this “fallacious theory”.
46. With an air of invincibility deceptively placed upon the rulers, a further premise is this would prove that they could be gods themselves, the same claim as Antichrist.
47. Otherwise, the time and title points to the fact that while Satan has his own agenda and that being pursued vigorously, all concerned are unwittingly working to fulfill the greater purpose of **God** to assemble the nations for their destruction. Isa.34:2-8; Joe.3:2; Mic.4:11-12; Zec.14:2-3
48. As earlier noted vs.15 is another parenthetical insertion and quite abruptly breaks the narrative and flow of events.
49. Most interpreters recognize these words as spoken by Christ, **“(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)”**.
50. The language is reminiscent of Jesus’ earlier teachings to the churches at Sardis (Rev.3:3-4) and Laodicea (Rev.3:18).
51. Probably for this reason, some take this as a warning and exhortation to the Church.
52. Further, the NT makes clear that Jesus’ return(s) will take many by surprise. 1The.5:2-4; 2Pet.3:10
53. Jesus Himself uses the **thief** analogy in teachings regarding His return and the exhortation to stay alert. Mat.24:42-45; 25:13
54. The real emphasis regarding the **thief** motif is not the unexpected nature of His return, but the lack of preparation by those in the world. Mat.24:43; Luk.12:39
55. The verse only makes sense in its immediate context understanding the world events as they are transpiring under the extreme demonic influence and deception presented in vss.13-14.
56. It begins as a proclamation by Christ to the reality of the mass spiritual blindness now presiding over the planet.
57. This is the force of His immediate interjection that He is **coming like a thief**.
58. In other words, the opening clause of vs.15a is a statement of reality, rather than a warning for believers or men to be prepared.
59. In fact, it has been noted that since the 2nd Advent of Christ follows the rapture by about seven years, believers will not be caught by surprise as they will know when the rapture occurred. *Balding*

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60. It is designed to interject the fact that the stage of world history is now set to bring on the final judgment of His return as it is saturated with the blindness of –V and evil.
61. In this sense, any exhortative force would be limited to the readers of Revelation in application that –V leads to spiritual blindness and unexpected judgment.
62. As noted earlier in our notes, Jesus proclamation has the flavor of His intent to now come and place overruling retribution upon the world for their unbelief.
63. It is the 2nd part of vs.15b that is then designed to contrast the mass of –V with the +V in the form of a beatitude for the remnant that will exist.
64. Wrapped into His impending judgment at the 2nd Advent, not only will –V be cursed, but +V will be **blessed**. Mat.25:31-46
65. These two principles combined encapsulate the flavor of God’s overruling will.
66. Again, this is a statement of reality more so than warning or exhortation other than by application.
67. The verse overall is designed to illustrate that what the world has now brought down upon themselves in judgment is conversely (or ironically) a blessing for the +V counterparts.
68. The one **blessed** in the midst of judgment by Christ **is the believer who stays awake and keeps his garments**.
69. It is believers during this time that will remain spiritually astute and alert as to the events of Daniel’s 70th and the significance of that which transpires.
70. As noted, they will at the least be privy to the fact that the 7 years before Christ’s literal return is almost completed.
71. To keep one’s **garments** emphasizes that believers are spiritually clothed with God’s +R. Isa.61:10
72. This is the attribute they possess that sets them apart from the –V world in judgment.
73. In a Ph₂ sense it emphasizes their pursuing of God’s righteousness via rejection of taking the mark of the beast, refusal to align with the NWO and enduring under the intense persecution they experienced.
74. The final clause is somewhat misleading via the NAS translation that implies an exception rather than the rule.
75. It is actually a purpose clause literally translated, “***in order that he might not walk about naked and men see his shame***”.
76. It states that the blessing comes about in part due to +V choosing to remain separate from the world and not wanting to fall under the retribution side of God’s judgments as so it goes for their –V counterparts.
77. To “**walk about naked**” looks to the exposure of the STA as evidenced in the failure to overrule it with application of doctrine aligning up with God’s plan.
78. The final phrase “**men see his shame**” is literally “***they see his shame***”.
79. This plural subject looks to the rest of the world and the fact that these believers do not want to be put into and viewed in the same category of evil their –V counterparts represent.
80. The term “**shame**/avschmosu , nh – aschmosune” is used only 2x in the NT and in its other use emphasizes immoral acts that are a total affront to God. Rom.1:27
81. The blessing comes upon believers during Daniel’s 70th week because they are willing to separate themselves from their evil counterparts volitionally and in application.

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82. Vs.16 now resumes with the context of vss.14-15, “**And He/he gathered them together to the place which in Hebrew is called Har-Megedon**”.
83. This verse now sets up the final scene surrounding Christ’s return.
84. As the verse makes clear, the **demons** are successful in their delusional antics upon the world rulers.
85. However, there is a change to a singular subject in the verb “**He gathered**”.
86. As there is no immediate grammatical antecedent that makes any sense, contextually it could refer to Christ of vs.15 or emphasizing the unity of the unholy trinity sponsored by Satan in vs.13.
87. The fact is, its ambiguous nature is probably designed to point to the fact that while Satan has been successful, it is all in fulfillment of God’s plan and according to Divine design.
88. While there are the gainsayers that do not believe Armageddon is a literal place (symbolic = a spiritual warfare), the language is clearly literal.
89. Armageddon is literally translated **in Hebrew** as “the mountain of Megiddo”.
84. While this has been the traditional view of what the word means, it is clear that there is no Mount Megiddo in name.
85. Only a city and a broad plain, though the old city Tel Megiddo sits on a hill 70 feet high (*Biblical Archaeology*) satisfying the Hebrew’s loose term for mountain or hill.
86. This ancient city in northern Palestine sits on a strategic part of the plain in the Valley of Jezreel or Esdraelon.
87. The hill itself is adjacent to Mt. Carmel and as noted in the analysis of Rev.14:20 is strategic in overlooking the plains that would open into the Great Rift Valley.
88. It was the site of many famous battles in antiquity, including those of Thutmose III against the Canaanites, of Deborah and Barak against the Canaanites (Jud.4-5), of Gideon against the Midianites (Jud.7), and of Saul against the Philistines (1Sam.31).
89. Since there is no actual Mount Megiddo, several options have been advanced, which may be divided into geographically based interpretations and etymologically based interpretations.
90. The geographically based interpretations include:
- a. This is a larger reference to the general region, including the hills surrounding the plain, combining Megiddo with Mount Carmel (the nearest mountain and site of the defeat of the prophets of Baal).
 - b. It is a literal reference to Megiddo, since the city was built on a seventy foot high tell, and refers to the actual site of the final battle.
 - c. It actually refers to Mount Carmel near Megiddo and is a reference to the region.
 - d. It is not to be derived from the Hebrew term רְחִי (har—mountain), but from the Hebrew term for city, which is רַיָּ [י] (‘iyr).
91. Problems pointed out for each of these interpretations is as follows:
- a. The first one is rejected since it is viewed as a rather large area for this reference.
 - b. The problem with the second view is that the city is too small an area to assemble the multitudes involved and there is no indication that the battle is confined to such a small place.
 - c. The problem with the third suggestion (Lohmeyer, Johnson, Krodel) is that this is an obscure reference for the people of Asia (let alone us), who would be largely unaware of such a subtle designation.

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- d. The last interpretation (Charles, Aune) is least satisfying since one actually has to change the word and emend the text.
92. The etymologically (that which pertains to the history, form, cognates, and usage of the word) based explanations are as follows:
- a. The Greek reading is actually derived from $\delta[\text{ewOm } \text{rh};$ (har mo'edh), which means mountain of assembly and so refers to Mount Zion. Isa.14:13 (Rissi, Jeremias) (Yet, the battle is outside the city, Rev.14:20)
 - b. The etymology of the Greek magedon (magedon—Heb. $\text{dd};\text{G}''$ gadhadh—maraud, gather), when coupled with the word for mountain comes to mean **marauding mountain**, and may be a variation of Jeremiah's **destroying mountain**. Jer.51:25 (Caird, Kiddle) (Jer.51:25 is ref. to U.S.)
 - c. The text has been slightly corrupted, and the actual Hebrew is wODg.mi $\text{rh};$ (har mig^edo), which means a fruitful mountain and is a reference to Jerusalem as the scene of the final battle. (Johnson) (Again, cp. Rev.14:20)
 - d. The least satisfying explanation is that it is loosely associated with an ancient myth of the battle of the gods with a mythological mountain.
93. Osborne and others have noted, *"all these attempts to find a specific meaning for Armageddon, whether literal or symbolic, fail to be convincing."*
94. The most reasonable and natural explanation is that this is the specific city overlooking the broad plain of Jezreel, which has for centuries been the crossroads where the civilizations of the day met en route to conduct their trade or wars.
95. At this point in the A/C, this otherwise insignificant hill will be infamously (or famously) elevated to prominence on the map of history as Mt. Megiddo.
96. We will answer the problem cited as to this being a too small and confined area for an engagement of this size.
97. During the past 4000 years, at least 34 bloody conflicts have already been fought at the ancient site of Megiddo and adjacent areas of the Jezreel Valley.
98. Egyptians, Canaanites, Israelites, Midianites, Amalekites, Philistines, Hasmonaeans, Greeks, Romans, Muslims, Crusaders, Mongols, French, Ottomans, British, Australians, Germans, Arabs and Israelis have all fought and died here.
99. The names of the warring generals and leaders reverberate throughout history: Thutmose III, Deborah and Barak, Sisera, Gideon, Saul and Jonathan, Shishak, Jehu, Joram, Jezebel, Josiah, Antiochus, Ptolemy, Vespasian, Saladin, and Napoleon to name but a few of the most famous.
100. A careful study of the other pertinent passages that describe this battle further serves to confirm that it is not specifically just a mountain where the armies of the world will gather for the final conflict. Joe.3:2,12-14
101. In fact, the armies are deployed surrounding Israel north, south and east from this central location, with some of the armies being in Jerusalem. Zec.14:1-3
102. One should recognize that the overall battle is not limited to this mountain that overlooks the plain and troops will fill the surrounding area extending for about 200 miles.
103. Further, we are told Christ begins His advance from the southeast in Bozrah (Isa.63:1) working His way north/northwest filling the valley with blood up to the horses bridle outside of Jerusalem proper. Rev.14:20

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104. That which makes the most logical sense is that Tel Megiddo marks the geographical conclusion for this **war of the great day of God**.
105. Strategically it makes further sense as this location would be the most north western location for an army entering in from the west, while landlocked.
106. Armageddon is reference to Tel Megiddo and the location where Antichrist will set up his headquarters.
107. This will function as the command center for the entire campaign.
108. Once it is captured by Christ, victory will be His.
109. The battle of Armageddon is presented as the strategic point of conclusion for this war being the geographical site from which Antichrist will “fly his colors”.
110. We could conclude it as the site of Antichrist’s and the **False Prophet’s** last stand.
Rev.19:18-21

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EXEGESIS VERSES 17 – 21:

^{GNT} Revelation 16:17 Kai. o` e[bdomoj evxe,ceen th.n fia,lhn auvtou/ evpi. to.n ave,ra(kai. evxh/lqen fwnh. mega,lh evk tou/ naou/ avpo. tou/ qro,nou le,gousa(Ge,gonenÅ

^{NAS} Revelation 16:17 **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."** Kai, (cc) o` e[bdomoj (d.a. + ord.adj./nm-s; "the seventh"; angel understood) evxe,ceen evkce,w (viaa--3s; "poured out") auvtou/ auvtou,j (npgm3s) th.n h` fia,lhn fia,lh (n-af-s; "the bowl") evpi, (pa) to.n o` ave,ra(avh,r (d.a. + n-am-s; "the air/atmosphere"; same as 9:2) kai, (ch) mega,lh me,gaj (a--nf-s; "a loud/great") fwnh, (n-nf-s; "voice") evxh/lqen evxe,rcomai (viaa--3s; "came out") evk (pAbl; "from the source of") tou/ o` naou/ nao,j (d.a. + n-Ablm-s; "the temple") avpo, (pAbl; "aside of/off of") tou/ o` qro,nou qro,noj (d.a. + n-Ablm-s; "the throne") le,gousa(le,gw (adj. ptc./p/a/nf-s; "saying") Ge,gonenÅ gi,nomai (viPFa--3s; "It has become/it is done")

^{GNT} Revelation 16:18 kai. evge,nonto avstrapai. kai. fwnai. kai. brontai. kai. seismo.j evge,neto me,gaj(oi-oj ouv k evge,neto avfV ou- a;nqrwpoj evge,neto evpi. th/j gh/j thlikou/toj seismo.j ou[tw me,gajÅ

^{NAS} Revelation 16:18 **And there were flashes of lightning and sounds and peals of thunder; kai, (ch) evge,nonto gi,nomai (viad--3p) avstrapai. avstraph, (n-nf-p; "lightening"; same as 4:5; 8:5; 11:19) kai, (cc) fwnai. fwnh, (n-nf-p; "sounds") kai, (cc) brontai. bronth, (n-nf-p; "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.** kai, (cc) evge,neto gi,nomai (viad--3s; "there was/became") me,gaj(me,gaj (a--nm-s; "a great") seismo,j (n-nm-s; "earthquake") oi-oj (rel.pro./nm-s; emphasizes quality; "such as/of what sort") ouv k ouv (neg. +) evge,neto gi,nomai (viad--3s; "there had not been in existence) avfV avpo, (pAbl) ou- o[j (rel. pro./Ablm-s; "from which"; emphasis of time, "since") a;nqrwpoj (n-nm-

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s) *evge,neto gi,nomai* (*viad--3s*; "came into existence") *evpi,* (*pg*; "on")
th/j h` gh/j gh/ (*d.a. + n-gf-s*) *thlikou/toj* (*dem. adj. of intensity/nm-s*;
 "so great/so mighty") *seismo,j* (*n-nm-s*; "an earthquake") *ou[tw* (*ab*; "thus/in this
 way") *me,gajÅ* (*a--nm-s*; "a great one".)

^{GNT} Revelation 16:19 *kai. evge,neto h` po,lij h` mega,lh eivj*
tri,a me,rh kai. ai` po,leij tw/n evqmw/n e;pesanÅ kai.
Babulw.n h` mega,lh evmnh,sqh evnw,pion tou/ qeou/ dou/nai
auvth/| to. poth,rion tou/ oi;nou tou/ qumou/ th/j ovrgh/j
avtou/Å

^{NAS} Revelation 16:19 **And the great city was split into three parts, and the cities of the nations fell.** *kai, (ch) h` mega,lh me,gaj* (*d.a. + a-nf-s*; "the great") *h` po,lij* (*d.a. + n-nf-s*; "the city") *evge,neto gi,nomai* (*viad--3s*; "became/divided/split") *eivj (pa) tri,a trei/j* (*card. adj./an-p*; "three") *me,rh me,roj* (*n-an-p*; "parts/portions/shares"; used 42x) *kai, (cc) ai` h` po,leij po,lij* (*d.a. + n-nf-p*; "the cities") *tw/n to, evqmw/n e;qnoj* (*d.a. + n-gn-p*; "the nations") *e;pesanÅ pi,ptw* (*vial--3p*; "they fell") **And Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath** *kai, (cc) Babulw,n* (*n-nf-s*; "Babylon") *h` mega,lh me,gaj* (*d.a. + a-nf-s*; "the great") *evmnh,sqh mimnh,|skw* (*viap--3s*; "was remembered/recalled/thought about again") *evnw,pion (pg) tou/ o` qeou/ qeo,j* (*n-gm-s*) *dou/nai di,dwmi* (*inf.purp./aa*; "to give") *auvth/| avtto,j* (*npdf3s*; *ref. Babylon*) *to, poth,rion* (*d.a. + n-an-s*; "the cup") *tou/ o` oi;nou oi=noj* (*d.a. + n-gm-s*; "of the wine") *avtou/Å avtto,j* (*npgm3s*) *tou/ o` qumou/ qumo,j* (*d.a. + n-gm-s*; "of the passionate wrath") *th/j h` ovrgh/j ovrgh,* (*d.a. + n-gf-s*; "of the anger"; hence, "fierce wrath")

^{GNT} Revelation 16:20 *kai. pa/sa nh/soj e;fugen kai. o;rh ouvce u`re,qhsanÅ*

^{NAS} Revelation 16:20 **And every island fled away, and the mountains were not found.** *kai, (cc) pa/sa pa/j* (*a-nf-s*; "every") *nh/soj* (*n-nf-s*; "island") *e;fugen feu,gw* (*vial--3s*; "fled away/vanquished/disappeared"; same as 9:6;

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12:6) kai, (cc) o;rh o;roj (n-nn-p; "mountains") ouvc ouv (neg. +)
eu`re,qhsanÅ eu`ri,skw (viap--3p; "were not found")

GNT Revelation 16:21 kai. ca,laza mega,lh w`j talantiai,a
katabai,nei evk tou/ ouvranou/ evpi. tou.j avnqrw,pouj(
kai. evblasfh,mhsan oi` a;nqrwpoi to.n qeo.n evk th/j
plhgh/j th/j cala,zhj(o[ti mega,lh evsti.n h` plhgh.
auvth/j sfo,draÅ

NAS Revelation 16:21 **And huge hailstones, about one hundred pounds each, came down from heaven upon men; kai, (cc) mega,lh me,gaj (a--nf-s; "big/huge")**
ca,laza (n-nf-s; "hail/hailstones) w`j (compar.conj.; "like/about")
talantiai,a talantiai/oj (a--nf-s; lit. what weighs a talent; varied between
70-90 pounds; hapax) katabai,nei katabai,nw (vipa--3s; "came
down/descended") evk (pAbl) tou/ o` ouvranou/ ouvranou,j (d.a. + n-
Ablm-s) evpi, (pa) tou.j o` avnqrw,pouj(a;nqrwpoj (d.a. + n-am-p)
and men blasphemed God because of the plague of the hail, because its plague was extremely severe. kai, (ch) oi` o`(dnmp) a;nqrwpoi a;nqrwpoj(n-nm-p)
evblasfh,mhsan blasfhme,w (viaa--3p; "they blasphemed") to.n o`
qeo.n qeo,j (n-am-s) evk (pAbl; "from the source of/because/from the cause")
th/j h` plhgh/j plhgh, (d.a. + n-gf-s; "the plague") th/j h` cala,zhj(
ca,laza (d.a. + n-gf-s; "of the hail") o[ti (causal conj.) auvth/j auvto,j
(intensive pro/pgf3s; "itself") h` plhgh, (d.a. + n-nf-s) evsti.n eivmi, (vipa-
-3s) sfo,draÅ (ab; "extremely/exceedingly") mega,lh me,gaj (a--nf-s;
"great/severe")

ANALYSIS VERSES 17 – 21:

1. With the stage completely set in the mounting of the Armageddon campaign, God unleashes the final **plague**, “**And the seventh angel poured out his bowl upon the air**”.
2. Rather than introducing another long series of judgments (cp.7th seal, trumpet), the 7th **bowl** consists of a single, yet massive compound judgment as a finale to the 3 sets of septet judgments.
3. Still the judgment remains preparatory in anticipation of the grand finale, Christ’s return and the battle of Armageddon itself. Rev.19:11-21
4. The contents of this judgment is said to be **upon the air**.

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5. Some suggest **the air** refers to Satan's sphere and domain to which he is now restricted per his ejection from heaven. Rev.12:7-9 cp. Eph.2:2 (Walvoord, Gaebelien)
6. Therefore this judgment is designed to illustrate God's final judgment upon his kingdom and imminent removal from power. Rev.20:1ff
7. If true, it also remains just as true that the judgment is inflicted literally **upon** the earth's 1st heaven, as the literal **earth** and **men** are directly impacted in vss.18-21.
8. This looks to our immediate upper atmosphere between our earth and stratosphere surrounding the planet with the necessary oxygen for breathing.
9. Again, the preposition epi/**upon** would indicate an atmospheric affect produced by surrounding circumstances.
10. Accompanying the judgment is heard a final declaration, "**and a loud voice came out of the temple from the throne, saying, 'It is done'**".
11. That the **voice** is great or **loud** again heightens the magnitude of importance concerning this judgment.
12. That it arises from **the temple** along side **the** heavenly **throne** implicates Christ/God as the speaker.
13. His statement of the tri-septet judgment's conclusion is very simple stating **It is done**"
14. This phrase is actually only one word using the perfect active indicative of the verb "γινομαι – ginomai" literally meaning, "**It** has become for all time".
15. What has been completed to this eternal degree are judgments of God placed upon the world from the vantage point of the 3rd heaven, as all of the septet judgments are so initiated.
16. Judgment in the future will arise from Christ's Personal presence and future **throne** on earth. Rev.19:19-21; Mat.25:31-32 cp. Mic.4:2-7; Luk.1:31-33; Rev.11:15
17. That Christ would make His announcement before the judgment actually unfolds in context is designed to proclaim that the judgment will be fulfilled with absolute certainty.
18. It points to the fact that any aspect of God's plan he initiates and proclaims can be accepted by all as a future reality fulfilled as determined by His Sovereignty in eternity past.
19. Vs.18 begins with a scenario one would expect with certain atmospheric conditions, "**And there were flashes of lightning and sounds and peals of thunder**".
20. These conditions relate to weather phenomenon associated with serious storms such as tornadoes, hurricanes, high winds, etc.
21. As they are used elsewhere in Revelation, they express God's displeasure with men and designed to strike fear into their hearts. Cp.Rev.4:5; 8:5; 11:19
22. The **sounds** of this great storm are those we would associate with **lightning, thunder, gale force winds, etc.**
23. What is unusual about this storm is what seems to arise from its presence in the remainder of vs.18, "**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**".
24. The first question one might ask is how does this relate to a judgment **upon the air**?

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25. Geological studies conclude that our atmosphere, barometric pressures, etc., have no direct impact upon the occurrence of earthquakes.
26. Again, the answer can be found in the preposition *epi* indicating an affecting judgment **upon the air**, yet not necessarily intrinsic in its origination.
27. It is judgment impacting the atmosphere via the affects an **earthquake** can produce.
28. It would include such things as atmospheric pressure changes (barometric pressure), infrasounds (ultralow pitch sounds that can produce deep shocks and intensive pressure explosions carried through the **air**), **air** pollution and other phenomenon directly influencing our atmosphere.
29. Earthquakes are akin to other phenomenon such as volcanic eruptions and tsunamis.
30. The fact is, geological changes can have a direct impact upon our atmospheric conditions.
31. When it comes to earthquakes, the displacement of solid matter can easily create pressure variations (tsunamis visual case and point; hand air pump visual aid).
32. Obviously, the larger the volume of the confined **air**, the larger the volume of solid matter displaced necessary to produce a perceptible pressure change.
33. And we are not dealing with any ordinary **earthquake** in this judgment as the language makes clear.
34. The **great earthquake** of the 7th **bowl** is designated as the largest and greatest in the history of the world **since** the beginning of **man**.
35. The extreme power it generates is seen in the redundant language in the final phrase literally “**so mighty an earthquake thus a great one**”.
36. As vs.20 will make clear, it removes all oceanic islands and essentially levels the world’s mountain ranges.
37. These masses of geological matter currently occupying space in the atmosphere will be totally displaced creating alternating **air** vacuums and meteorological pressure ridges.
38. Combined, it is not hard to imagine resulting gale force winds, large storms, hurricanes, tornadoes and other atmospheric related hazards appearing all over the planet..
39. The debris alone in the **air** will create suffocating respiratory problems robbing life of the oxygen it provides.
40. Obviously, much death will occur.
41. Yet, mankind will continue to survive as the battle of Armageddon is yet to occur and as vs.21b makes clear.
42. Vs.19 illustrates the immense scope of this **earthquake**, “**And the great city was split into three parts, and the cities of the nations fell**”.
43. Here, interpreters are divided as to identifying **the great city** in view.
44. There are 3 entities given this title in the book of Revelation:
 - A. Jerusalem. Rev.11:8
 - B. Rome/Vatican City, the seat of the mother/son cult. Rev.17:18
 - C. The U.S. Rev.18:10,16,18,19,21
45. Those that regard Rome/Religious **Babylon** as this **city** do so with the assumption that religious **Babylon** and her destruction is mentioned next and chapter 17 overviews religious **Babylon**.

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46. However, these of exegetical necessity further maintain that the destruction of Vatican City occurs chronologically at the end of Daniel's 70th week as part of the 7th **bowl** judgment.
47. One grammatical phrase in Rev.18:1, "*After these things/meta, tau/ta – meta tauta*" disproves this premise.
48. This phrase as noted in its first use in Rev.1:19 is used as a time indicator to denote a chronological advance of the narrative.
49. Its use in Rev.18:1 must be viewed in one of two ways, advancing the narrative as part of a parenthetical insert (chptrs.17-18 cp. Chptr.7 cf.vs.9), or advancing the time line chronologically established in Revelation (Rev.1:19; 4:1; 9:12; 15:5; 19:1;20:3).
50. That chapter 18 centers on the destruction of Political **Babylon** advancing the chronology forward from the destruction of Religious **Babylon** (Rev.17:16), it of necessity must be viewed in a parenthetical scheme.
51. We have amply documented that the destruction of the U.S. occurs before the mid-point and DOL.
52. Therefore, neither religious nor political **Babylon** is **the great city** of our verse as this **city** is definitely part of the 7th **bowl** judgment.
53. When one considers the immediate context, there is a clear distinction made between **the great city and the cities of the nations**, of the latter which either **Babylon** would so be designated.
54. The **great city** is none other than Jerusalem that will experience her share of God's wrath as national discipline in their own support of Antichrist.
55. This severe topographic change will divide Jerusalem into 3 parts and leave the remaining Gentile **cities** in shambles, if not completely destroyed.
56. Jerusalem will not be a stranger to earthquakes during Daniel's 70th week. Rev.11:13; Zec.14:4-5
57. All of this upheaval and destruction is designed to show God's complete disgust and contempt towards man's habitation and attempts to civilize the planet under their own system of ideals, power and philosophy as represented by the satanic system.
58. It is this sense that is then carried forward in vs.19b, "**And Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath**".
59. This insert carries a sense of *de, ja. vu*, the illusion of having already experienced the present situation before.
60. This final **great** cataclysmic **earthquake** brings to remembrance **before God** the very purpose for why mankind is receiving the full expression of **the cup of the wine of His fierce wrath**.
61. That **Babylon** is here mentioned is designed to correlate this final huge **earthquake** with the one mentioned in the 6th seal judgment and the destruction of the U.S. Rev.6:12
62. It harks back to the base foundations upon which men have built themselves that is now bringing complete destruction upon their heads.
63. As neither religious nor political **Babylon** is defined, it is safest to conclude its use here as with the messenger angel of Rev.14:8.
64. Both Babylon's are called **great** (Rev.17:5; 18:2) and the emphasis is the destruction of the U.S. that concludes the total destruction of both the political and religious representative entities whose ideals upon which the –V world now stands.

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65. Vs.19b is in essence a memorial to the –V world and the two main satanic ideologies they have embraced under the NWO (one world religious and political system).
66. It is a reflection upon why **God** has uncorked with His **wrath** now based on the previous existence of these two entities.
67. For the same purpose and reasoning of –V behind the Babylonian cults of the Vatican and U.S. receiving God’s **fierce wrath**, so it is now extended as they have embraced the ideology in toto under the Antichrist system.
68. It emphasizes the fact that the world has brought about God’s judgment because of their own makings and doings.
69. They are guilty for embracing the human viewpoint philosophies designing the very satanic system Antichrist would step in to as the one sovereign political/religious ruler.
70. It further implicates both Catholicism and the U.S. in the final insanity that will bring the current world to its demise. Rev.14:8
71. The complete destruction of prophetic **Babylon** serves as a frame of reference for the complete destruction of the world system.
72. Vs.20 then reengages the judgment itself, “**And every island fled away, and the mountains were not found**”.
73. The topographic changes experienced under this judgment is almost beyond our imagination.
74. John here uses different words to describe what happens to the two entities mentioned:
 - A. He says that the islands “**fled away**” indicating they simply disappear quickly.
 - B. The fact that the visible **mountains were not found** indicates their collapse being reduced to the height of the surrounding region.
75. All oceanic islands will disappear into the seas and they are really underwater **mountains**.
76. Therefore, the reality is implied that all topographical areas of any notable height located on the planet will be flattened.
77. In fact, the visible earth will have as its highest point from then on only one called a mountain, Mt. Zion. Mic.4:1 (Jerusalem sits on a rock plateau at an elevation of 2,550 feet)
78. Other Scriptural notations of this event: Mic.1:4; Hab.3:6; Isa.30:25
79. The final compounded expression of this last plague is recorded in vs.21, “**And huge hailstones, about one hundred pounds each, came down from heaven upon men**”.
80. Some have a problem with this being a literal hail storm as the largest hailstone ever recorded weighed in at just over 2 lbs., about the size of a melon and had an impact speed of close to 100 mph.
81. These objects weigh in around the 90-100 pound mark.
82. There is a current phenomenon that has begun that may give us a clue.
83. As of recent years, there have been massive ice chunks (most in the 25-35 lbs range, but one as big as 440 lbs) that have fallen from the sky with no visible storms in the area.
84. Some have attributed this to global warming, a trend inherent in these bowl judgments and plausible after affect from a nuclear holocaust.

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85. While some suggest these to be a meteor shower or comet storm, these ice balls (megacryometeors) are not composed of extraterrestrial ice, but of ice having the distinctive chemical signature of ice in ordinary terrestrial **hailstones**.
86. While megacryometeors show the telltale onionskin layering seen in **hailstones**, they also contain dust particles and air pockets found in **hail**.
87. Beyond this, they are formed in cloudless skies, an occurrence that defies all current research on **hail** formation.
88. That this aspect of judgment **upon the air** could be a final result from the previous **earthquake** is not beyond reason.
89. Again, this judgment could be supernaturally created or as we can easily conclude produced as an ultimate result of man's destruction of the environment via nuclear bombardment.
90. In fact, the sense of bombardment is brought out in the final part of vs.21, "**and men blasphemed God because of the plague of the hail, because its plague was extremely severe**".
91. In spite of what would cause a normal person to turn to **God**, the world remains recalcitrant with -V.
92. The fact that they are again seen blaspheming **God** validates the degree of judgment corresponding with the degree of their -V (*lex talionis*). Cp.Rev.16:9,11,21
93. Their blasphemy here centers on two causes, **the plague of the hail** and that it **was extremely severe**.
94. This portion of the **plague coming from heaven** is enough for **men** to now recognize that there is some outside force involved bringing these catastrophes **upon** them.
95. Yet, they still deny that it could be a true **God** and respond with contempt for any so-called creator that would rain such havoc.
96. Otherwise, it shows the incorrigibility seen in some -V of challenging **God** to a fight and reflects the same mentality as Antichrist. Rev.13:6.
97. The interesting note is the change to the present tense in the final clause, "**because its plague keeps on being extremely severe**".
98. The present tense indicates that **God** unloads a continuous pummeling of **men** bombarding them with these huge ice balls.
99. It is designed to be pictured as a preliminary artillery assault upon the world before the ground cavalry forces begin the final attack. Rev.19:11,14
100. With this final barrage, the stage is now completely set for the 2nd Advent and battle of Armageddon.