

**What follows represents the unedited lecture notes of Pastor Merritt's teaching of The Book of The Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.**

1. Last week I taught Rev 16:4-11 and when time expired were about to study verses 12 through 16.
2. Before continuing our study, I want to provide "1Jo 1:9 time" as may be necessary.
3. Let's first take a look at an expanded translation of Rev 16:1-11.

### **Expanded Translation**

**Rev 16:1 I, John, then heard a loud voice coming out from the heavenly temple. The voice said to the seven angels, "Go, pour out the seven bowls of God's wrath upon the earth."**

**Rev 16:2 The first angel left the other six, headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on the unbelievers, i.e., those who had the mark of the beast and worshiped the Antichrist's image.**

**Rev 16:3 The second angel followed the first; he poured out his bowl on the seas of planet earth, and they turned into coagulated blood; the congealed blood suffocated every living thing in the sea.**

**Rev 16:4 The third angel pealed off toward planet earth to pour out his bowl on the rivers and springs of water, and these also became blood.**

**Rev 16:5 Then I heard the elect angel in charge of the waters say: "You, Christ, are just in these judgments, You Who are and Who were, the Holy One, because all judgment has been given You and You have so judged;**

**Rev 16:6 given that they have shed the blood of Your saints and Your prophets, accordingly You have given them blood to drink, just as they deserve."**

**Rev 16:7 And I heard one of the covering angels who stands over the altar: "Yes, Lord God Almighty, true and just are your judgments."**

**Rev 16:8 The fourth angel left the third heaven and poured out his bowl on the sun, and the sun became a vast ball of fire, a heavenly conflagration of such proportion that it scorched the unbelievers on planet earth.**

**Rev 16:9 The unbelievers were seared by the intense heat; their response to God's judgment was to curse the name of God; they refused to repent and glorify God.**

**Rev 16:10 The fifth angel peeled off and poured out his vial on the city of Rome, and his entire kingdom was plunged into total darkness. The soldiers and citizens of the Antichrist's kingdom sat in total darkness suffering from the pain of their sores and the terrible heat which exacerbated their agony.**

**Rev 16:11 as a result they cursed the God of heaven because of their pain and sores, but even given their direct knowledge of the source of their judgment they refused to repent of what they had done.**

4. The Scriptures studied last week plainly refuted the notion that wicked men will repent when faced with catastrophic warnings of judgment.

5. When confronted with the righteous judgment of God, their blasphemy is even deepened. Their evil purposes were not confessed but in contrast they seemed even more determined to rebel against God's overwhelming superiority.

6. This most pitiable determination is seen here when mankind is knocked to his knees; conversely in Revelation chapter twenty after God provides perfect environment for 1000 years mankind again refuses to repent - we should learn much about the stubborn nature of mankind.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

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

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

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

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

7. Neither carrot nor the stick impresses these determined unbelievers.

8. Rev 16:12-16 describes how a river dries up and unclean spirits are released.

KJV

Rev 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Rev 16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Rev 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

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

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

NIV

Rev 16:12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

Rev 16:13 Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

Rev 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

Rev 16:15 "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."

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

Principles:

1. The sixth vial has occasioned more comment on the part of expositors than any of the preceding vials; numerous interpretations have been offered.
2. Many believe the sixth bowl judgment is a horrible extension of the judgment of the sixth trumpet recorded in Chapter 9.

Rev 9:14 ... the sixth angel which had the trumpet, loosed the four angels which are bound in the great river Euphrates.

Rev 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Rev 9:16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Rev 9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Rev 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

Rev 9:19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Rev 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

3. The sixth trumpet describes the vast hordes of the Orient armies mustered to march into the Middle East.

4. Most impressive is the astounding number of the cavalry said to be in Revelation nine as 200 million (in the Greek **Dismuriades Muriadon** or literally "twice ten thousand times ten thousand.")

5. Because the number "ten thousand times ten thousand" is often used of an innumerable company some have held that this should not be understood as a literal number.

6. If considered a literal enumeration of the army, it would represent the largest armed force ever known to man. Considering the millions of people in the Orient, a literal interpretation is not impossible.

7. No size of the army is given in Revelation chapter sixteen.

8. There is no direct statement as to the origin of this armada but clearly it comes from the Far East.

Rev 16:12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

9. There is certainly "no reason not" to believe that the vials and the trumpets coincide; the two seem to describe the same event.

10. Whether the army is 200,000,000 or not, it is obvious that John describes a massive force of tremendous military power; this is evident given they are said to slay "a third part of the men."

10.1. As the sixth vial is poured out, its particular objective is said to be the great Euphrates River.

10.2 As the result of judgment, the water of the river is dried up and the way of the kings of the East is thereby prepared.

10.3 The most natural explanation is the best, namely, that this is the judgment which actually dries up the great Euphrates River, thereby preparing for an invasion from the East.

10.4 The terrifying army of Orientals has reached the banks of the Euphrates, the ancient boundary between the empires of the East and West.

10.5 The force is most likely a coalition. Perhaps a coalition of nations such as India, Pakistan, China, Japan and/or Indonesia. The population of these five nations today is a little over four billion out of a world population of about seven billion.

10.5.1 That such an armada is possible cannot be denied.

10.6 Their way is cleared by a demon force said to dry up the Euphrates River. This metaphor is used to depict the role of Satan in leading the nations to Armageddon.

10.7 The river Euphrates here called "the great" is one of the prominent rivers of the world and forms the eastern boundary of the ancient Roman Empire as well as the prophesied eastern boundary of the land which God promised to the seed of Abraham.

10.8 In Gen 15:18, Deu 1:7, and Jos 1:4, it is called "the great river Euphrates" as it is here in the Apocalypse.



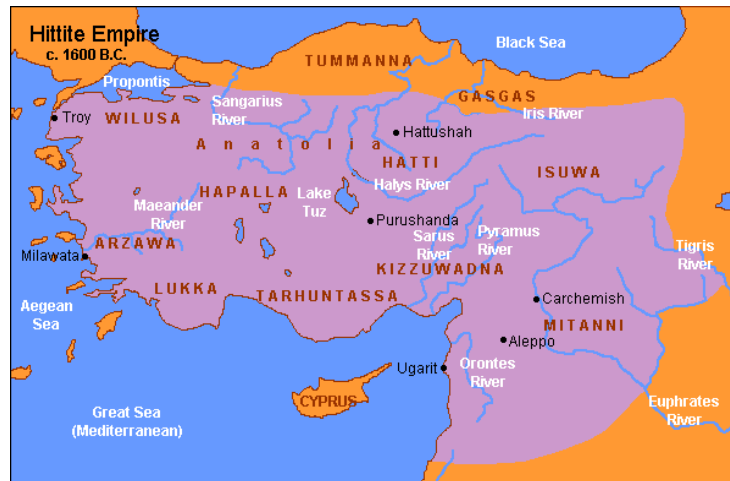
Gen 15:18 On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates--

Deu 1:7 Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates.

Deu 1:8 See, I have given you this land. Go in and take possession of the land that the LORD swore he would give to your fathers-- to Abraham, Isaac and Jacob-- and to their descendants after them."

Deu 11:24 Every place where you set your foot will be yours: Your territory will extend from the desert to Lebanon, and from the Euphrates River to the western sea.

Jos 1:4 Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates-- all the Hittite country-- to the Great Sea on the west.



10.9 In Isa 11:15 there is a similar prediction of the drying up of what many consider the Euphrates River although in this verse the proper noun Euphrates does not appear.

10.9.1 In the LXX it is called the "Great River." The identification of the River in Isa 11:15 is problematic though the NIV translators elected "Euphrates."

NIV

Isa 11:15 The LORD will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep his hand over the "Euphrates River." He will break it up into seven streams so that men can cross over in sandals.

11. The vast oriental army will fight their way across the Middle East arriving at Jerusalem just in time for the final battle of Armageddon.

12. John also gives a graphic description of the horses as well as of the warriors who sit upon them.

Rev 9:19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

13. We seem to have the best description John can give of modern warfare.

13.1 The terms "horses," "lions," and "serpents" all speak of deadly warfare.

14. Further light is cast on the character of the warfare in verse 18 of chapter nine, where it is said that a third part of the men are killed by the invading force.

14.1 It is difficult to determine if the term "men" represents a third of the earth's population or a third of those who fight against this force; what is clear is that there is significant carnage.

15. Special mention is made of the means, namely, "by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

Rev 9:18 By these three plagues there was killed the third part of the men, by the fire and the smoke and the brimstone which proceed out of their mouths.

16. This could certainly be a picture of modern air, artillery and tank warfare.

17. The statement "they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet" describe the Unholy Trinity which directs the "Yellow Peril."

18. Satan (the dragon), the Roman Antichrist, and the False Prophet are the Unholy Trinity.

19. A world that longs for peace and seeks to attain it by the worship of the Antichrist learn the sad lesson that there can be no peace until the Prince of Peace rules.

20. In spite of the dramatic judgment inflicted by this invading military force, those who survive are said to be unrepentant.

20.1 Wars often lead to great periods of evangelism but here we find no such response. Both Japan and Korea were recipients of a significant evangelism after WWII and the Korean Conflict. Earlier the armies of Great Britain brought the claims of Christ to numerous "colonies."

21. John describes demon spirits proceeding first from the mouth of Satan and then from the world leaders.

Rev 16:14 For they are the spirits of devils (**Daimonion**), working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle (**Polemon**) of that great day of God Almighty.

22. Since the Eastern leaders are already massed at the Euphrates in readiness for war, these miraculous signs must be performed for the benefit of those world leaders from the West.

23. The Unholy Trinity using these powerful demons mobilizes the rest of the world to fight against the Eastern hordes.

24. Hal Lindsey has written: "I believe that a great display of occult miracles may be used to dazzle and mesmerize certain nations converging on Israel ..."

25. The Prophet Joel foresaw this terrible day:

Joe 3:12 "Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side.

Joe 3:13 Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow-- so great is their wickedness!"

Joe 3:14 Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision.

26. There are various interpretations of the sixth vial as noted in our first principle.

26.1 For example there are even those who have conjectured that those who gather at the Euphrates are "Christian" powers.

27. Alford has written of the sixth vial.

"In order to understand what we have read, we must carefully bear in mind the context. From what follows under this same vial, we learn that the kings of the whole earth are about to be gathered together to the great battle against God, in which He shall be victorious, and they shall utterly perish. The time is now come for this gathering: and by the drying up of the Euphrates, the way of those kings who are to come to it from the East is made ready. This is the only understanding of these words which will suit the context, or the requirements of this series of prophecies. For to suppose the conversion of Eastern nations, or the gathering together of Christian princes, to be meant, or to regard the words as relating to any auspicious event, is to introduce a totally incongruous feature into the series of vials, which confessedly represents the "seven last plagues."

28. Through the centuries, commentators particularly of the post millennial and the historical schools have guessed at the identity of the kings of the East, and as many as fifty different interpretations have been advanced.

29. Walvoord writes: "The very number of these interpretations is their refutation."

30. The passage is best understood as referring to certain Oriental rulers who will descend upon the Middle East in connection with the final world conflict.

31. There is little justification for taking this prediction in other than its literal meaning.

31.1 In our day the rise to power of such countries as Japan, Indonesia, China, India, as well as lesser nations located in the Pacific Rim like Taiwan, North and South Korea and even Vietnam, make such an invasion a predictable event.

32. Walvoord further writes:



"In Rev 16:13-16 John has an additional vision introduced by the phrase "and I saw" which is parenthetical in nature but a commentary upon the sixth vial and somehow related to it. In his vision he sees three unclean spirits like frogs in appearance 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. The source of these unclean spirits is the world ruler specified as the beast, his associate the beast who is the false prophet, and the dragon himself which is Satan. (cf. Rev 12:9; 13:1-8 and Rev 13:11-18)

Rev 12:9 The great dragon was hurled down-- that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Rev 13:5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast-- all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world ...

Rev 13:11 Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon.

Rev 13:12 He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

Rev 13:13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

Rev 13:15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

Rev 13:16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

Rev 13:17 so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

Rev 13:18 This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.

33. There is no need for speculation as to the identity of the three unclean spirits, as too many commentators have done, attempting to link these spirits to some contemporary personage is fatuous. They are specified in verse 14 as spirits of demons (Greek **Daimonion**) and should be so interpreted.

34. As noted earlier the Prophet Joel foresaw this terrible day even to the extent of testimony of the celestials' source of Israel's survival. Joe 3:15-17

Joe 3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

Joe 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

Joe 3:17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

35. The wicked spirits are declared to work miracles and are commissioned to gather the kings of the entire earth to the battle described as "the battle of that great day of God Almighty."

36. As such, they are the emissaries of the unholy trinity earlier described, namely, the dragon, the beast, and the false prophet, a counterfeit of the true triune God.

37. The battle in Rev 16:14 is a translation of the Greek **Polemos**; it is better translated "war" in contrast to the Greek **Mache**, which is properly a battle or fighting (in Jam 4:1 we find both Greek words are used).

Jam 4:1 From whence come wars (**Polemos**) and fightings (**Mache**) among you? come they not hence, even of your lusts that war (**Strateuomai**) in your members?

38. What is in view here in Revelation nine and sixteen is something more than a battle. It is rather a major war. There will be no negotiated settlement to this war, there will be a last battle.

39. The evidence points to a conclusion when the Lord Jesus returns.

40. That there will be a climax of a series of military events is supported by Dan 11:36-12:4, where there is a reference to the "tidings out of the east."

41. Both Daniel and Zechariah provide insight into the battles. Daniel describes the early fighting as he speaks of the Kings of the South, North and West moving to the battlefield to meet the Oriental Hordes. Zechariah gives us details of the Lord's victory and the rescue of Israel. Let's review some of that earlier studied in the Book of Daniel.

#### The Antichrist Exalts Himself

Dan 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Dan 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Dan 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Dan 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

Dan 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Dan 11:41 He shall enter also into the glorious land, and many countries shall be overthrown ...

Dan 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly take away many.

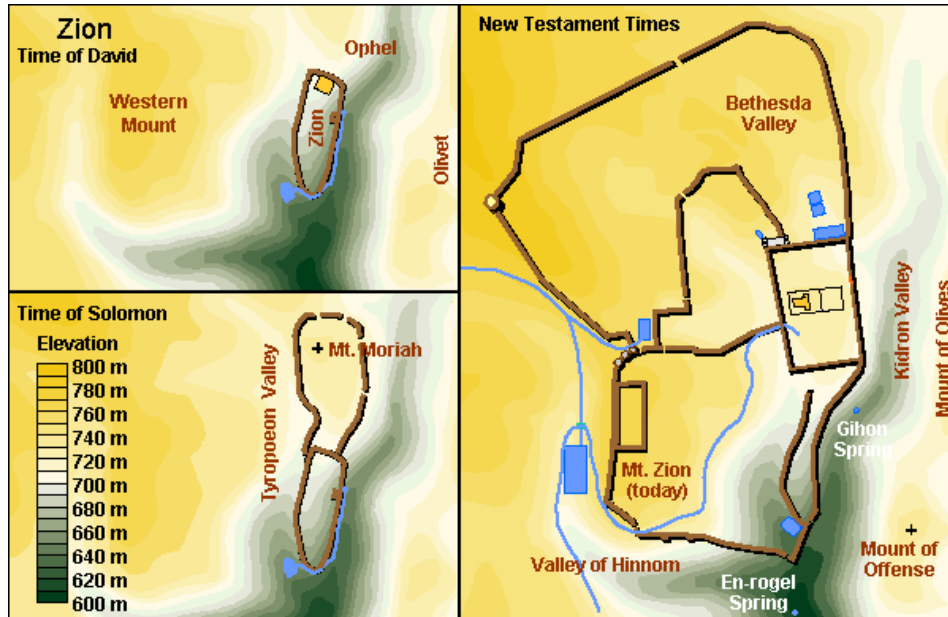
Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

#### The End Times Judgment of Israel

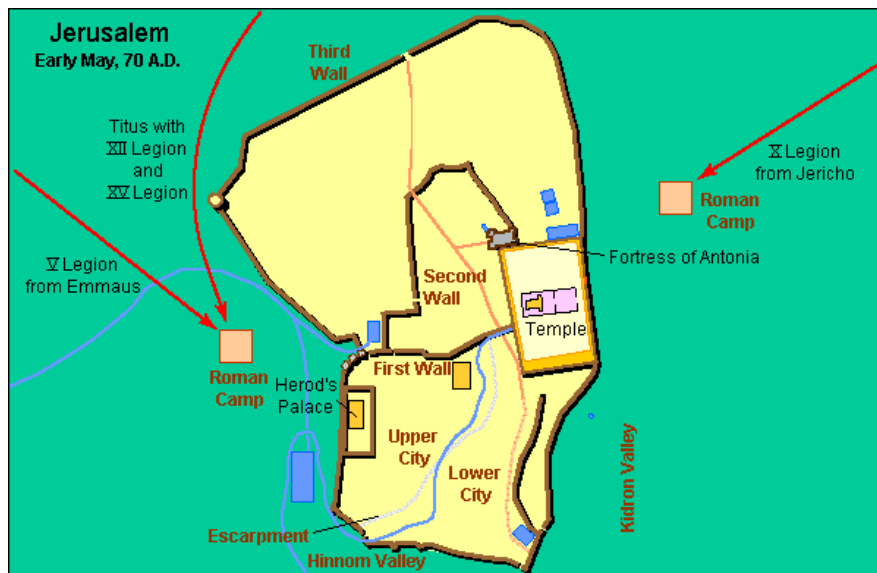
Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

42. These events reflect a divinely inspired conflict among the nations themselves in the latter portion of the Great Tribulation as the Beast's world empire so hastily put together begins to disintegrate.

43. The armies of the world contending for honors on the battlefield at the Second Coming of Christ turn their efforts first against one another and then form a coalition and that coalition will turn ultimately against Israel; they will fight against Christ when His heavenly army appears in the heavens.



44. It will be the final challenge to divine sovereignty and power as the military might of the world of that day will be engaged in fighting on the very day that Christ returns. (Zec 14:1-5)



45. The LORD Comes and Reigns:

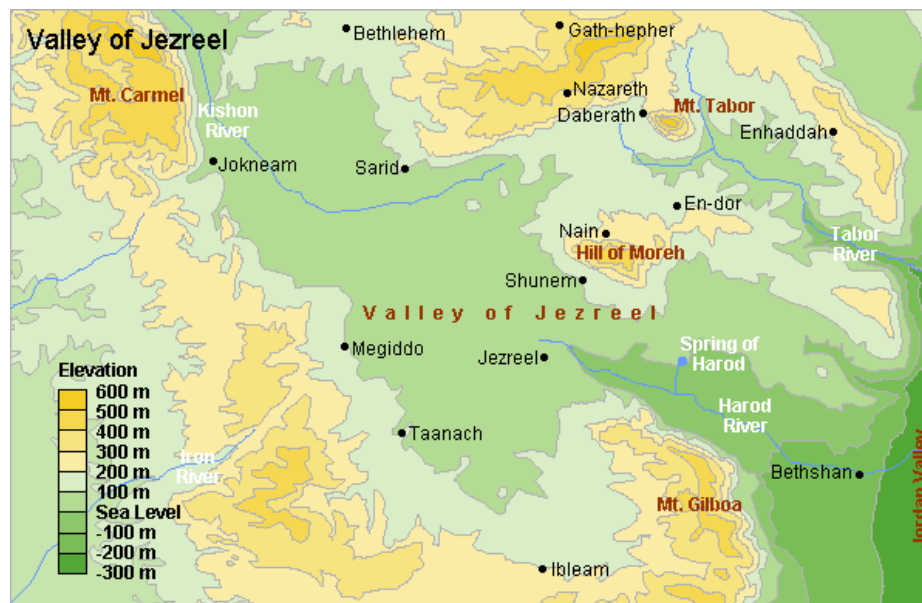
Zec 14:1 A day of the LORD is coming when your plunder will be divided among you

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley...



46. It is significant that the battle itself bears the name of "that great day of God Almighty." In the battle the omnipotence of God will be fully demonstrated.

Rev 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

Rev 16:15 "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."

47. The pronouncement is made, "Behold, I come as a thief." The expression is used of a sudden, unexpected coming which will result in judgment or loss on the part of the person overtaken.

48. In Matthew 24:43 and Luke 12:39-40 the second coming of Christ is compared to the coming of a thief who will overtake those who do not watch. A similar warning is given to the church in Sardis (Rev 3:3).

Mat 24:43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into.

Luk 12:39 But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into.

Luk 12:40 You also must be ready, because the Son of Man will come at an hour when you do not expect him."

Rev 3:3 Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

49. In 2Pe 3:10 and in 1Th 5:2 and 4 the day of the Lord is said to come as a thief. The unifying factor in all these passages is that the coming in view results in loss for those who are not ready.

2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

1Th 5:2 for you know very well that the day of the Lord will come like a thief in the night.

1Th 5:3 While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

1Th 5:4 But you, brothers, are not in darkness so that this day should surprise you like a thief.

50. The contrast between those who are overtaken by the Lord at His coming and those who are prepared by faith in Christ is expressed in the beatitude "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (For previous beatitudes, see Rev 1:3 and 14:13.)

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