

REVELATION CHAPTER SIXTEEN

BOOK OF THE REVELATION

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. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 114

4-17-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 114.

1.1 From time to time I think it is important to stop and ask ourselves the question "why do we study the Apocalypse?"

1.2 After all some will say "so what?" Since we live in the church age and will be raptured, why do we need to know eschatology?"

1.3 The question I suspect can best be answered by simply reviewing the emphasis placed upon that subject in the Holy Scriptures:

1.3.1 One fifth of the Bible is about prophecy and one-third of that one-fifth deals with the Second Advent of Christ.

1.3.2 There are 660 general prophecies found in the Bible and 333 of these are about Jesus.

1.3.3 Of that 333 some 109 were fulfilled at His First Advent leaving 224 yet to be fulfilled at His Second Coming.

1.3.4 Let's look at it another way: out of all the verses in the Bible 330 of them bear on the subject of the Second Advent or one out of twenty-five.

1.3.5 Other than faith there is no other subject in the Bible discussed more than His Second Advent and every time His First Advent is mentioned the Second Advent „is mentioned eight times.

1.3.6 The Lord Himself referred to His Second Coming 21 times and we as saints are told 50 times to be ready for His Second Advent.

1.4 So let's continue our study of the Book of The Revelation by using 1Jo 1:9 as may or may not be necessary. Let us pray.

2. Last week I finished teaching Revelation chapter fifteen, taught Rev 16:1 and when time expired I was teaching Rev 16:2.

3. Before we return to that study I want to give you an expanded translation of Rev 16:1:

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."

4. Let's return to our study of the first vial and verse two of Revelation chapter sixteen.
KJV

Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

NIV

Rev 16:2 The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image.

1. With the pouring out of the first vial, a terrible judgment falls upon men who have the mark of the beast.

1.1 There is a notable contrast between the first vial and the first trumpet, in that the first trumpet (Rev 8:7) burns up a third part of the trees and all the green grass.

1.1.1 It is true there is a similarity, both the first trumpet and the first vial are said to fall on "the earth."

NIV

Rev 8:7 The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.

2. In Rev 16:2 the judgment is upon men; in fact it is directed to a particular group of men, namely, the beast worshipers who have received the mark of the beast.

3. The judgment is described as a sore or ulcer (Greek, helke -elke) which is bad (Greek kakos -kakos) and evil (Greek poneros -poneros).

4. The judgment is in the form of a physical affliction of unusual severity bringing widespread suffering.

4.1 Smith notes that helke used here to describe the sore is the word selected by the translators of the Old Testament into Greek (the Septuagint - the LXX) for the boils inflicted on the Egyptians in Exodus 9:9-11.

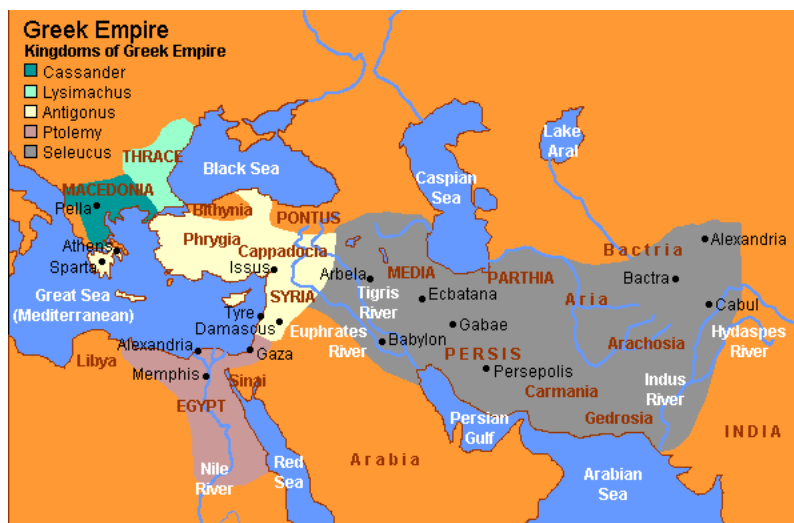
4.2 The Septuagint is the Greek translation of the Hebrew Old Testament.

4.3 According to tradition some seventy scholars were selected and assigned to a library in Alexandria Egypt where they translated the Hebrew of the OT to what is commonly called "The Septuagint."

4.4 Many believe there were 72 scholars who worked some 37 years beginning in 284 B.C.; the work being completed in B.C. 247.

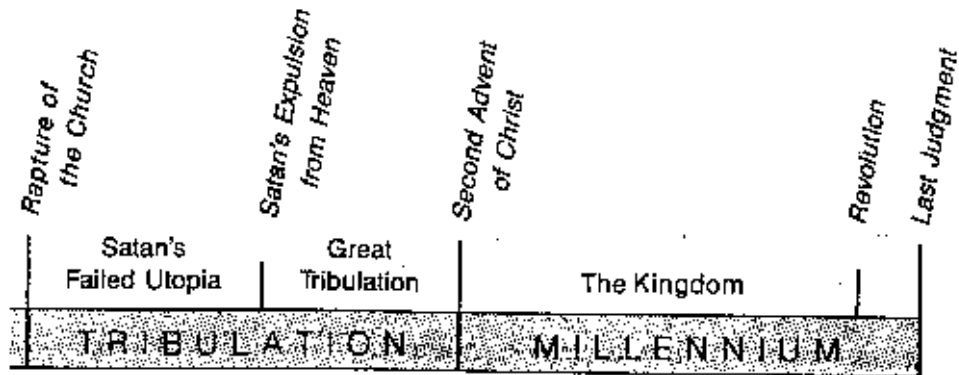
4.5 In general most of the numerous OT quotations in the New Testament agree with the Septuagint, and the vocabulary of the Greek Old Testament was greatly influenced by the LXX.

4.6 New Testament writers were no doubt greatly influenced in their choice of theological terms. Ptolemy reigned over Egypt at the time of the writing and in fact was very influential in authorizing the work.



5. Confirmation that the vial judgments occur late in the great tribulation is affirmed by the Scripture; the first vial judgment falls on those who are worshipers of the beast's image.

6. The image is erected in the middle of the Tribulation, this event ushers in what we call the "Great Tribulation" - the last half of the seven-year period preceding the second coming (Compare Rev 13:14-15 with Dan 9:27).



NIV

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.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

6.1 Almost everyone seems to comply with the demand that all men worship the beast and receive his mark. The exception is specified in Rev 13:8.

7. The vial judgment, therefore, follows this edict. The only ones who escape the judgment are those who have refused to obey the edict of the beast, i.e. those individuals who trust in Christ.

8. From Rev 13:7-8 it would appear that only a small fraction of the earth's population resists the blandishments of the beast.

NIV

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.

9. The warning given in Rev 14:9-11 is now reinforced in a preliminary judgment which anticipates the ultimate doom of the beast worshipers.

NIV

Rev 14:9 A third angel followed the first two angels and said in a loud voice: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand, Rev 14:10 he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.

Rev 14:11 And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name."

10. What specific form and the nature of the sores is unknown but what is evident is that God supernaturally protects the believers from this horrible plague, just as He did when a similar plague was inflicted on Egypt in the days of Moses. Exo 9:8-11

KJV

Exo 9:8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

Exo 9:9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

Exo 9:10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

Exo 9:11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

It is time for an expanded translation of verse two:

Expanded Translation:

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 those who had the mark of the beast and worshiped the Antichrist's image.

Now let's see what we can learn from Rev 16:3.

KJV

Rev 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

NIV

Rev 16:3 The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

Principles:

1. The second vial is poured out upon the sea with the result that the sea becomes as blood (literally "it became blood as of a dead man"), and every living soul in the sea dies.

2. As in the second trumpet in Rev 8:8, the analogy of our second vial is clearly like the first of the ten plagues in Egypt (Exo 7:20-25).

Rev 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

2.1 The first of the ten plagues killed all the fish in the Nile River and made the water not potable.

Exo 7:20 Moses and Aaron did just as the LORD had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood.

Exo 7:21 The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.

Exo 7:22 But the Egyptian magicians did the same things by their secret arts, and Pharaoh's heart became hard; he would not listen to Moses and Aaron, just as the LORD had said.

Exo 7:23 Instead, he turned and went into his palace, and did not take even this to heart.

Exo 7:24 And all the Egyptians dug along the Nile to get drinking water, because they could not drink the water of the river.

Exo 7:25 Seven days passed after the LORD struck the Nile.

3. Walvoord has written of these verses: "In all these cases it is possible that the sea does not become literally human blood but that it corresponds thereto both in appearance and loathsomeness."

4. This judgment then is only similar to that of the second trumpet where one third of the sea is turned to blood and one third of the creatures of the sea die.

5. Here the judgment is universal. The reference to the sea in Rev 8:8-9 may be limited to the Mediterranean.

5.1 As we earlier noted many teach that the second trumpet is limited only to the Great Sea-the Mediterranean though such is not by any means clear from the Scripture.

Rev 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

Rev 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

6. Wycliffe writes of Rev 16:3 "... a major portion of the earth would be involved in this judgment as most of the earth is covered with water."

7. Another judgment follows rapidly on the heels of the terrible malignant sores.

7.1 The second angel poured his bowl into the sea, and it became blood like that of a dead man. Every living thing in the sea died. Everything in this case!

8. Let me read you what Hal Lindsay published in 1973:

"Throughout the Book of Revelation God has been taking carefully measured steps of judgment against the world. You may have been thinking: "Isn't God cruel to bring such terrible judgments on the world!" But you know, one of the reasons the Book of Revelation describes the terrible things which God will allow is to so shake up man so that he will see his need for God right now. The judgments all through the Revelation have increased gradually in measured progression; but now all the stops are pulled out. The reason I say the judgments are carefully measured is because the same type of judgments take place in a less intense form earlier in the Book of Revelation.

"For example, the judgments of Revelation 8 are similar to those of Revelation 16, except less harsh. In Revelation 8:8 and 9 only a third of the sea became blood and only a third of the marine life died. But in Revelation 16 all marine life is going to be wiped out. We can only speculate as to whether a direct judgment of God or a tremendous nuclear exchange will affect marine life to this extent. We don't know which it will be, but whatever it is it's going to destroy all living things in the sea."

Now let's see how our verse three looks in expanded translation.

Expanded Translation:

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.

Now let's see what we can learn from Rev 16:4-7.

KJV

Rev 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Rev 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

NIV

Rev 16:4 The third angel poured out his bowl on the rivers and springs of water, and they became blood.

Rev 16:5 Then I heard the angel in charge of the waters say: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged;

Rev 16:6 for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve."

Rev 16:7 And I heard the altar respond: "Yes, Lord God Almighty, true and just are your judgments."

1. As if the bloodied sea wasn't enough, the third angel poured out his bowl of judgment into the rivers and springs of water.
2. It gets pretty grim when there is no fresh water to drink.
3. There is going to be a big run on soft drinks but even Coca Cola has to have water for their production process so soon even the most magic of elixirs will dry up and people will be in a world of hurt.
4. Verse six tells us why God inflicts this horrible judgment on the earth: "for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve."
5. "Earth deserves it" says God. Yes and even more as we shall see.
6. As has been seen, the most vicious and bloody time of slaughter of believers which the world has ever seen is going to take place during these seven years of Tribulation horror.
7. The Tribulation after all is a time of Jacob's trouble, a time to make Israel ready for her time of blessing in the Millennium.
8. The shedding of blood during the Tribulation was done by religious men and women who are part of the great one world religion. We will see more of the Global Church when we study the next chapter.
9. There's nothing more vindictive than a religious person who has rejected the truth of the Bible and wants to get rid of a few contenders.
10. Religion has been very hard on its competition. There has never been much tolerance for someone who says that Jesus Christ is the only way to God.
11. Many people who are proud of their broad-mindedness get all uptight when someone quotes Jesus as saying, "I am the Way, the Truth, and the Life. No one comes to God except through Me."
12. These people will be ready to spill the blood of Christ's believers during the Tribulation. It will be instigated by apostate religion.
13. There will be worse blood-letting during the latter part of the seven-year Tribulation period than even the Medieval Inquisition.

14. Many of the churches who still have their pastors after the "Great Snatch The Rapture" will take part in the great pogrom!
15. They will take out their revenge on believers who expose their religious apostasy. They will pour out the blood of the saints, and God in turn will give them blood to drink!
16. God often renders "poetic justice" in this way. God extends the turning of water into blood to the rivers and fountains, apparently with the same devastating effect, though the results of the judgment are not mentioned.
17. Though some have taken rivers and fountains to be symbolic there is no reason for not taking this in the literal sense as the sea.
18. The spiritual apostasy is here rewarded in God's own special way.
19. At this point also John hears one described as "the angel of the waters" deliver a justification of God for this judgment.
20. This must be an elect angel who has responsibility or jurisdiction over "water."
21. Angelology teaches that there is not only a hierarchy of angels but the Book of the Revelation in particular records a number of ministries assigned to angels.
22. This angel declares "because men have shed the blood of saints and prophets, God is righteous in judging them in kind in that they are given blood to drink."
23. Even therefore as the saints are worthy of rest and reward, so the wicked are worthy of divine chastening and judgment.
24. In the Great Tribulation, saints are slaughtered by the thousands; it is without parallel in the history of the human race.
25. Christ Himself describes this 7 year period as a time of trouble without precedent.
Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now-- and never to be equaled again.
26. The multitude of martyrs in heaven is revealed in chapter seven. The eternal God, the One which is, and was, and shall be, though awaiting the proper time, is inexorable in His judgment of those who persecuted the saints.
Rev 7:13 Then one of the elders asked me, "These in white robes-- who are they, and where did they come from?"

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

Rev 7:15 Therefore, they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them."

27. The statement of the elect angel in charge of the waters is confirmed by another voice out of the altar, another angel who declares that God, who is almighty, true, and righteous, manifests these attributes in His divine judgments.

28. The phrase "another out of" in verse 7, though omitted in some manuscripts, is obviously the meaning of the verse, as the utterance must come from a being rather than from the altar itself.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

29. Combining the judgment of the second and third vials, it appears that all water is turned into blood, constituting a universal testimony to all men that God will avenge his martyred saints.

30. Before we look at what the fourth vial has to offer, let me give you an expanded translation of Rev 16:4-7:

Expanded Translation

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."

KJV

Rev 16:8 And the fourth angel (angelos) poured out his vial upon the sun (helios); and power was given (didomi) unto him to scorch (Ho) men (anthropos) with fire (pur).

Rev 16:9 And (Ho) men were scorched with great heat, and blasphemed the name of God, which hath power (exousia) over these plagues: and they repented not to give him glory.

NIV

Rev 16:8 The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire.

Rev 16:9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

Principles:

1. Like the fourth trumpet, the fourth vial is a judgment which affects the starry heaven, specifically the sun.

2. In the fourth trumpet the judgment extends to a third part of the sun, moon, and stars, resulting in the darkening of a third part of the day and of the night.

3. By contrast, the fourth vial relates only to the sun and increases rather than decreases the sun's intensity with the result that men are scorched with fire.

Rev 8:12 The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night.

4. The divine judgment of the fourth vial is inflicted apparently upon the unbelievers of planet earth but such awful judgment does not bring men to repentance; it only increases their blasphemy, even though they recognize that the plague comes from the God whom they reject.

5. The expression "and power was given unto him to scorch men with fire" is rendered, according to the best manuscripts, "and it was given to it [the sun] to scorch the men with fire."

6. The use of the article with "men" refers the judgment to the same class of people as in verses 2, 5, and 6, i.e., unbelievers.

Rev 16:2 The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image...

Rev 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. The article is also used in connection with the men mentioned in verse nine (literally "the men").

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

8. The implication is that saints in this period those who are believers in the Lord Jesus Christ will not suffer from this plague.

9. The wishful thinking of some that men would repent if they only knew the power and righteous judgment of God is shattered by frequent mention in this chapter of the hardness of the human heart in the face of the most stringent and evident divine discipline. Let's compare verses Rev 16:10, 11 and 21.

Rev 16:10 The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony
Rev 16:11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

10. Let me quickly review this concept:

10.1 The Bible tells us all people hear the gospel.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

10.2 Historical evidence indicates the gospel was uniquely spread to all the world.

10.2.1 In the 1st century and 2nd century AD we have evidence of missionary activity in such places as Absasemia in Africa, in Pontus and in Persia.



10.2.2 In 190 AD there are records of many accepting Christ in Alexandria Egypt.

10.2.3 In the 2nd century AD there are many evidences of Scripture existing in India.

10.2.4 In the 6th century AD there is evidence that there were 3,000,000 believers in the Shintsi province of China.

10.3 Since God has Righteousness as one of His essences He cannot be unfair and let people go to hell because they do not get the Word.

10.4 His Righteousness demands that He get the Word of truth to those who want it.

10.5 Man has the ability to arrive at God consciousness through his own ability and if positive at God consciousness it is up to God to get the gospel to him.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

10.6 Common rationales for God consciousness are:

10.6.1 Religious approach- God must exist because so many people believe in Him.

10.6.2 Moral approach- man's conscience leads him toward virtue and truth because the order of the universe demands establishment.

10.6.3 Ontological approach- the human mind demands a perfect deity as an ideal. Ontology is the science that deals with being.

10.6.4 Teleological approach- there is too much order in the universe therefore there must have been a designer of supra-proportion. Teleology is the science that all things which exist were produced for the end purpose for which they fulfill.

10.6.5 Cosmological approach - the logic of cause and effect demands the existence of God.

10.7 Historical quotations from early Greek writers:

Justin Martyr, 103-165, "there is no people among whom prayers are not offered to the Father in the name of Jesus."

Tertullian, 160-240 AD "we Christians fill your Roman temples, your senate, your forums and have left only your empty places of idol worship."

Origen, 160-240 AD "in all races there are tens of thousands who have left their idols to embrace Jesus."

Eusebius, 240 AD "the whole earth has a host of disciples who carry the gospel to all who have not heard the word of faith in Jesus."

End Lesson Taught 4-17-2002

Revelation

Lesson 115

4-24-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 115.

1.1 Last week I verbally gave you several reasons why we study the Apocalypse?

1.2 Now let me give them to you in writing.

1.2.1 One fifth of the Bible is about prophecy and one-third of that one-fifth deals with the Second Advent of Christ.

1.2.2 There are 660 general prophecies found in the Bible and 333 of these are about Jesus.

1.2.3 Of that 333 some 109 were fulfilled at His First Advent leaving 224 yet to be fulfilled at His Second Coming.

1.2.4 Let's look at it another way: out of all the verses in the Bible 330 of them bear on the subject of the Second Advent or one out of twenty-five.

1.2.5 Other than faith there is no other subject in the Bible discussed more than His Second Advent and every time His First Advent is mentioned the Second Advent is mentioned eight times.

1.2.6 The Lord Himself referred to His Second Coming 21 times and we as saints are told 50 times to be ready for His Second Advent.

Let's continue our study of the book of the Revelation by using 1Jo 1:9 as may or may not be necessary. Let us pray.

1. At our last meeting I taught Rev 16:2-7 and when time ran out I was teaching verses eight and nine. We learned among other things that even though God imposes severe judgment on the unbelievers of the Tribulation they continue in their rebellion.

2. This concept is best explained in the Doctrine of Heathenism. I want to review some of that learned last week and then resume our study of Rev 16:8-9 but first let me give you an expanded translation of Rev 16:1-7:

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 and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on 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 since they shed the blood of Your saints and Your prophets, it is only fitting that You give 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."

3. Now let's return to our study of the fourth vial:

NIV

Rev 16:8 The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire.

Rev 16:9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

Principles:

1. The fourth vial is a judgment which affects the starry heaven, specifically the sun.

2. The divine judgment of the fourth vial upon the unbelievers of planet earth does not bring repentance; it only increases their blasphemy, even though they recognize the plague comes from the God.

3. The expression "and power was given unto him to scorch men with fire" is better, "and it was given to it [the sun] to scorch unbelieving mankind with fire."

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

4. The use of the article with "men" in our verse nine refers the judgment to the same class of people as in verses 2, 5, and 6, i.e., unbelievers.

Rev 16:2 The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image...

Rev 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

5. Believers will not suffer from this plague.

6. Let's review the Doctrine of Heathenism.

The Doctrine of Heathenism

1. The wishful thinking of some that men would repent if they only knew the power and righteous judgment of God is shattered Rev 16:10, 11 and 21.

Rev 16:10 The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony

Rev 16:11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

2. There are no heathen in the world, i.e., there are none who have not heard the gospel.

2.1 The Bible tells us all people hear the gospel.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Psa 98:2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3. Historical evidence indicates the gospel was uniquely communicated to all who want to hear.

3.1 In the 1st century and 2nd century A.D. we have evidence of missionary activity in such places as Absasemia in Africa, in Pontus and in Persia.



3.2 In A.D. 190 there are records of many accepting Christ in Alexandria, Egypt.

3.3 In the 2nd century there are many evidences of Scripture existing in India.

3.4 In the 6th century there is evidence that there were 3,000,000 believers in the Shintsi province of China.

3.5 Since God has Righteousness as one of His essences He cannot be unfair and let people go to hell because they do not get the Word.

3.6 His righteousness demands that He get the Word of truth to those who want it.

3.7 Man has the ability to arrive at God consciousness through his own ability and if positive at God consciousness it is up to God to get the gospel to him.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

3.8 Common rationales for God consciousness are:

3.8.1 Religious approach- God must exist because so many people believe in Him.

3.8.2 Moral approach- man's conscience demands him toward virtue and truth because the order of the universe demands establishment.

3.8.3 Ontological approach- the human mind demands a perfect deity as an ideal.

Ontology is the science that deals with being.

3.8.4 Teleological approach- there is too much order in the universe therefore there must have been a designer of supra-proportion. Teleology is the science that all things which exist were produced for the end purpose for which they fulfill.

3.8.5 Cosmological approach - the logic of cause and effect demands the existence of God.

4. Historical quotations from early Greek writers:

Justin Martyr, A.D. 103-165, "there is no people among whom prayers are not offered to the Father in the name of Jesus."

Tertullian, A.D. 160-240 "we Christians fill your Roman temples, your senate, your forums and have left only your empty places of idol worship."

Origen, A.D. 160-240 "in all races there are tens of thousands who have left their idols to embrace Jesus."

Eusebius, A.D. 240 "the whole earth has a host of disciples who carry the gospel to all who have not heard the word of faith in Jesus."

5. We have heathen in the world because of negative volition - bad choices.

Rom 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

Rom 1:19 since what may be known about God is plain to them, because God has made it plain to them.

Rom 1:20 For since the creation of the world God's invisible qualities -- his eternal power and divine nature -- have been clearly seen, being understood from what has been made, so that men are without excuse.

Rom 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Rom 1:22 Although they claimed to be wise, they became fools

Rom 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Rom 1:24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.

Rom 1:25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator -- who is forever praised. Amen.

Rom 1:26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

Rom 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

Rom 1:28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

Rom 1:29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips,

Rom 1:30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents;

Rom 1:31 they are senseless, faithless, heartless, ruthless.

Rom 1:32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

Rom 2:1 You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.

Now let's see what we can learn from Rev 16:10-11.

KJV

Rev 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

Rev 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

NIV

Rev 16:10 The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony

Rev 16:11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

Principles:

1. The fifth judgment resulting from the pouring out of the fifth vial is directed to the throne of the beast and his subjects.

2. When John spoke of the judgment falling upon the throne of the Beast and his kingdom, he is speaking of the Revived Roman Empire headquartered in Rome.

3. The noun clause "the seat of the beast" is more accurately "the throne of the beast" (Greek thronos). The beast is the Antichrist ruling from Rome.

4. The beast on the throne is the Antichrist described in Rev 13:1-13.

5. As in the fifth trumpet (Rev 9:1-3) and in the ninth plague of Egypt (Exo 10:21-23), there is darkness over the earth.

Rev 9:1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.

Rev 9:2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.

Rev 9:3 And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth.

Exo 10:21 Then the LORD said to Moses, "Stretch out your hand toward the sky so that darkness will spread over Egypt--darkness that can be felt."

Exo 10:22 So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days.

Exo 10:23 No one could see anyone else or leave his place for three days. Yet all the Israelites had light in the places where they lived.

6. Hal Lindsey has written: "Another important detail is added to this scene: tremendous darkness came upon the Beast's kingdom. This same thing happened in Egypt during the plagues; the whole land was enveloped in a darkness so oppressive that Moses said you could actually feel it! That is the sort of thing that will come upon the kingdom of the 'Antichrist. I believe there is a reason for God's blackout of this Revived Roman Empire: the darkness will allow the movement of 200 million Oriental soldiers into the area of the middle east, the subject of the next judgment."

6.1 There is perhaps a connection; though such a position is not specifically stated in the Scripture.

6.2 Such a connection is strengthened by the next four verses where we find the sixth angel announcing the coming of the "Yellow Peril."

7. The darkness is only part of the fifth vial. Another result of the judgment is pain, and so we see the accumulated effect of the preceding judgment when sores were inflicted by the first angel who delivers the first vial.

7.1 As in both the trumpet and the vial judgments, there is severe pain and torment. The wicked in their suffering are declared to gnaw their tongues for pain.

8. The "gnawing of the tongue" is an obvious metaphor used to describe severe agony.

9. The sores inflicted in the first vial (Rev 16:2) were, in this judgment, aggravated and increased.

10. Again we have the sad note that they blasphemed God (the author of these judgments) and did not repent of their deeds.

11. In Rev 16:9 we find the last reference to their refusal to repent (compare Rev 9:20-21 and Rev 16:9).

Rev 9:20 The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood--idols that cannot see or hear or walk.

Rev 9:21 Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

Rev 16:9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

12. The Scriptures plainly refute the notion that wicked men will quickly repent when faced with catastrophic warnings of judgment.

13. When confronted with the righteous judgment of God, their blasphemy is deepened and their evil purpose is not confessed but in contrast they seem even more determined to rebel against God's overwhelming superiority.

14. This 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.

15. Neither candy nor the stick impresses these determined unbelievers.

16. And now for an expanded translation of Rev 16:10 and 11:

Expanded Translation:

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.

18. A river dries-up and unclean spirits are released- Rev 16:12-16

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.

Principle:

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. Most 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 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 six 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 of 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.



End Lesson Taught 4-24-2002

Revelation

Lesson 116

5-1-2002

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson 116.
2. At our last meeting I taught Rev 16:8-11 and when time expired we were in the process of analyzing Rev 16:12-16.
3. Before returning to that study I want to give you an expanded translation of Rev 16:1-11:

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 and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on 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 peeled 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 since they shed the blood of Your saints and Your prophets, it is only fitting that You give 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 ó 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. Now let's see what principles we can glean from Rev 16:12-16:

KJV

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NIV

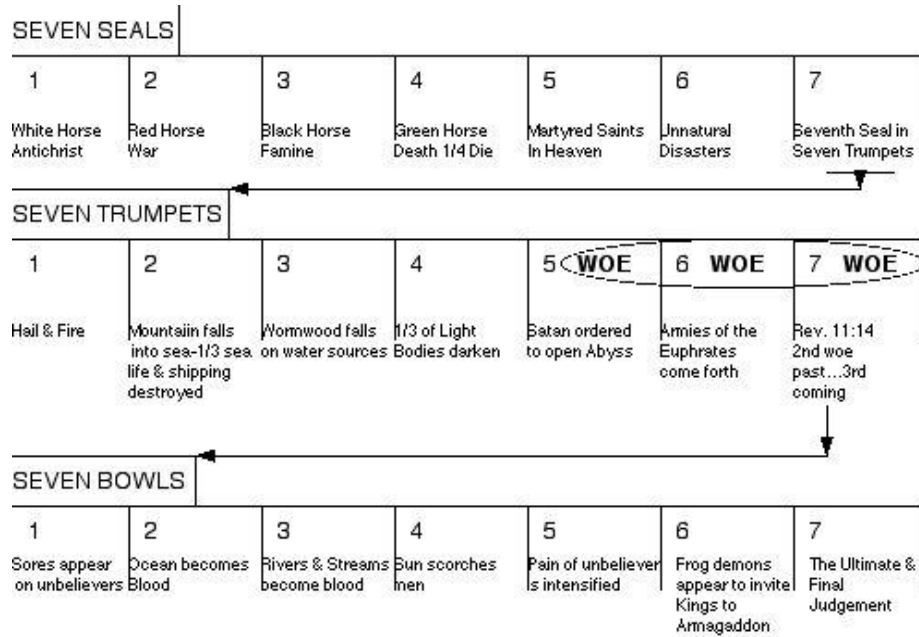
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4. Most impressive is the astounding number of the cavalry said to be in Revelation nine as 200 million (in the Greek *dismuriades muriadon* (DISMURIADES MURIADON) or literally "twice ten thousand times ten thousand."

4.1 This reference to cavalry may simply be a description of the number of the army especially given the possible metaphoric use of "200,000,000."

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.

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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 Genesis 15:18, Deuteronomy 1:7, and Joshua 1:4, it is called "the great river Euphrates" as it is here in the Apocalypse.



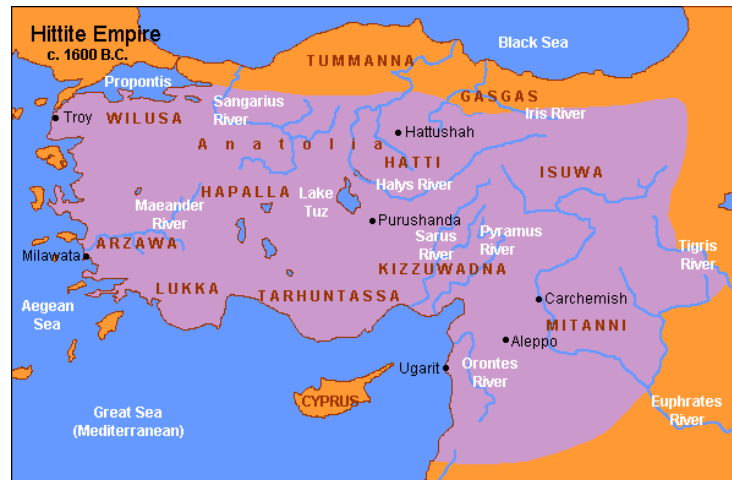
Gen 15:18 On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates--

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.

21.1 How they motivate and the nature of their miracles is not given, what we do know is that they act virtually as one.

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)."

Let me give you those passages he cites:

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.

End Lesson Taught 5-1-2002

Revelation

Lesson 117

5-8-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 117.

2. At our last meeting I was teaching Rev 16:12-16. When time ran out we were about to analyze John's vision of three unclean spirits coming out of the mouth of the Unholy Trinity.

3. Before returning to that study I want to give you an expanded translation of Rev 16:1-11:

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 and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on 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 peeled 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 since they shed the blood of Your saints and Your prophets, it is only fitting that You give 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. Now let's return to our study. Rev 16:12-16 in the NIV has been translated:

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.

5. I want to review some of that learned last week and then pick up with new material at point 24.

6. The sixth vial has occasioned more comment on the part of expositors than any of the preceding vials.

7. Most believe the sixth bowl judgment is a horrible extension of the judgment of the sixth trumpet recorded in Rev 9:14-21.

8. The sixth trumpet, as does the sixth vial, describes a vast Oriental armada mustered to march into the Middle East.

9. Most impressive is the astounding number of the cavalry said to be in Revelation nine, 200 million.
10. 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.
11. There is no direct statement as to the origin of this armada but clearly it comes from the Far East.
12. There is certainly "no reason not" to believe that the vials and the trumpets coincide; in fact the two seem to describe the same event.
13. The terrifying army of Orientals has reached the banks of the Euphrates where they form up awaiting future orders.
14. 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.



15. The vast oriental army, as we will later see, fights its way across the Middle East arriving at Jerusalem just in time for the final battle of Armageddon.
16. 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.
17. 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.

18. The frog like demons seen coming out of the mouth of Satan, the Antichrist and the False Prophet are agents whose job is to gather the armies of the world to battle. They serve the Unholy Trinity.

19. Satan (the dragon), the Roman Antichrist, and the False Prophet are the Unholy Trinity. Their purpose is made evident in verse fourteen.

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.

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

21. How they motivate and the nature of their miracles is not given, what we do know is that they act virtually as one.

22. Since the Eastern armada is 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. The Prophet Joel foresaw this terrible day. Joel 3:12-17

Joe 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Joe 3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

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

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.

25. 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.

26. These 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."

27. 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.

28. 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 James 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?

29. 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.

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

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

31. 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.

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.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

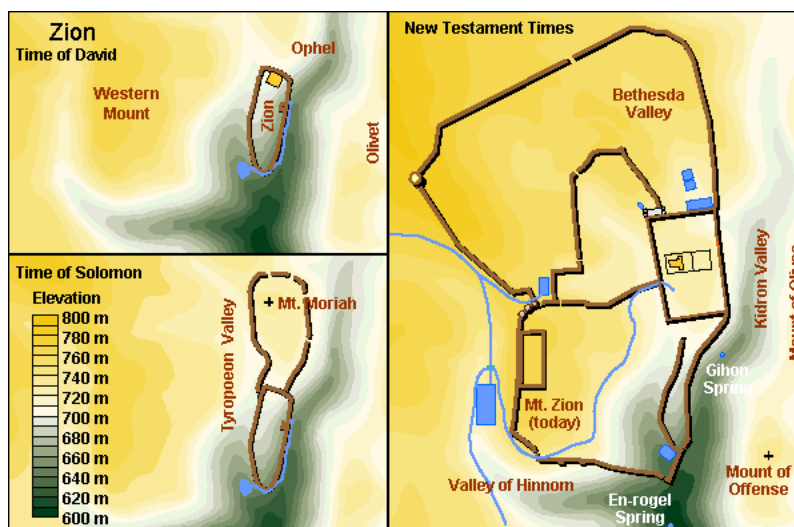
Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Dan 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

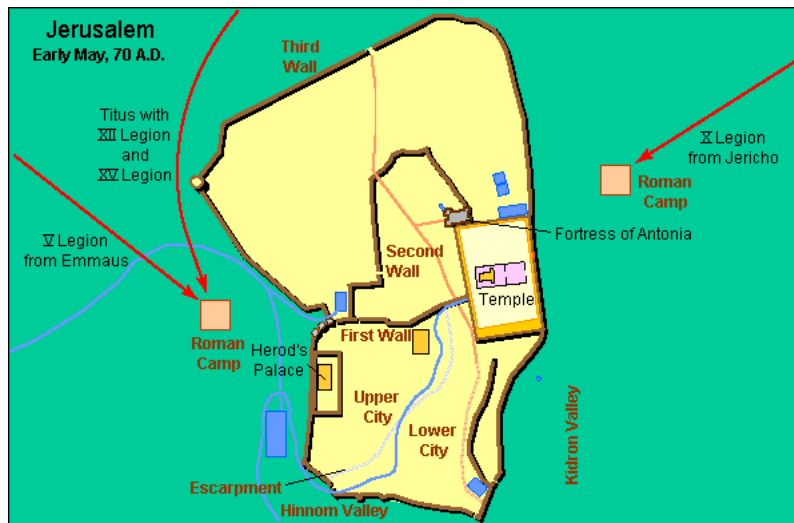
32. The major problem is how a war is possible when there is a world government under the control of Satan and the beast.

33. 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.

34. 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 against Israel; ultimately they will fight against Christ when His heavenly army appears in the heavens.



35. 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).



The LORD Comes and Reigns

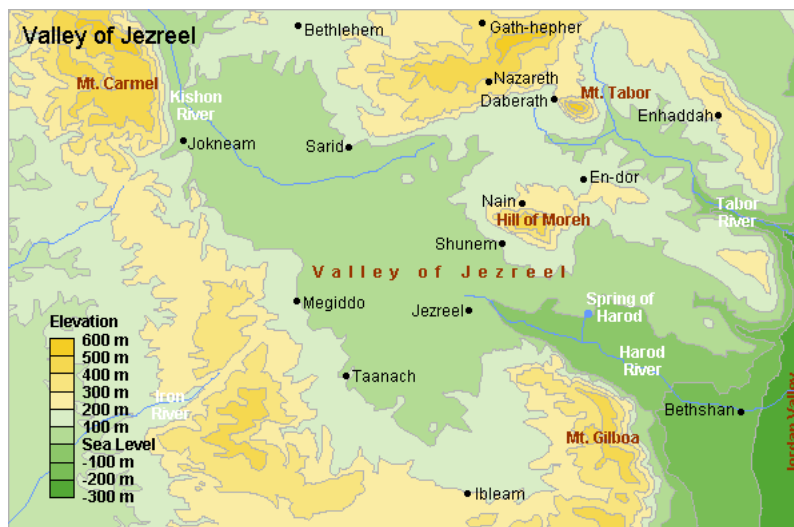
Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.

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...



36. 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.

End Lesson Taught 5-8-2002

Revelation

Lesson 118

5-15-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 118.
2. Before we resume though let's remember the application of 1Jo 1:9 as might be necessary.
3. Before getting into our lesson I want to make sure we are clear on the subject of real Israel versus the Israel we see in the land today. I am besieged almost daily with questions about the Middle East and how it may or may not reflect on eschatology. Especially as their presence relates to our national policies and giving to support what many sincere organizations believe are the "regathered people."
4. This past week I heard a Bible teacher expounding on the subject of the West Bank as he attempted to answer the silly question of whether or not this portion of land had been given to Israel by God.
5. Such a question itself shows a lack of understanding. The people in the "Holy Land" today have not been given any land from God.
6. The land to be given to eschatological Israel will be vast in expanse and have little resemblance to what we see little Israel occupying today; in fact none of that land occupied by the State of Israel was given to them.
7. The land under the Palestinian Covenant given by God to true or spiritual Israel is land which will be provided but only after the Rapture of the church and a seven year period of tribulation. It is important for us to keep that distinction in mind when we study eschatology.
8. It is especially important when events heat up in the Middle East as it has done so often. There have been hot wars there in 1948-49, 1956, 1967, 1973 and 1982.

9. Such turmoil as we see today and the wars earlier seen must not be permitted to obfuscate or be considered as signs and precursors of eschatology; they are merely the spirit of the Antichrist at work in the devil's world.

10. The Israel in the land today is not the Israel of the promise. The five million ethnic Jews living in the State of Israel are but five million out of some thirteen million scattered all over the world.

11. Israel will not be regathered to enjoy their God given land until the Tribulation has run its course and the Lord Jesus Christ returns as their Messiah King.

1. Now let's see what we can learn from Lesson Number 118.

2. At our last meeting I was teaching Rev 16:12-16. When time ran out we were analyzing the movement of four large armadas to the Valley of Jezreel.

3. Before returning to that study I want to give you an expanded translation of Rev 16:1-11:

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 and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on 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 peeled 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 since they shed the blood of Your saints and Your prophets, it is only fitting that You give 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. Now let's return to our study. Rev 16:12-16 in the NIV has been translated:

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 á 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."

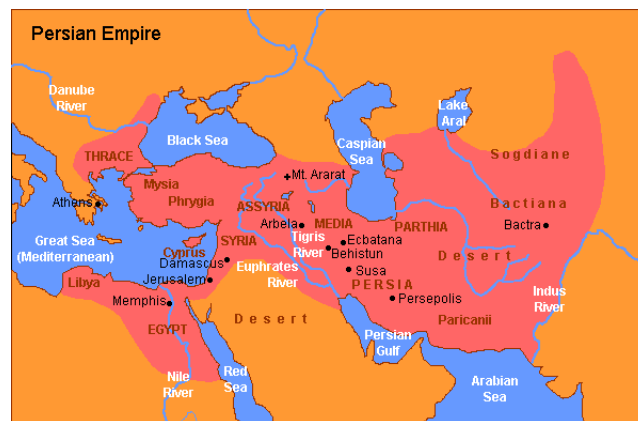
Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

5. I want to review some of that learned last week and then pick up with new material at point 19.

6. Most believe the sixth bowl judgment is a horrible extension of the judgment of the sixth trumpet recorded in Rev 9:14-21.

7. The sixth trumpet, as does the sixth vial, describes a vast Oriental armada mustered to march into the Middle East.

8. The terrifying army of Orientals has reached the banks of the Euphrates where they form up awaiting future orders.



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

10. The frog like demons described in Rev 16:13 and 14 are seen coming out of the mouth of Satan, the Antichrist and the False Prophet to gather the armies of the world to battle. They serve the Unholy Trinity.

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

12. Since the Eastern armada is already massed at the Euphrates in readiness for war, these miraculous signs must be performed for the benefit of King's of the South, North and West.

13. 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.

14. 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.

15. Both Dan11:36-12:4 and Zec 14:1-5 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.

16. 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 against Israel; ultimately they will fight against Christ when His heavenly army appears in the heavens.

17. 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).

18. 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 (Greek oikoumene), to gather them for the battle on the great day of God Almighty.

19. The utterance of verse 15 is apparently a direct quotation from God Himself, though the text does not indicate it specifically.



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."

20. 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.

21. 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.

22. 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.

23. 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.)

Rev 1:3 Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

Rev 14:13 Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

24. The symbolism of preservation of garments is not entirely clear from the passage.

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."

24.1 I believe this symbolism represents the temporal sanctification of many Tribulation believers.

25. The saints will thus be protected from spiritual nakedness at the coming of the great armies to Megiddo. The saints in view here are evidently those still on earth who have been able to escape martyrdom even though remaining true to their Lord.

26. It is probable that the beast will not be able to enforce his edict of death on those who are located in the outer reaches of his empire. These are they who heard and heeded Mat 24:15-16.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

26.1 There are those who contend the description in Rev 16:15 "he who stays awake and keeps his clothes with him" describes the "positionally pure." I believe the reference is clearly to those who hear and maintain the protocol of God in a very difficult age.

End Lesson Taught 5-15-2002

Revelation

Lesson 119

5-22-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 119.
2. Last week I reviewed true Israel versus Israel in the land today. I also taught in part Rev 16:12-16. When time expired we were analyzing verse fifteen and the statement "those who stayed awake and kept their garments with them."
3. Before returning to that study I want to give you a paraphrase of Rev 16:1-14:

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 and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on those who had the mark of the beast and had 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 peeled 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 and shed the blood of Your saints and Your prophets, it is only fitting that You give 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, which 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, his entire kingdom was plunged into total darkness. The 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.

Rev 16:12 The sixth angel peeled off and poured out his bowl judgment on the river Euphrates, and its waters were dried up to prepare the way for the kings from the East. They moved a vast 200,000,000 man army across the river where they deployed in waiting.

Rev 16:13 Then I saw three frog like demons come out of the mouth of Satan, out of the mouth of the Antichrist and out of the mouth of the False Prophet.

Rev 16:14 They performed miraculous signs and wonders before the Kings of the South, North and West and by demonic control and possession the governments of the world were persuaded to gather in the Valley of Jezreel near Megiddo to await the great day of God Almighty.

4. Now let's return to our study Rev 16:15 and 16 in the NIV we have:

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.

5. I want to review some of that learned last week and then pick up with new material at point 16.

6. The utterance of verse 15 is apparently a direct quotation from God Himself, though the text does not indicate it specifically.

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."

7. 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.

8. 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.

9. 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.

10. 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.)

Rev 1:3 Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

Rev 14:13 Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

11. The symbolism of preservation of garments is not entirely clear from the passage.

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."

12. I believe this symbolism represents the temporal sanctification of many Tribulation believers.

13. The saints will thus be protected from spiritual nakedness at the coming of the great armies to Megiddo. The saints in view here are evidently those still on earth who have been able to escape martyrdom even though remaining true to their Lord.

14. It is probable that the beast will not be able to enforce his edict of death on those who are located in the outer reaches of his empire. These are they who heard and heeded Mat 24:15-16.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

15. There are those who contend the description in Rev 16:15 "he who stays awake and keeps his clothes with him" describes the "positionally pure." I believe the reference is clearly to those who hear and maintain the protocol of God in a very difficult age.

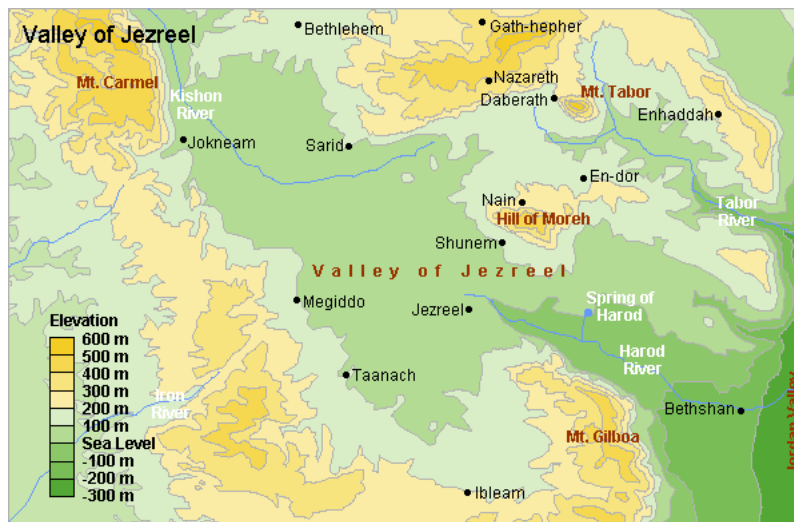
16. The conclusion of the combined action of the sixth vial and the enticement of the demons is that the armies of the earth are gathered in the Middle East in a place described as Armageddon.

17. Though the armies are lured by the demons under the direction of Satan, they nevertheless fulfill the Will of God. It is probable that the "he" of verse 16 refers to God Himself.

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

18. There has been considerable discussion concerning the meaning of the term "Armageddon," taken by some to mean "Mount of Slaughter."

19. Geographically, it relates to the Mount of Megiddo located adjacent to the plain of Megiddo to the west and the large plain of Esdraelon to the northeast. Megiddo is the Hebrew word corresponding to the Greek word Armageddon.



20. This area was the scene of many of the great battles of the Old Testament such as that of Barak and the Canaanites in Judges chapter four and the victory of Gideon over the Midianites in Judges chapter seven.

Barak:

Jdg 4:6 And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor [a dome-shaped mountain in Galilee in the NE part of the plain of Jezreel, 12 miles N of Mount Gilboa] and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

Gideon:

Jdg 7:1 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley [located at the east end of the Jezreel valley 12 miles west of the Jordan River and five miles west-south west of Mount Tabor]

21. It was also here that the deaths of Saul and Josiah occurred.

Saul:

1Sa 29:1 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel ...

1Sa 31:6 So Saul died, and his three sons, and his armour bearer, and all his men, that same day together.

Josiah:

2Ch 35:22 ... Josiah ... came to fight in the valley of Megiddo.

2Ch 35:23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

2Ch 35:24 His servants therefore ... brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

22. The area of Jezreel, though it is a large one, is not sufficient for the armies of all the world, though the valley of Esdraelon is fourteen miles wide and twenty miles long.

23. What this Scripture seems to indicate is that this area is the central point for the military conflict which ensues.

24. Wycliffe in his Encyclopedia has written of Armageddon:

"This is the only place that Armageddon is mentioned by name in the book of Revelation. The battle itself is described in the last part of chapter 19. Moorehead wrote, even before World War I and the modern awakening of Asia, "The vast hordes of Asia will be involved in the decisive and overwhelming battle of the great day of God." The Far East has had deep significance for Western civilization only within the last century, and the same is true for the Near East since the close of the Crusades.

“What an enormous difference between the powerful China of today, in its communistic, atheistic regime, and the comparatively weak empire we knew at the beginning of this century! The drying up of the Euphrates River (vs. 12), allowing for the approach of these armies from the East, may or may not be taken symbolically; but it most assuredly cannot refer to the weakening of the Ottoman empire, nor is this the Mississippi River, as some contend. Hengstenberg has accurately commented: "The Euphrates is mentioned here merely in respect to the hindrance it presented to the march of the ungodly power of the world into the Holy Land." These kings are not Jews coming to Palestine for blessing, but pagan kings coming to Megiddo for battle. This passage embraces one of the most dreadful statements in the Bible, i.e., that unclean spirits (vs. 13), the spirits of demons working miracles, go forth unto the kings of the whole world, to gather them together unto war (v. 14). This can mean nothing else than that at the end of the age the rulers of the earth will be demonized. And we are almost compelled to believe, by the events of the last forty years, that already some rulers have been demon-possessed."

25. Actually the armies are deployed over a 100 mile area up and down from this central location (Rev 14:19-20).

Rev 14:19 The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath.

Rev 14:20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia or approximately 200 miles.

26. At the time of the second coming, several Armies are in Jerusalem itself.

27. The difficulty of the historical interpretation of the book of Revelation is illustrated in the identification of Armageddon with World War I.

28. Alexander Hardie, for instance, stated, "The last Great War of 1914-1918 which convulsed and disgraced humanity, was doubtless the predicted Armageddon."

29. History alone has proved countless theories of the historical school to be in error. In view of the fact that the second coming which brings this battle to a climax is still future, it is far better to regard the entire conflict as relating to the latter stages of the great tribulation.

30. As a conclusion to our study of these verses let me read you some of that which John Walvoord has written of the coalescence of Revelation chapters sixteen and chapter nine, i.e., the relationship of the sixth trumpet with the sixth vial.

"The relationship between the drying up of the Euphrates and the battle that follows has sometimes been connected with the sixth trumpet of Rev 9:13-21. In the sixth trumpet an army of 200 million men is loosed to slay a third part of men (Rev 9:15). This army is related to the Euphrates River even as the army of the kings of the East. Probably the best explanation is that the seven vials follow very rapidly after the trumpet and that the events such as a great invasion are pictured in their early stages in the sixth trumpet with a statement of their ultimate purpose that is actually realized in the sixth vial. The time sequence here may be in terms of days rather than months or years."

31. Now let's get an expanded translation of Revelation 16:12-16 before finishing chapter sixteen:

Expanded Translation:

Rev 16:12 The sixth angel peeled off and poured out his bowl judgment on the river Euphrates, and its water was dried up to prepare the way for the kings from the East. The Kings of the East moved a vast 200,000,000 man army across the river where they deployed in waiting.

Rev 16:13 Then I saw three demons that looked very much like frogs; they came out of the mouth of Satan, out of the mouth of the Antichrist and out of the mouth of the False Prophet.

Rev 16:14 They performed miraculous signs and wonders before the Kings of the South, North and West; by demonic control and possession the governments of the world were persuaded to gather in the Valley of Jezreel near Megiddo to await the great day of God Almighty.

Rev 16:15 I John then heard the Lord Jesus Christ exclaim "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he does not go naked and be shamefully exposed."

Rev 16:16 Then the kings assembled their armies to the place which is called in the Hebrew Armageddon.

End Lesson Taught 5-22-2002

Revelation

Lesson 120

5-29-2002

1. Tonight we will continue our study of the Book of the Revelation. We are in lesson 120.
2. Last week I taught Rev 16:12-16. When time expired we were about to start Rev 16:17-21.
3. Before returning to that study I want to give you a paraphrase of Rev 16:1-16:

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 and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on those who had the mark of the beast and had 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 peeled 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 these ones shed the blood of Your saints and Your prophets, it is only fitting that You give 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, which 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, his entire kingdom of the Antichrist was plunged into total darkness. The citizens of the kingdom sat in 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.

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Rev 16:16 Then the kings assembled their armies to the place which is called in the Hebrew Armageddon.

4. Now let's return to our study of the seventh angel with the seventh vial.

KJV

Rev 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Rev 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Rev 16:20 And every island fled away, and the mountains were not found.

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

NIV

Rev 16:17 The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, "It is done!"

Rev 16:18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake.

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

Rev 16:20 Every island fled away and the mountains could not be found.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

1. The vial of the seventh angel is declared to be poured out into the air and the resulting action is catastrophic.
2. It is accompanied by a great voice out of the Temple in heaven and from the throne stating in emphatic terms.
3. "It is done!" In the Greek, the statement is one word, gegonen a third person singular perfect active indicative of the Greek verb ginomai, indicating action accomplished. It is the final act of God preceding the second coming of Christ.
4. There has been speculation as to why this vial should be poured into the air.

5. Some have compared this prophecy to Ezekiel 38:14-16 where the host from the north is said to "ascend and come like a storm" and "like a cloud to cover the land."

NIV

Eze 38:14 "Therefore, son of man, prophesy and say to Gog: 'This is what the Sovereign LORD says: In that day, when my people Israel are living in safety, will you not take notice of it?

Eze 38:15 You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army.

Eze 38:16 You will advance against my people Israel like a cloud that covers the land. In days to come, O Gog, I will bring you against my land, so that the nations may know me when I show myself holy through you before their eyes.

6. Some have concluded that this is a description of an air attack, such an interpretation is perhaps reading too much into the passage.

7. In any event the seventh vial, which is poured out in the air, has its principle resulting action on the earth as the verses which follow indicate.

Rev 16:18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake.

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

Rev 16:20 Every island fled away and the mountains could not be found.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

8. The solemn accompaniment of the affirmation "It is done" by the great voice from the Temple in heaven and from the throne is a most ominous introduction to a final judgment.

9. As in the case of the final seal and the seventh trumpet (Rev 8:5 and Rev 11:19 respectively) the final vial is introduced by the sound of voices, thunder, lightning and a great earthquake.

Rev 8:5 Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

10. The earthquake is declared to be greater than any previous earthquake. The earth literally convulses.

11. The voices, thunders, and lightnings announce the express and final judgment from God.

12. Our verse declares that "the great city" is split into "three parts" and that the other cities of the Gentile world fall.

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

13. The great city would certainly seem to be Jerusalem inasmuch as Babylon is specifically mentioned later in the verse.

14. Support for such a conclusion is also found from Rev 11:8 where the city in which the two witnesses are murdered is called "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

15. Verse 19 further declares that "the great city" Jerusalem is split into "three parts."

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed ...

16. Great topographical changes take place around Jerusalem in connection with the judgments at the end of the age says Zec 14:4 and this may be a restatement of that prophecy.

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.

17. With this judgment the other cities of the Gentile world are said to fall.

18. The gentile city of Babylon, however is said to be worthy of a special wrath from God.

19. The identification of Babylon as Rome has been argued elsewhere in our study but let me summarize:

19.1 Daniel prophesied of four empires naming the three Babylon, Persia and Greece.

19.1.1 We have seen the fourth historically - Rome.

19.2 Daniel clearly speaks of two Roman Empires with a veiled description of a Revived Roman Empire consisting of ten nations. The world has yet to see such a ten nation Federation.

19.3 Daniel predicts the Romans shall come to destroy Jerusalem before the Second Advent of Christ. Historically this occurred in August of A.D. 70.

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

19.4 There is a return of the Roman Empire, called by many as the Revived Roman Empire, just as there will be a return of Israel as a priest nation.

19.5 Babylon at the time of John's writing was just a village on the Euphrates; the city is today (though in the early stages of reconstruction by Saddam Hussein) under the desert sand near Baghdad Iraq.

19.6 Babylon was the mother of idolatry which swept the world, ultimately effecting the early Christian church.

Dr. Dwight Pentecost in his book "Things to Come," Dunham Publishing Company has put together an excellent compilation of the historical identity of the harlot as found in the Book of the Revelation:

"The woman is a religious system, who dominates the civil power, at least for a time. The name upon her forehead should easily enable us to identify her. But in order to do that we would do well to go back to our Old Testament, and see what is there revealed concerning literal Babylon, for the one will surely throw light upon the other... we learn that the founder of Bab-el, or Babylon, was Nimrod, ...

“Nimrod ... was a grandson of Ham, the unworthy son of Noah ... Ham ... seems to ... be affected by the apostasy that brought the flood , for he shows no evidence of self-judgment ... Ham begat a son named Cush ... and he became the father of Nimrod, the apostate leader of his generation. Ancient lore now comes to our assistance, and tells us that the wife of Nimrod-bar-Cush was the infamous Semiramis the First. She is reputed to have been the foundress of the Babylonian mysteries and the first high priestess of idolatry. Thus Babylon became the fountainhead of idolatry, and the mother of every heathen and pagan system in the world. The mystery religion that was there originated spread in various form throughout the whole earth ... and is with us today ... and shall have its fullest development when the Holy Spirit has departed and the Babylon of the Apocalypse holds sway. Building on the primeval promise of the woman's Seed who was to come, Semiramis bore a son whom she declared was miraculously conceived! ... and when she presented him to the people, he was hailed as the promised deliverer. This was Tammuz ... Thus was introduced the mystery of the mother and the child, a form of idolatry that is older than any other known to man. The rites of this worship were secret ... It was Satan's effort to delude mankind with an imitation so like the truth of God that they would not know the true Seed of the woman when He came in the fullness of time ...

“From Babylon this mystery religion spread to all the surrounding nations ... everywhere the symbols were the same, and everywhere the cult of the mother and the child became the popular system; their worship was celebrated with the most disgusting and immoral practices. The image of the queen of heaven with the babe in her arms was seen everywhere, though the names differ as languages differed. It became the mystery religion of Phoenicia, and by the Phoenicians was carried to the ends of the earth. Ashtoreth and Tammuz, the mother and child of these hardy adventurers, became Isis and Horus in Egypt, Aphrodite and Eros in Greece, Venus and Cupid in Italy, and bore many other names in more distant places. Within 1000 years Babylonianism had become the religion of the world, which had rejected the Divine revelation. Linked with this central mystery were countless lesser mysteries ... Among these were the doctrines of purgatorial purification after death, salvation by countless sacraments such as priestly absolution, sprinkling with holy water, the offering of round cakes to the queen of heaven as mentioned in the book of Jeremiah, dedication of virgins to the gods, which was literally sanctified prostitution, weeping for Tammuz for a period of 40 days prior to the great festival of Istar, who was said to have received her son back from the dead; for it was taught that Tammuz was slain by a wild boar and afterwards brought back to life. To him the egg was sacred, as depicting the mystery of his resurrection, even as the evergreen was his chosen symbol and was set up in honor of his birth at the winter solstice ... The sign of the cross was sacred to Tammuz, as symbolizing the life giving principle and as the first letter of his name. It is represented on many altars today... and did not, as may have supposed, originate with Christianity. From this mystery religion, the patriarch Abraham was separated by divine call; and with this same evil cult the nation that sprang from him was in constant conflict, until under Jezebel, a Phoenician princess, it was grafted on to what was left of the religion of Israel in the northern kingdom in the day of Ahab and was the cause of their captivity ...

“Judah was polluted by it, ... and only by being sent into captivity to Babylon itself did Judah become cured of her fondness for idolatry ... From there they afterwards crossed the sea and immigrated to Italy... under the name of the Etruscan Mysteries, and eventually Rome became the headquarters of Babyloniaism.

“The chief priest wore mitres shaped like the head of a fish, in honor of Dagon the fish god, the lord of life - another form of the Tammuz mystery, as developed among Israel's old enemies the Philistines. The Chief Priest when established in Rome took the title Pontifex Maximus. And this was imprinted on his mitre. When Julius Caesar... had become the head of the state, he was elected Pontifex Maximus, and this title was held henceforth by all the Roman Emperors down to Constantine the Great, who was at one and the same time head of the church and high priest of the heathen!

“The title was afterwards conferred upon the bishops of Rome, and is borne by the Pope today, who is thus declared to be not the successor of the fisherman apostle Peter, but direct successor of the high priest of the Babylonian mystery, and the servant of the fish god Dagon, for whom he wears, like his idolatrous predecessors, the fisherman's ring. During the early centuries of the churches history, the mystery of iniquity had wrought with such astounding effect and Babylonian practices and teachings had been so largely absorbed by that which bore the name of the Church of Christ, that the truth of the Holy Scriptures on many points had been wholly obscured, while idolatrous practices had been foisted upon the people as Christian sacraments, and heathen philosophies took the place of gospel instruction. Thus was developed that amazing system which for a thousand years dominated Europe and trafficked in the bodies and souls of men, until the great Reformation of the sixteenth century brought in a measure of deliverance.”

19.7 There is also a reference to Babylon 1Pe 5:13 which most early expositors agreed was Rome. This is generally so interpreted today; the Catholic Church has long believed the reference here to Babylon is Rome given their desire to place Peter in Rome.

1Pe 5:12 With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it.
1Pe 5:13 She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.

20. Babylon is the special object of the judgment of God, expressed graphically in the statement "to give unto her the cup of the wine of the fierceness of his wrath."

End Lesson Taught 5-29-2002

Revelation

Lesson 121

6-5-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 121.

2. Last week , after giving you several review points concerning Israel and the Nations, I taught in part Rev 16:17-21.

3. Before returning to Rev 16:17-21 I want to give you an expanded translation of Rev 16:12-16:

Rev 16:12 The sixth angel peeled off and poured out his bowl judgment on the river Euphrates, and its water was dried up to prepare the way for the kings from the East. The Kings of the East moved a vast 200,000,000 man army across the river where they deployed in waiting.

Rev 16:13 Then I saw three demons that looked very much like frogs; they came out of the mouth of Satan, out of the mouth of the Antichrist and out of the mouth of the False Prophet.

Rev 16:14 They performed miraculous signs and wonders before the Kings of the South, North and West; by demonic control and possession the governments of the world were persuaded to gather in the Valley of Jezreel near Megiddo to await the great day of God Almighty.

Rev 16:15 I, John then heard the Lord Jesus Christ exclaim "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he does not go naked and be shamefully exposed."

Rev 16:16 Then the kings assembled their armies to the place which is called in the Hebrew Armageddon.

4. Now let's return to our study of the seventh angel with the seventh vile.

KJV

Rev 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Rev 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Rev 16:20 And every island fled away, and the mountains were not found.

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

1. The vial of the seventh angel is declared to be poured out into the air and the resulting action is catastrophic.

2. It is accompanied by a great voice out of the Temple in heaven and from the throne of God declaring in emphatic terms. "It is done!"

3. God from the heavenly Temple announces this is the final act of judgment before the second coming of Christ.

4. Some have compared this prophecy to Ezekiel 38:14-16 where the army from the north is said to "ascend and come like a storm" and "like a cloud to cover the land."

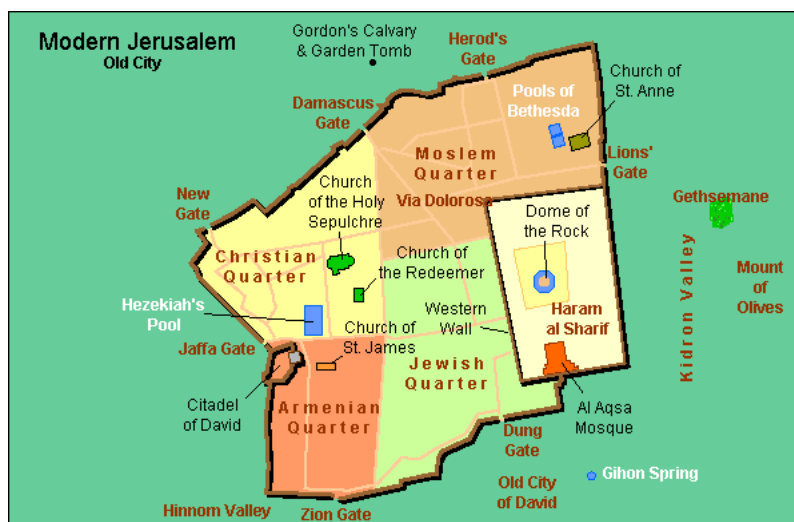
5. In any event the seventh vial, which is poured out in the air, has a catastrophic result on planet earth.

6. The solemn statement, "It is done" is a most ominous introduction of the impending final judgment.

7. The earthquake is declared to be greater than any previous earthquake. The earth literally convulses.

8. Our verse declares that "the great city" is split into "three parts" and that the other cities of the Gentile world fall.

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.



9. The great city would certainly seem to be Jerusalem inasmuch as Babylon is specifically mentioned later in the verse.

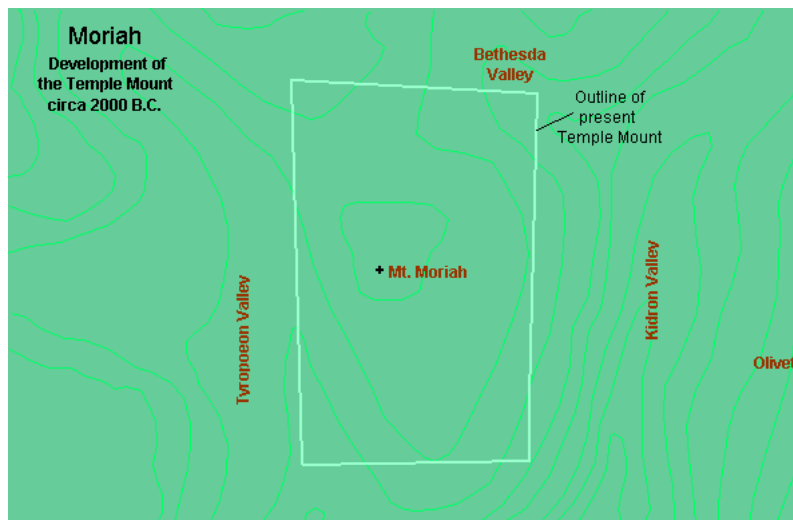
10. Support for such a conclusion is also found from Rev 11:8 where the city in which the two witnesses are murdered is called "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

11. Verse 19 further declares that "the great city" Jerusalem is split into "three parts."

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed ...

12. Great topographical changes take place around Jerusalem in connection with the judgments at the end of the age says Zec 14:4 and this may be a restatement of that prophecy.

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.



13. With this judgment the other cities of the Gentile world are said to fall.

14. The gentile city of Babylon, however is said to be worthy of a special wrath from God.

15. The identification of Babylon as Rome has been argued elsewhere in our study but let me summarize:

15.1 Daniel prophesied of four empires naming the three Babylon, Persia and Greece. We have seen the fourth historically is Rome.

15.2 Daniel clearly speaks of two Roman Empires with a veiled description of a Revived Roman Empire consisting of ten nations. In our retrospective view of the Roman Empire we saw no ten nation federation - therefore it must be a future event in a future Roman Empire, i.e., the Revived Roman Empire.

15.3 Daniel predicts the Romans shall come to destroy Jerusalem before the Second Advent of Christ. Historically this occurred in August of A.D. 70.

Dan 9:26 And after that Palm Sunday ... shall the Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

15.4 There is a return of the Roman Empire, called by many the Revived Roman Empire, just as there will be a return of Israel as a priest nation.

15.5 Babylon at the time of John's writing was just a village on the Euphrates; the city is today under the desert sand near Baghdad Iraq.

15.6 Babylon was the mother of idolatry which swept through the world, ultimately effecting the early Christian church.

15.7 There is also a reference to Babylon 1Pe 5:13 which most early expositors agreed was Rome. This is generally so interpreted today; the Catholic Church has long believed the reference here to Babylon is Rome given their desire to place Peter in Rome.

1Pe 5:12 With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it.

1Pe 5:13 She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.

16. Babylon is the special object of the judgment of God, expressed graphically in the statement "to give unto her the cup of the wine of the fierceness of his wrath."

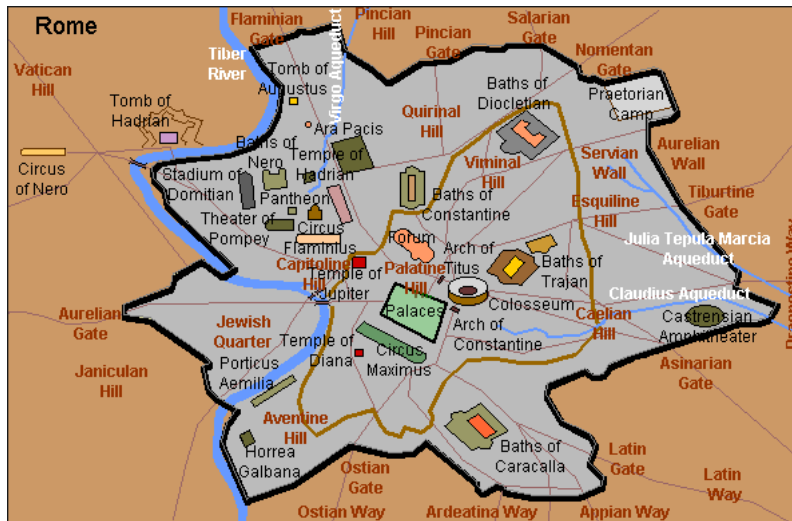
17. As earlier studied the word for "wrath" is orge, a strong word often related to thumos; this is no doubt a reference to divine anger. This is the final judgment of this wicked city.

18. The fact that the judgment is an earthquake would indicate a literal city, no doubt Rome. The time is just prior to or at the second coming of Christ.

18.1 The Rome declared to be the recipient of eschatological destruction is the former home of the evil universal church. A church full of false doctrine and laden with wealth. Though by now the Antichrist has moved his economic headquarters to "a city on the Shinar Plain, God has decided the city must now pay for its indiscretions.

18.2 At this time virtually all nations are under attack from God. Little wonder however that Jerusalem and Rome received special attention and are called out by name.

18.3 The entire world would seem to be suffering, certainly to include the cities of the United States of America.



18.3 There are expositors who believe these terrible "supernatural" disasters come in connection with the destruction of planet earth just before the Great White Throne. Such is not my view.

19. Not only does every city of the world come under terrible judgment as a result of the great earthquake but there is also a sweeping statement in verse 20 that every island is affected and mountains disappear.

20. The movement of the islands and mountains described in Rev 6:14 is carried to a more violent conclusion in the seventh bowl where the entire earth is radically changed in its appearance.

Rev 6:14 The sky receded like a scroll, rolling up, and every mountain and island was removed from its place.

21. Such a judgment undoubtedly causes great loss of life and disruption of such world organizations as may have remained.

22. John Walvoord writes: "There does not seem to be any good reason for taking this verse in other than its literal meaning, coming as it does at the climax of the great tribulation when many other Scriptures indicate changes in topography including an entirely new appearance of the holy land itself."

23. In addition to mentioning the great earthquake which is the primary means of divine judgment in the seventh vial, verse 21 records a terrible hail storm where every stone is said to weigh a talent.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

24. Though the talent in different periods of history varied in weight, the reference here seems to be to a talent weighing about 100 pounds.

25. Such hail would have a devastating effect and destroy much of that left standing after the earthquake.

26. Although the judgment demonstrates the power and sovereignty of God men are still unrepentant, and verse 21 concludes with the sad statement that "men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

27. Chronologically the next event is that prophesied in Rev 19:11-19 where Christ Himself descends from heaven to take over His earthly Kingdom.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

28. Though from the contemporary point of view all the details of these dramatic judgments are not immediately understood, the unmistakable impression of the Scriptures is that the whole world is being brought to the bar of justice before Christ as King of kings and Lord of lords.

29. There is no escape from divine judgment except for those who avail themselves of the grace of God by faith in His Son, the Lord Jesus Christ.

30. The utter perversity of human nature, which will reject the sovereignty of God in the face of such overwhelming evidence, confirms that even the lake of fire will not produce repentance on the part of those who have hardened their hearts against the grace of God.

31. Before we move to chapter seventeen let me give you an expanded translation of Revelation chapter sixteen.

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 and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on those who had the mark of the beast and had 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 peeled 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 these ones shed the blood of Your saints and Your prophets, it is only fitting that You give 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, which 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, his entire kingdom of the Antichrist was plunged into total darkness. The citizens of the kingdom sat in 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.

Rev 16:12 The sixth angel peeled off and poured out his bowl judgment on the river Euphrates, and its water was dried up to prepare the way for the kings from the East. The Kings of the East moved a vast 200,000,000 man army across the river where they deployed in waiting.

Rev 16:13 Then I saw three demons that looked very much like frogs; they came out of the mouth of Satan, out of the mouth of the Antichrist and out of the mouth of the False Prophet.

Rev 16:14 They performed miraculous signs and wonders before the Kings of the South, North and West; by demonic control and possession the governments of the world were persuaded to gather in the Valley of Jezreel near Megiddo to await the great day of God Almighty.

Rev 16:15 I John then heard the Lord Jesus Christ exclaim "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he does not go naked and be shamefully exposed."

Rev 16:16 Then the kings assembled their armies to the place which is called in the Hebrew Armageddon.

Rev 16:17 The 7th angel peeled off and poured his bowl into the air above the earth; from the throne located in the Holy of Holies came a loud voice saying "It is done!"

Rev 16:18 Then I saw flashes of lightning and heard great peals of thunder; a severe earthquake shook the planet. No earthquake like it had ever occurred, so tremendous was the damage.

Rev 16:19 Jerusalem was split into three parts, and the cities of the nations collapsed. God remembered Rome turning His special wrath upon her.

Rev 16:20 The islands and mountains completely disappeared.

Rev 16:21 Huge hailstones weighing approximately one hundred pounds fell from the heavens. The people of mankind cursed God on account of the hail storm and the other vial judgments.

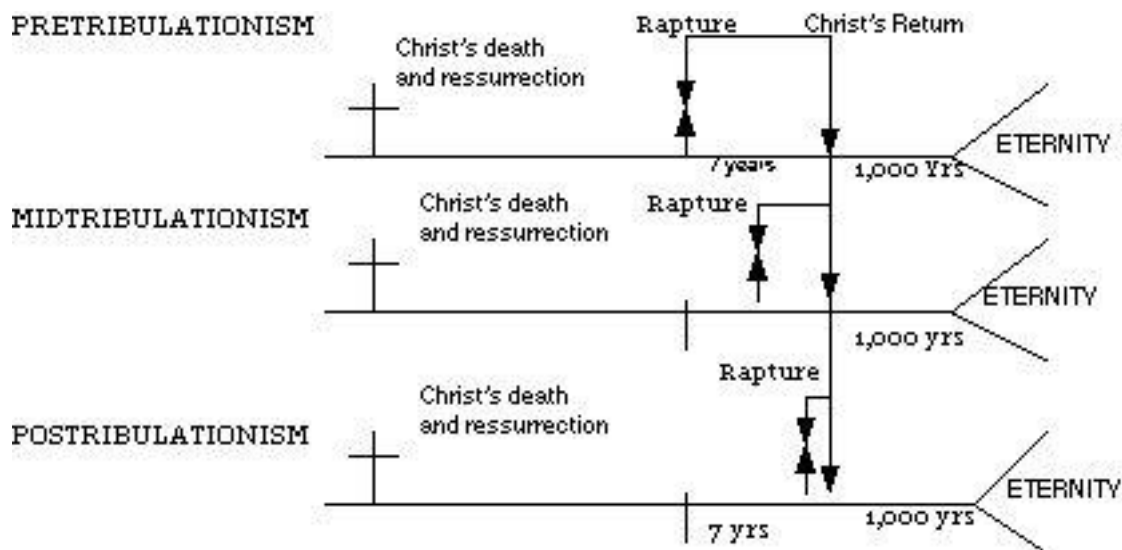
Summary:

1. God does not force anybody to believe. There are consequences for faith, and there are consequences for unbelief.
2. When God provides opportunity and the question is asked, it is our duty as Christians to warn people that there is a choice.
3. First we must know of the long road to Armageddon.
4. Just as there is the road to Armageddon, there is a road to Glory.
5. The promise that Christ is going to come is part of the good news, the gospel.
6. The prophecies of the Bible, particularly the rapture of the church is a very important doctrine, but we have to face the fact that most in the world do not believe in this wonderful promise.
7. It is interesting, however, whenever there is a crisis, the world suddenly becomes aware of the fact that there are prophecies in the Bible.
8. People may not agree but there's always that sneaking suspicion that possibly the eschatological predictions of the Bible are true.

9. It is also interesting to me, and somewhat surprising, that when the 911 attack occurred, people began asking about Armageddon?

10. Such questions pervade: "Do you think this is the end of the world? Is this a precursor of the Second Coming of Christ?"

11. Sadly most of those asking are church going "Christians" who know next to nothing about prophecy. Let's review our position with reference to the Second Coming of Christ. Nothing can happen until the Rapture and the translation of the Church.



Now we are ready for a study of Revelation Chapter Seventeen. First an introduction:

1. Tim LaHaye has written of this chapter on page 260 of his book entitled Revelation Unveiled:

"Archaeologists tell us that Babylon is the cradle of civilization on the shores of the Euphrates River, the ruins of this city have some of the most ancient documents of past generations. This city established by Nimrod, who was a rebel before the Lord, authored some of the greatest evils ever to fall on humankind. Two of these evils will be destroyed during the Tribulation period, according to Revelation Chapters 17 and 18. In ancient days Satan seemed to make Babylon the capital of his evil operation. From this headquarters was started false religion, humanity's attempt for self-government in defiance of God's will, and city dwellings for commercial and social purposes contrary to God's command to be fruitful and increase in number [and] fill the earth ..."

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it: and dominate and rule over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.

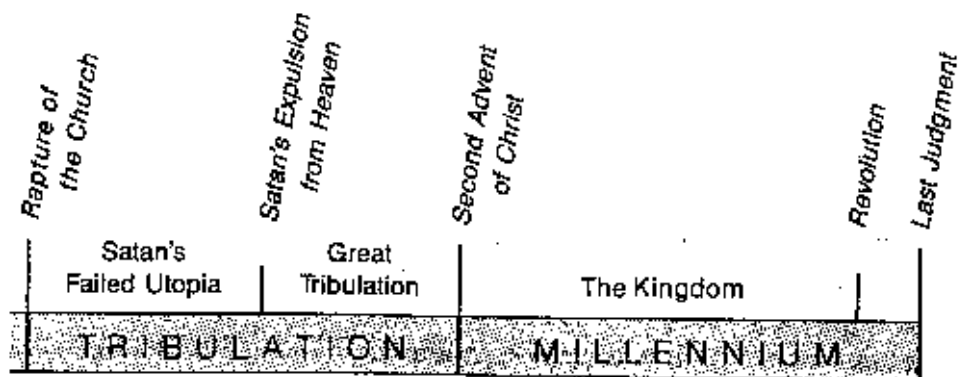
2. These great evils, which have damned the souls of millions by substituting counterfeit solutions to natural human problems that would ordinarily lead a person to God, will all be destroyed at the end of the Tribulation period.

Chapter 17 describes the coming judgment of God on a religious system that has enslaved the human race in superstitious darkness for centuries."

2. Chapters 17 and 18 of The Book of The Revelation are dedicated to the description of the final destruction of Rome as first the center of world religion and then Rome as the center of international commerce and politics.

2.1 Neither chapter seventeen nor eighteen advance the narrative; these chapters are simply detailed descriptions of Rome first in its ecclesiastical form and then in its political form.

3. It is evident from these chapters that the events described, especially those in chapter 17, precede by some considerable period the events represented in the seven vials.



4. The events of chapter 17 occur at the beginning of the Great Tribulation. This revelation is given to John subsequent to the revelation of several of the seals, the trumpets and the vials.

5. It must be remembered that from John's point of view all of the events of the book of the Revelation were future, and it pleased God to reveal various aspects of future events in other than a chronological order.

6. In general, however, it is helpful to consider chapter 17 as dealing with Babylon as an ecclesiastical or spiritual entity and chapter 18 as dealing with Babylon as a political/commercial entity.

7. It is also helpful in chapter 17 to distinguish the vision in verses 1 through 6 from the interpretation in verses 7 through 18.

8. Wycliffe in his commentary has written of Revelation chapter seventeen:

"The interpretation of Babylon in the Apocalypse has given rise to more differing opinions than any other major passage in this book. In the OT the name Babylon takes its origin from Babel, which of course has always symbolized revolt against God, and confusion (Gen 10:8-12 and Gen 11:1-9). Babylon was the conqueror of the kingdom of Judah, the theocracy (see 2nd Kings chapters 24 and 25). With Nebuchadnezzar, king of Babylon, began the "times of the Gentiles" (Jer 27:1-11; Dan 2:37 and 38). Babylon occupies a large place in the prophecies of the nations ...

9. Babylon then is taught in these two chapters from two different perspectives.

10. In chapter 18 Babylon seems to be some city along a great river, crowded with the ships of the merchants of the earth, details that are not present in chapter 17.

11. We should perhaps first look at the text itself and then discuss interpretation.

KJV

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Rev 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Rev 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Rev 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Rev 17:9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Rev 17:10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

Rev 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Rev 17:13 These have one mind, and shall give their power and strength unto the beast.

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Rev 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Rev 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Rev 17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Rev 17:18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

12. Wycliffe in his commentary provides a good concise introduction. Let me give you his introduction in a series of points. Again, let me remind you I am quoting:

12.1 "There are three groups to be identified in this opening paragraph: the beast, who has seven heads and ten horns; the harlot herself who rides the beast; and those referred to by many waters, later said to be "peoples and multitudes, and nations, and tongues."

Rev 17:15 Then the angel said to me, "The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages.

12.2 The ten horns, we are later informed, are ten kings (Rev 17:12), certainly contemporaneous; and the seven heads are seven mountains (Rev 17:9-10), which also represent kingdoms.

Rev 17:12 And the ten horns which thou sawest are ten kings ...

Rev 17:9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Rev 17:10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

12.3 We must never forget that every federation of kings in the Old Testament, and here in Revelation 17, is always opposed to God and the people of God.

Dan 2:41 Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay.

Dan 2:42 As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle.

Dan 2:43 And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

End Lesson Taught 6-5-2002

