



### The First Three Bowls – 16:1-4

*The Command to Pour 16:1*

- *Then I heard a loud voice* – As we continue this vision that began in the previous chapter, we hear another loud announcement. Similar to the preceding vision of the harvest, we have two sets of commands: first, to go...then, to take action.

- *from the temple* – As we saw in the Vision of visions, the heavenly temple is synonymous with the throne room that we have seen popping up through the book [ch. 4-5, 7:9-17, 11:15-19, 14:1-5, 15:1-8]. It may be hard to square some of the devastatingly destructive results of the bowls' outpouring with our merciful God, but his justice is complete and his will for us also "delivers us from evil" as we pray in the prayer he taught us [Matthew 6:9-13, Luke 11:2-4].

- *saying to the seven angels* – Just as the angel announcing that the time for harvest had come, this voice is not necessarily the voice of God (though it is certainly easiest to see it as that). In either case, since this message is coming from the temple, the command is ultimately stemming from God himself, no matter who the intermediaries are or are not.

- *Go, pour* – The dual command mentioned above, though it is interesting to note that among the angels described in this chapter, only the first is specifically listed as both going and pouring.

- *the seven bowls of God's wrath* – Becker sees a significant amount of crossover between the vision here and the vision of the seven trumpets [ch. 8-11]. (See chart on last page) Also the fact that the Trumpets begin at the opening of the seventh seal, and the Bowls begin at the seventh of the seven visions is not a coincidence.

We see the repetition of similar elements and themes within important visions happening several times in the Old Testament (Joseph's visions of stalks of grain and heavenly bodies – [Genesis 37:5-10]; Pharaoh's visions of livestock and grains – [Genesis 41:1-32]; Nebuchanezzar's dream of a statue – [Daniel 2:1-45] and Daniel's own vision of the four beasts – [Daniel 7:1-28]) In the wake of Pharaoh's visions, Joseph interpreted the fact that the dream was repeated to be a sign that the dream would **surely** ("*the matter has been firmly decided by God*") and **shortly** ("*God will do it soon*") come to pass [Genesis 41:32].

- **on the earth** – This is nothing new, but the extent that we have thus far seen has not reached what we are about to see...not only will all parts of the world be affected, but the entire earth itself will face the judgment of the bowls of God's wrath.

*The First Bowl 16:2*

- **went and poured** – This is the only angel for whom it is specified that he went and commenced the pouring. Perhaps this is inconsequential, meaning that all the angels left together.

- **on the land** – Each of the wrathful destructions of the bowls will be specific to their targets. As with the vision of the Trumpets, we will also see significant connections to the plagues in Egypt as signs of the powerful judgments, not just for a single, unbelieving country, but for the whole world. And just like the vision of the Trumpets, we will see that these judgments happen in time, but harden unbelieving hearts leading up to the final Judgment Day.

- **ugly, festering sores** – While we are immediately drawn to the connection with the plagues in Egypt [Exodus 9:8-12], Zechariah also predicted this same thing would happen "on that day" of the Lord when his judgment would be brought in completion against all the nations that terrorize Jerusalem [Zechariah 14:12-15]. In the Zechariah passage, the specific targets of flesh, eyes, and tongue [Zechariah 14:12] show that this is outward (can't be hidden), affects what they can (or can't) see, and what they can (or can't) say. In the end, both are outward signs and affirmations of unbelief.

Becker also cites Paul's words in 2 Thessalonians 2:10-11 to say:

""The bad and evil ulcer" may therefore be the spiritual disease which consists in false notions and ideas that bring suffering and grief to men and then can never give them rest from the torments of a raging conscience—something which even a heathen writer once described as the greatest torment that men can know." (Becker, 246)

- **broke out on the people who had the mark of the beast** – And here's the further proof. Those who had "marked" their body by aligning themselves with the beast and his worldly ways are now marked again (remarked?) in such a way that God's people can see clearly those who



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have rejected him, and so those people receive the due penalty for their rebellion against God. - **and worshiped its image** – Greed is not good (contrary to Gordon Gekko’s famous *Wall Street* quote). Those who pursue the idolatry of monetary gain are also lumped together with those who have dedicated their lives to serving the way of the world.



*The Second Bowl 16:3*

- **on the sea** – As we have discussed in detail in other places, the sea is a source of life, and so is symbolic for the life giving Word. Yet the fact that this Word is turned to blood (and even more so to the blood “like that of a dead person”) is indicative that the corruption and distortion of that Word leads not to life, but to death. Moreover, that this plague affects all the life within the sea shows the universality of the vision and the finality of this judgment.

- **it turned to blood** – Again, similar both to the vision of the second trumpet [8:8-9] and also the first plague in Egypt...but there are a couple of details that set this vision apart, and will lead us to see this series of visions as the very end...no longer are we simply in the New Testament era or the end times, we are at the end of days.

+ **like that of a dead person** – This is a particularly repulsive detail, since this is not the crimson, flowing blood of someone alive, but the congealed, dark, sludge of a person deceased.

- **and every living thing in the sea died** – This is the major distinction between this vision and the vision of the trumpets. In that instance, only 1/3 of the creatures in the sea died [8:8-9], but here it is everything. God’s patience eventually comes to an end, and this is that point. False doctrine eventually deprives the whole unbelieving world of the gospel, the true Water of Life.

*The Third Bowl 16:4*

- **on the springs of water** – The message of the Savior’s love is the water of life that quenches the thirst of people forever. But when the truth of the gospel is obscured and destroyed by false doctrine, the wells of salvation no longer bring refreshment to the souls of those people. Instead they must drink blood, a particularly repulsive thought to both Jewish and pagan (as well as modern) readers and hearers.



- **they became blood** – Slightly different wording (became vs. turned into) and no reference to the dead person. These distinctions, though slight, do show that there is a difference in the imagery here, though both involved blood. Freshwater

normally differs from salt water, but this water—though potable—brings death to those who drink it, just as seawater.

### **The First Interlude – 16:5-7**

*The Angel's Response 16:5-6*

- ***the angel in charge of the waters*** – Probably not one of the angels with the bowls, since a subsequent reference to them include their role with the bowls [17:1]. Additionally the reference to this angel as “in charge of the waters” seems to be broader and distinct from both the one with the bowl poured on the sea (#2) and the springs of water (#3). More likely similar to one of the four “holding back the winds” [7:1], though it should be mentioned that we will see several other “unspecified angels” in the coming chapters [18:1, 4, 21; 19:17; 20:1...and one in 15:18].



- ***You are just in these judgments, O Holy One*** – God is blameless and pure, even in the action of removing his grace of the gospel from those on earth. The fact that we have his Word now is solely a result of his mercy, and one which we should never take for granted. As the judgments become even more severe we see that God’s holiness remains intact, further emphasizing the justice of his divine punishments and the Truth of his powerful proclamations.

- ***who are and who were and who are to come*** – Why no reference to “is to come” as we have seen before [1:4, 8, 4:8; cf. Daniel 9:26, Matthew 11:3, Luke 7:19, John 6:14, 11:27]? Because he is now here! As we’ve been alluding to with the more severe punishments and more complete scopes, we are at the Final Judgment. Christ has returned, just as he said.

- ***they have shed the blood*** – This is an interesting point because the hands of these people may or may not actually bear the bloody remnants of the servants of God they put to death. Yet, whether or not they actually participated in these martyr-murders their complacency in the actions ascribes guilt to them. They deserve the punishment, just as much as if they had shed that blood themselves.

+ ***of your holy people*** – “Saints” here does not refer to some special group of extra-good Christians, but rather to any believer whose blood was shed for the sake of Christ and his Word. These have been made holy by the blood of the Lamb, just as we are. Their holiness is from that robe of righteousness which is also ours by grace through faith.

+ ***and your prophets*** – This also does not exclusively refer to those who foretold the future, but to any and all who spoke God’s Word. We particularly associate this action with preachers and teachers, but any believer who witnesses to his/her neighbor would equally fall into this category.

- ***you have given them blood to drink*** – This does not satisfy their thirst for blood (though they tried to quench it with the blood of the saints), but rather furthers their fervor for bloodshed and further justifies God’s judgment against them.

- ***as they deserve*** – Those who are forced to drink blood are worthy of this judgment because

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they are the ones who had shed the blood of God's saints and prophets. This is another way that God gives assurance to his persecuted saints (especially those of the Seven Churches) that their sufferings would not go unavenged by the holy God. No sin remains unpunished.

*The Altar's Response 16:7*



- *And I heard the altar respond* – This is referring to the incense altar where the prayers of the saints would be offered. The first time we saw this altar was in the vision of God's throne room [5:8b], and again in the fifth vision in the vision of the seven seals [6:9-11]. We also saw this before, when the angel at the outset of the vision of the trumpets hurled coals from this altar onto the earth.

+ *Lord God Almighty* – For more on this threefold name of God, see the notes on chapter 15, but suffice it to say that the three names were not incidental or accidental. John wants to remind us that these actions are a direct result of the judgments of God. Not any arbitrary servant or questionable leader, but only and solely from the Lord of the universe himself.

- *true and just are your judgments* – See the notes above.

**The Next Three Bowls – 16:8-14**

*The Fourth Bowl 16:8-9*

- *on the sun* – With the vision of the trumpets, we noted that the sun is the source of light, which means that it is also a symbol of the Light of the world, aka the Word of God. When that light was darkened, we saw how God's judgment against wickedness obscures their view of the Truth. Now that picture changes slightly here as the light of the sun is not darkened, but intensified, showing that their own actions (you could say, their own "truth") acts as judge against them and burns their very flesh away.



- *and the sun was allowed* – Interesting that even here, John gives a slight nod back to God's control over all creation. This isn't some kind of global warming or nature gone rogue...this is an act of God's own allowing. This is an act of judgment.

- *to scorch the people with fire* – Fire has two distinct characteristics: Light and heat. The light of fire is what illuminates our path before us, and its heat warms us. Yet that heat can be a destructive force as well, consuming and decimating whatever flammable objects remain in its path. It's this very same destructive force that can be used as a purifying agent, in removing all dross and impurities from an element, leaving only the true, pure objects to remain. Yet as we'll see here, this scorching heat, purifies to the point of complete destruction since nothing good is remaining on the earth. As Peter said, all will be destroyed by fire [2 Peter 3:7, 10b].

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- *they were seared by the intense heat* – This “seared” verb is intentional. Their judgment is guaranteed, and while they remain beneath the scorching rays of this deadly sun, their hearts and consciences remain hardened and numb to the pain [1 Timothy 4:2].

- *and they cursed the name of God* – This is the only response that a heart is capable of mustering apart from the grace of God. By nature, this is where we were...by nature this is where everyone is...that nature is washed away in the waters of baptism, but apart from that gracious gift we remain in rebellion against God and dead in our trespasses and sins [Ephesians 2:1].

+ *who had control over these plagues* – One more time John points to God as the source of these harsh punishments...probably because it is so hard for us to reconcile the picture of the gracious God who sent his Son to save us, and this seemingly fickle and vengeful being. But as we have already acknowledged time and again, God is perfectly justified in bringing these judgements and the reason is reiterated once again in the following words...

- *but they refused* – This is the horrible power that we as human beings possess. We are able to refuse and reject the incomprehensible mercy of our God in exchange for our own damnation. We want to be separated from God, and God does not force anyone to love him. He brings us to life with his Word and Sacraments...he uses his servants and his Spirit to seek and save the lost...yet when he is rejected, he forces no one to believe.

+ *to repent* – We love sin...sin is fun...but sin also damns. We hold onto our sinfulness like a stubborn toddler holding onto a precious favorite toy. Though the toy is filthy, dragged through the dirt and grime of every space inside and around the house, the toddler still clings on. Repentance is not something that we can choose to do, but it is certainly something that we can reject or refuse.

+ *to glorify him* – Just like repentance, an unbelieving heart is incapable of glorifying God. But the tacit or vocal refusal of our sinful nature remains ever vigilant in emphasizing that fact again and again...we do not glorify God...and never wanted to...

*The Fifth Bowl 16:10-11*



- *on the throne of the beast* – With this action we have a shift from the broader judgments on the whole earth and the elemental bedrock of this world (earth [v.2], water [v. 3, 4], fire [v.8], {and air later [v.17]}). Instead we begin to focus on more specific areas of apostasy on earth. This is the beast from the sea (the antichristian nature of civil government), and his throne is found in the power garnered by and enforced in that capacity.

- *its kingdom was plunged into darkness* – Now comes the darkness that we had expected to come from the bowl poured out on the sun. Instead we see what Becker points out:

“When false and devilish delusions turn governments into promoters and defenders of institutionalized robbery, militant atheism, atheistic evolution,

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murder of the unborn, pornography and countless other evils, what was intended to be a blessing becomes a curse and a source of pain and suffering.” (Becker, 248)

- ***People gnawed their tongues in agony*** – Not a whole lot different from the “weeping and gnashing of teeth” picture that Jesus often used [Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28], except quite a bit more painful. What’s interesting is that the verb form here is in the imperfect tense, which means that it is a continuous action with no foreseeable end. A better translation to reflect this thought would be something like “they kept on biting their tongues in their torment.”

- ***and cursed the God of heaven*** – Just as we saw before, the masses blaspheme God and blame him for their trials...which in a sense is true, he is the one bringing the judgment on them... however, it completely ignores that they are responsible for their actions and are the cause of their own suffering.

+ ***because of their pains*** – This could be a general statement, but is likely in reference to the fourth bowl, which was poured out on the sun [v.8-9]. You might call this “suffering from the outside”

+ ***and their sores*** – These we saw earlier in connection to the first bowl, poured on the earth [v.2]. You might call this “suffering from the inside” ...with these two phrases, the suffering of those who rejected God is made complete.

- ***but they refused to repent of what they had done*** – This is the real cause for the suffering that the people are undergoing, but rather than addressing this problem, they ignore its existence and instead blame their sufferings on the God of heaven who inflicts them (justly) rather than ascribing the blame to themselves and their own shortcomings.

*The Sixth Bowl 16:12*

- ***on the great river Euphrates*** – Several thoughts come up in connection to the Euphrates River:

1) Creation – As one of the 4 rivers that watered the Garden of Eden [Genesis 2:10-14, esp. 14b], the Euphrates was a source of life-giving water from the very beginning...its drying up is therefore a sign of the very end.

2) Judgment – At the sounding of the 6<sup>th</sup> trumpet (also in parallel position here) we saw 4 angels that were held back at the Euphrates River [9:13ff]. The vision continued on to describe an army, which would fit well with the coming of the earthly “kings” (demons) described in this vision and the “battlefield” (where no actual battle takes place) of Megiddo.

3) Babylon – Situated in Mesopotamia (literally “between the rivers”), the kingdom and the great city of Babylon were in the lush area known as the Fertile Crescent. This was one of the cradles of early civilizations, and also became a bastion for the worship of false deities. Much like Egypt to the south, the kings and kingdoms of the east were well-known for their many gods and for their worldly wealth.



- *and its water was dried up* – As the imagery of water as a necessity for life continues, we see here one of the largest bodies of freshwater available drying into nothingness...this serves the dual purpose of cutting off that life source, and also paving the way for those coming kings.  
- *to prepare the way* – This is the second of those purposes. Forging rivers was one of the most difficult maneuvers for conquering armies to overcome. Either you needed to build a bridge, travel dozens—if not hundreds—of miles to find a shallower place to cross, and in either case you faced massive losses of supplies and/or troops in the process. Crossing a dry riverbed, on the other hand, is as simple as marching. Thus the removal of this barrier enabled the motion of the kings of the east and enabled them to attack.

+ *for the kings from the East* – These will be explored in much greater detail in the following verses, but notice that these “kings from the East” are really in direct contrast to the “magi from the East” who came to worship the King who came from heaven [Matthew 2:1-12]. These kings—rather than seeking to worship the humble One—seek their own glory and honor...yet they will not be successful...though they approach the Day with great anticipation, they will leave with unimaginable disappointment and devastation.

#### *The Three Demon Spirits 16:13-14*



- *Then I saw* – This is what we might call a vision-within-a-vision. As a sub point to the drying up of the Euphrates River, John now brings up a further explanation of one of the details in that vision, the kings from the East. This vision gives more details about who those kings are and what they do. Take special note of both the source and the power of these beings, since this will help us to understand who they really are and how we, as the people of God, should fight the good fight against their powers.

- *three impure spirits* – This time three is likely just a number, referring to 1) the spirit from the dragon’s mouth, 2) the spirit from the beast’s mouth, and 3) the spirit from the false prophet’s mouth. Could it be a reference to God (as we’ve seen with nearly every other reference to 3 in the book)? Sure, as a further judgment against unbelief, God allows the people into further unbelief, and a further trust in beings as powerless as frogs.

+ *that looked like frogs* – Other than the plague [Exodus 7:25-8:15; Psalm 78:45, 105:30] we don’t see frogs very often in Scripture. This is the first plague after which “Pharaoh hardened his heart” (after turning the Nile to blood it says, “Pharaoh’s heart became hard”), so the intentional rejection of God could be seen here, but personally I see it in connection to the drying of the Euphrates and a mark of how powerless these spirits are  
+ *they came*

\* *out of the mouth of the dragon* – As the leader of the “unholy trinity” he is the most powerful, but even his words are a mere frog in the fight.

\* *out of the mouth of the beast* – One of these generals of the coming army comes

from earthly governments and controls the political power and prestige there.

\* *out of the mouth of the false prophet* – The final general shows himself coming from the Antichrist and so will arise from the ranks of the earthly church.

+ *they are demonic spirits* – This helps us to avoid a common interpretation of the kings from the East (that these frog-demons lead out) as specific people from specific places (usually Assyria, Babylon, and Persia). These are anachronistic (at the wrong time) and point to enemies that are no longer enemies. Rather, it makes more sense to see them as symbolic of the rejection that those nations represented. They, too, were used by God to exercise his judgment, though this time it isn't against solely his people—who had rejected him as well—but this time it's against all the nations themselves.

\* *that perform signs* – Satan's servants are able to do false signs, just like the magicians in Pharaoh's court could imitate some of the plagues [Exodus 7:11-12, 22; 8:7] and demons at Jesus' time were able to do superhuman feats [Matthew 9:27-34; 17:14-23; Mark 1:34; 5:1-20; 7:26-30; Luke 4:31-37, 41; 8:26-39; 11:14-16]... yet both find their power to be finite [Exodus 8:18] and long after they've reached their limit, our Lord's unfathomable power continues.

\* *they go out to the kings of the whole world* – As we've been seeing throughout these visions, we're not just involving a part, but the whole world...the armies and the might of those who remain will be mustered together...whether they serve governments (beast) or religious fanaticism (false prophet) or simply NOT God (dragon) all will be gathered and will prepare for battle.

\* *to gather them for the battle* – This is the last-ditch effort of Satan to bring a force against God.

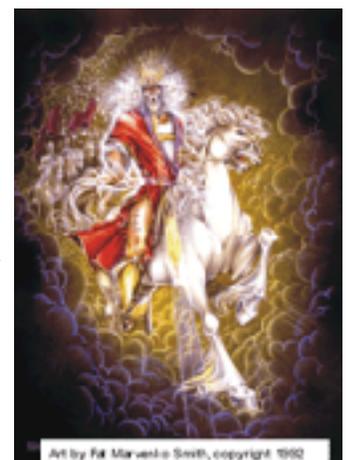
^ *on the great day of God Almighty* – This is called the Day of the Lord for a reason. That phrase was used often by the prophets of the Old Testament to signify the day when God's judgment against sin and sinners would come to its fruition. Therefore, Good Friday is the first and foremost of these days of the Lord, but the day we see described here as "great" is the final one, the Last Day, the Judgment Day.

## The Second Interlude – 16:15-16

*Christ's Reminder 16:15*

- *Look* – Now comes Christ's response. If you thought it was a bit nerve-wracking to see these mounting forces displayed against our God...think again! Look again! Just as the Aramean army surrounding the small city of Dothan seemed frightening to the servant of Elisha, through the eyes of faith we too can see the angel armies that surround and completely overpower their enemies, without even the slightest opposition [2 Kings 6:8-23, esp. 16-17].

- *I come like a thief!* – Jesus now fulfills his own prophecy [Matthew 24:36-51, esp. 42-44; Revelation 3:3]. That he comes like a thief means



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that he is unexpected, arriving when no one was looking for him [1 Thessalonians 5:2-4; 2 Peter 3:10].

- **Blessed is the one** – When Jesus proclaims blessings [Matthew 5:3-12; Luke 6:20-23] it was often for those who were somewhat unexpected. But here the blessing is exactly in line with the cautions he had given!

+ **who stays awake** – In reference to Jesus' parable of the virgins awaiting the bridegroom [Matthew 25:1-13] and also his caution to his disciples in the garden of Gethsemane [Matthew 26:41; Mark 14:38].

+ **and remains clothed** – As a contrast to what follows...

\* **so as not to go naked and be shamefully exposed** – Nakedness in Scripture is synonymous with loss, especially of physical things [Genesis 2:25; Job 1:21; 24:7, 10; Ecclesiastes 5:15; Mark 14:52], but can also be used in a spiritual sense [Genesis 2:25; Job 26:6; Ezekiel 23:29; Hosea 2:3; Revelation 17:16]. Also this is likely a fulfillment of Amos' prophecy of the "battle" on the Day of the Lord [Amos 2:16].

*Armageddon 16:16*



- **Then they gathered the kings together** – "They" being the demon-frogs mentioned before.

- **at the place which in Hebrew is called Armageddon** – The Hebrew word Har means "mountain" and Megiddo is a mountaintop fortress which was hotly disputed throughout the ancient history of the world for its strategic position. Some estimates have the city being rebuilt some 50 times (!) over the millennia of its existence. Many people make a HUGE deal out of this location, citing it as the battleground for

the final fight against Satan and his minions...which completely ignores the fact that such a fight will never happen. We fight the good fight in a spiritual way every day of our lives on this earth, but the second that Christ returns they are left completely powerless, dead, and damned.

**The Seventh Bowl – 16:17-21**

*The Seventh Bowl 16:17*

- **into the air** – The last of the four elements in ancient Greek thinking. This is also the most pervasive substance in the world. Both invisible and everywhere, air carries the final cry of God's judgment against the world.

- **out of the temple** – From God's presence. For more details, see previous study guides.

+ **came a loud voice** – Everyone will hear this voice, it will carry over the whole earth.

+ **from the throne** – God's throne is in the heavenly "temple" of Jerusalem.

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- *saying, “It is done”* – Not the same as when Jesus said “It is finished,” but basically the same idea. Now God’s judgment has been poured out in full. Now it is the end.

*The Aftermath: An Earthquake, Babylon, and No Escape 16:18-21*

- *Then there came*

+ *flashes of lightning, rumblings, peals of thunder, and a severe earthquake* – We saw these same signs when the last seal was opened [8:5] and when the last trumpet sounded [11:19]. Both times we noted how these were signs that showed the presence of God and how that served as both a comfort for believers and a terror for unbelievers.

\* *No earthquake like it has ever occurred since mankind has been on the earth so tremendous was the quake* – This is reminiscent of Zechariah where an earthquake is described that divides the Mount of Olives in half [Zechariah 14:3-5]. The whole world will quake when its Maker descends in glory and power.

- *The great city* – Babylon, see below.

+ *split into three parts* – Another signature mark of God’s action against the wickedness of the nations, and their capital city, Babylon the Great.

- *and the cities of the nations collapsed* – This shows just how widespread the quake is.

- *God remembered Babylon the Great* – The entirety of chapter 18 is dedicated to the destruction of Babylon the Great, as the center of society, commerce, and sin. Think of a combination between New York City and Las Vegas...times 10.

- *and gave her the cup* – Remember what that cup is filled with? We talked about that wine at the end of chapter 14, when the earth was harvested and so were the grapes of his wrath.

+ *filled with the wine of the fury of his wrath* – See notes on 14:17ff

- *Every island fled away and the mountains could not be found* – Both of these would be places to which you might attempt to flee for refuge (islands are remote, mountains are easily defensible), yet neither will offer any such solace now [see also Zechariah 14:5, 15].

- *From the sky* – Remember where the angel poured out the seventh bowl? Remember where Christ is coming back from? The fact that these are all the same place is not a coincidence.

+ *huge hailstones...fell on people* – Just like the plague in Egypt...the hail not only destroyed crops, but ended lives in devastating fashion [Exodus 9:13-35, esp. 23b-25].

\* *each weighing about a hundred pounds* – I’ve only ever seen a hailstone that was a few pounds...and that caused MASSIVE damage. Just imagining what something 10 times larger could do is horrifying to say the least...

- *And they cursed God* – Once again the same response...the only response we’re capable of apart from God and the faith that he works in our hearts.

- *on account of the plague of hail* – Blaming the results, ignoring the cause.

\* *because the plague was so terrible* – This might be an understandable excuse if the people who experienced it held themselves accountable ...but they didn’t.



## THE VISION OF THE SEVEN TRUMPETS

1<sup>st</sup> Trumpet – A plague of hail and fire mixed with blood falls on the earth. A third of the earth is burned.

2<sup>nd</sup> Trumpet – A mountain of fire cast in the sea. A third of the sea becomes blood, and a third of the creatures in the sea die.

3<sup>rd</sup> Trumpet – A great star falls on the rivers and fountains of water. A third of the waters becomes bitter and many men die.

4<sup>th</sup> Trumpet – A third of the sun, moon, and stars is darkened.

5<sup>th</sup> Trumpet – A star fallen from heaven opens the bottomless pit to release smoke to darken the sun. Men who do not have the seal of God suffer great torments from a locust plague.

6<sup>th</sup> Trumpet – A great army comes from the region of the Euphrates.

7<sup>th</sup> Trumpet – The kingdom of the world becomes the kingdom of Christ amidst lightnings and crashes and thunders and an earthquake and hail.

## THE VISION OF THE SEVEN BOWLS

1<sup>st</sup> Bowl – Poured out on the earth: A bad and evil ulcer afflicts the men who have the mark of the beast.

2<sup>nd</sup> Bowl – Poured out on the sea: The sea turns into blood. Every living creature in the sea dies.

3<sup>rd</sup> Bowl – Poured out on the rivers and fountains of water: They turn into blood.

4<sup>th</sup> Bowl – Poured out on the sun: Men are burned by the resulting heat.

5<sup>th</sup> Bowl – Poured out on the throne of the beast: His kingdom is darkened and men in his kingdom gnaw their tongues in pain.

6<sup>th</sup> Bowl – Poured out on the Euphrates: The way is prepared for a great army that comes to fight against God.

7<sup>th</sup> Bowl – Poured out on the air: The earth passes away in crashes and thunders and lightning and an earthquake and great hail.