

# Revelation Chapter 16

## The Bowl Judgments

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### B. Bowls directed against the beast and his government.

#### 1. (10-11) Fifth bowl: a plague of darkness.

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(10) *Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain.*  
(11) *They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.*

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We are now to the fifth angel, and of the results of his pouring out his \_\_\_\_\_, which John now describes to us.

While this *throne* may aptly refer to the \_\_\_\_\_ empire in John's time, its position varies at different times; wherever the world power is worshiped, there the beast has his throne.

The beast's kingdom becoming full of \_\_\_\_\_, some see this as symbolic.

The ninth plague on \_\_\_\_\_ was a literal darkness, with spiritual overtones. It could be \_\_\_\_\_, as described in Exodus 10:21-22.

The darkness of the fifth bowl is a preview of \_\_\_\_\_ itself, which is described by Jesus as *the outer darkness* (Matthew 25:30).

The expression, "God of heaven," seems to enhance the exaltation of God, and to place in more terrible contrast the \_\_\_\_\_ of those who ventured to blaspheme One so high, so far above them.

In man's sinful condition, he \_\_\_\_\_ his sin when under God's judgment, the very time he should *forsake* his sin.

## 2. (12-16) The sixth bowl: Armies are gathered for a great battle.

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*(12) Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. (13) And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. (14) For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (15) "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame." (16) And they gathered them together to the place called in Hebrew, Armageddon.*

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The sixth and next to last angel appears to John with his bowl, and a specific task to \_\_\_\_\_ up the Euphrates so that a great army from the east might have passage to do battle.

The Romans considered the **Euphrates** River to be a secure \_\_\_\_\_ against invasion from the empires of the east.

This river also figures in the sixth \_\_\_\_\_ vision, and possesses the same signification in both places. The meaning is that a barrier that wards off hostile hosts is removed. The "kings of the east" represent God's \_\_\_\_\_

From the fact that the \_\_\_\_\_ of the Jews generally came from beyond the Euphrates.

The phrase, and I saw, introduces a \_\_\_\_\_ phase of the vision. The spirits are **like** \_\_\_\_\_ in form. The ancient Jewish people regarded frogs as \_\_\_\_\_ and repulsive, but the Egyptians revered a frog-goddess.

These *three spirits* represent the influences of the \_\_\_\_\_, the first beast and the second beast.

In the plague of the frogs, the Egyptian \_\_\_\_\_ imitated the plague of Moses

*The great day* is the last great \_\_\_\_\_ day. The battle referred to here, and described in Revelation 19 and again in Revelation 20, is apparently the battle which is being waged against God by the forces of evil all through the history of the world, from the fall of Adam until the last judgment day.

The winner of this battle is \_\_\_\_\_.

The Garments are pictures of spiritual and \_\_\_\_\_ righteousness.

This great battle happens at a place called \_\_\_\_\_ (*Har-Megiddo*).

Megiddo is in a region frequently associated with decisive \_\_\_\_\_: Deborah over Sisera; Gideon over the Midianites; Pharaoh over Josiah. It is also a place of end-times mourning .

It is best to see the place as \_\_\_\_\_, as the region of Megiddo and the valley of Esdraelon.

### **3. (17-21) The seventh bowl: the final judgments.**

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*(17) Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" (18) And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. (19) Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. (20) Then every island fled away, and the mountains were not found. (21) And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.*

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The seventh angel poured out his vial into the air, or upon the air; perhaps as the typical abode of the spirits of \_\_\_\_\_; the seat also, so to speak, of the thunders and lightnings which follow.

The \_\_\_\_\_ voice as in Revelation 16:1, probably that of God himself, as the words, "from the throne," seem also to show.

In these final judgments, God \_\_\_\_\_ the earth with a tremendous earthquake. A similar description is given of the close of the seal and the \_\_\_\_\_ visions.

The words which follow leave scarcely any doubt that the "great city" here is \_\_\_\_\_.

The idea is probably that of \_\_\_\_\_ destruction, as in Eze\_5:2, where a similar description is applied to Jerusalem.

This is the beginning of the fulfillment of the \_\_\_\_\_ predicted by the angel in Rev\_14:10.

Giant hailstones fall, weighing up to \_\_\_\_\_ pounds (45 kilograms). Men responded in utter, \_\_\_\_\_ depravity (men blasphemed God because of the plague of the hail).

Hail is frequently a tool of \_\_\_\_\_ against God's enemies, as seen against Egypt, the Canaanites, apostate Israel, and Gog and Magog.

In each of these instances, hail rained down from heaven as a tool of judgment, not as a \_\_\_\_\_ chastisement of God's own children.

Like Pharaoh, their hearts are \_\_\_\_\_. These words end the general description of the \_\_\_\_\_ judgments, but the events alluded to under the seventh vial are elaborated and particularized in the chapters which follow; the whole concluding at the end of Rev 19.

#### 4. We might say that Revelation 16 is a "great" chapter.

It describes great evil: a *great* \_\_\_\_\_, *great Babylon*.

It describes great tools of judgment: *great* \_\_\_\_\_ a *great* \_\_\_\_\_ dried up, a *great* \_\_\_\_\_, *great* \_\_\_\_\_ and *great* \_\_\_\_\_.

It describes a great \_\_\_\_\_: His great \_\_\_\_\_, and His *great day* of \_\_\_\_\_.