

Revelation 20:7-10 The punishment is for the beast, false prophet, and the devil and not the wicked. The phrase “they will be tormented day and night forever and ever” is difficult to square with the rest of the Bible and simple logic.

Revelation 20:11-15 The lake of fire cannot be a literal fire in that it destroys spirit beings, death, and the grave.

Revelation 21:8 Twice it is called the second death which can be understood based upon the entire Bible as death that is irreversible and eternal.

Revelation 20:10 The phrase “day and night” is used elsewhere in Revelation.

Revelation 4:8 The four living creatures ... day and night they do not cease to say, "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come."

Revelation 7:15 "For this reason, they are before the throne of God; and they serve Him day and night in His temple;

Revelation 12:10 Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night."

Revelation 14:11 "And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name."

“Day and night” used in Revelation is not referring to 24 hours, rather the recurrent actions and continuously. The phrase “forever and ever” also is used repeatedly in Revelation indicating eternal, unending. In 20:1, the devil is chained in the abyss for one thousand years where he continued to live, whereas the lake of fire seems to be contrasted to the abyss in that it represents eternal destruction and ending.

Revelation 21 shows us that after all the evil is completely eliminated forever, Yahweh finally realizes His purpose of the ages which is to dwell among His people in a loving harmonious relationship. With the entire scope of the Scriptures in mind, it is not reasonable to think that Satan, demons, the beast, the false prophet, and wicked people continue to exist somewhere. They will all be totally annihilated for eternity.

Revelation 14:12 The destiny of the wicked has been described in all its gruesome detail, and the faithful are saved from this terrible wrath.

Revelation 14:13 The dead in Christ are blessed when we consider the destiny of the wicked and embrace the promise of the righteous. They are blessed in being about to sit down to the marriage supper of the Lamb (Revelation 19:9), in having part in the first resurrection (Revelation 20:6), and in

having right to the tree of life (Revelation 22:14). Revelation 14:14-16 follows the explanation of why they are pronounced "blessed" now in particular, namely, the Son of man on the cloud is just coming to gather them in as the harvest ripe for garner.

→ "For their deeds follow them" – The deeds do not go before them and lead them into the Kingdom, nor do they accompany them. The point is they will be rewarded for their deeds. Romans 2:6-11; Proverbs 28:4; 62:12

Romans 14:10-12

We will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each one of us will give an account of himself to God.

2 Corinthians 5:10

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Revelations 20:12 and 13

I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.

Revelations 22:12

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

A pattern of insertion is seen in this section that is important to acknowledge because it can mislead the reader. John presents the information in a flowing, logical manner with pauses directed to the reader to heed in the present, even though the information we are receiving pertains to the future. Such is the case with 14:13; 13:10; 14:7; and 16:15.

Revelation 14:14-20 The vision of the reapers

Revelation 14:14 One like the son of man is not "the" Son of man, Christ (88 times the term is used to define Christ). The term without the article is used to represent mankind. He is "like" means he resembles a human but is not a human. A command is given in rather authoritative terms in verse 15 that does not align with the relationship that angels have with the Son of man since he is superior in authority. It is best to think of the holder of the sickle as an angel.

Revelation 14:15 “Came out of the temple” means from the very presence of Yahweh.

“The hour to reap has come” speaks to the inevitability with which things come to their climax. This is an overall picture or vision given without specifics of what will happen at the end of the age. Jesus painted similar pictures often when he told parables.

Ripe – Christ’s return is delayed because it is not yet the right moment to reap. Reaping is certain as soon as the harvest of the earth is ripe.

Two parts of the gathering take place with the first related to the righteous and the second to the wicked (14 and 15 the first, and 16-20 the second). The first may refer to the righteous gathering connected with the wheat harvest (Matthew 13:30-38; and Mark 4:29). The second gathering connected with the grapes is the gathering of the wicked. The grape harvest was a very suitable figure of judgment with its treading of the grapes.

Revelation 14:17-20 The picture is connected to Joel chapter 3. Revelation 14 begins with Jesus and the 144 in Mount Zion, and likewise Joel 3 relates to the end and the restoration of Zion.

Revelation 14:20 As is often the case in Revelation, it is difficult to determine what is literal and what is figurative. The obvious in this vision is that the sickles, clusters from the vine, wine press are all figurative. Blood to the horses’ bridles extending 200 hundred miles seems to also be figurative; however, it effectively communicates the vast amount of people who will die.

Time wise, the vision pertains to the events surrounding the return of Jesus and not final eternal judgment that takes place after the thousand years.

REVELATION 15

SEALS – 1 2 3 4 5 6 7



TRUMPETS – 1 2 3 4 5 6 7



VIALS – 1 2 3 4 5 6 7

In the seven seals and the seven trumpets, we have seen a wide range of God’s judgments. Each time he was telling us something of what will happen in the end-time and something of what goes on in human history. Now under the imagery of seven angels pouring out the contents of seven golden bowls, he does something of the same sort again. This time, however, there is a marked stress on finality. These are the last plagues. Judgment is complete.

Revelation 15:1 These plagues are the last earth will know for the wrath of God will be complete. The seven plagues happen after Jesus returns, so the saints are already changed and will not have to endure God's final wrath.

1 Corinthians 15:52

In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

Revelation 15:2 It is not a sea of glass but something "like" a sea of glass. In Revelation 4:6, there is a sea of glass before the throne of God. Here it is a sea of glass mixed with fire. The phrase is found nowhere else in the Bible. Although we may not understand the sea of glass, we can rightly conclude those standing upon it are separated from the wrath that is forthcoming. Because the "sea of glass" is before the throne, we are tempted to consider the possibility that the believers are gathered into heaven during the time of this wrath, since we know that God promised to save us from the wrath to come (Romans 5:9; 1 Thessalonians 1:10; and 5:9). A few other unclear verses seem to support the possibility of our going to heaven; however, the vast overall evidence is that we will be on earth with our Lord. We can be saved from the wrath just as Israel was in the time of the plagues in Egypt.

This vision is different from the vision in chapter 14 that focused on the 144,000 Israelites. The vision includes all those who overcome and remain faithful during the time of the beast. Leon Morris in his commentary of Revelation wrote - "In the early church, the day of a person's martyrdom was often called the day of his victory." The all-important matter was to stand faithful for the reward was entrance into the Kingdom and salvation from the wrath of God (Romans 8:35-39).

The word "victorious" is from the Greek word *nikao* translated over come in 2:7; 11:17, 26; 3:5, 12, 21.

Revelation 15:3 Three songs of Moses are in Exodus 15:1-21; Deuteronomy 32:1-43; and Psalm 90. Each has merit to be considered as the song spoken of in Revelation 15. The first song is after the wrath of God was completed against Egypt at the Red Sea. The second is in Deuteronomy right before entering into the Promised Land. Both celebrate God's deliverance of His people. Moses provides the primary example of the wrath of God against the wicked king and the salvation granted to the people of Yahweh. The wording in Exodus seems more similar to what follows in Revelation.

The song of the Lamb in chapter 5 verse 9 is about Jesus, while what is sung here is all about Yahweh.

- Great and marvelous are Your works, O Lord God, the Almighty (1:8; 4:8; 11:17; 16:7, 14; 19:6, 15; 21:22)
- Righteous and true are Your ways, King of the nations (16:7; 19:2; Jeremiah 10:6-10)
- Who will not fear, O Lord, and glorify Your name? (14:7; 19:5)
- For You alone are holy (4:8; 6:10; 16:5; Exodus 15:11; Isaiah 6:3)
- For all the nations will come and worship before You (Psalm 86:9)

- For Your righteous acts have been revealed. (16:5-7; 19:2)

Revelation 15:5 Tabernacle of testimony (Exodus 38:21; Numbers 1:50; 2 Chronicles 24:6; Acts 7:44) “Tabernacle” means tent, and was the name commonly given to the tent or tabernacle erected in the wilderness for the service of God. It is called the “tabernacle of testimony” because it was a testimony or witness of the presence of God among the people and served primarily to keep up the remembrance of Him. The word “temple” here does not refer to the whole of the building called “the temple” but to the holy place and the holy of holies, (Hebrews 9:3) the peculiar dwelling-place of God.

Revelation 15:6 We are made to understand that the return of Christ and the wrath of God come directly from Yahweh. These plagues come with the fullest divine sanction, for they are brought by angels who have come from the very presence of God.

The appearance of the angels indicates spotlessness or holiness emphasizing the purity from which the wrath is poured out on the world without evil passion. The wrath is holy, just, and right.

The Greek word *phiale* translated “bowls” or “vials” occurs only 12 times in the Bible, all of which are here in Revelation. 11 of the 12 times refer to the last seven plagues. The only other occurrence:

Revelation 5:8

When he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.

Revelation 8:1-6 Some correlation between the prayers of the saints and the wrath of God is reasonable to consider.

Revelation 15:8 When this time finally comes, nothing can stop the final judgment.

REVELATION 16

Isaiah 65:17

For behold, I create new heavens and a new earth; and the former things will not be remembered or come to mind.

2 Peter 3:10-13 Heaven and earth will undergo massive changes, much of which will come by fire. The sea could have immense volcanoes which eliminate the sea or fire could come from heaven.

2 Peter 3:5-7 The destruction of the first heaven and earth with the flood gave way to the second, and the destruction of the second will give way to the third.

Revelation 16:1 The description of the bowls is in a more succinct form than were the seals or the trumpets. They are similar in division with the first four a group relating to nature, and with an interlude between the sixth and seventh. The seven bowls of wrath are parallel with the seven trumpets but much more impactful (earth, sea, river and springs, sun, darkness, river Euphrates, and earthquake).

The voice comes from the temple (as 15:5 refers to holy of holies) implying what is to follow comes directly from God. Yahweh has faithfully warned humanity of the wrath to come providing escape to all those who believe.

Revelation 16:2 NASB, malignant and grievous; AV, loathsome and noisome; NIV, ugly and painful; NLT, horrible and malignant; GREEK, *kakos* - evil and *poneros* - evil or wicked

Revelation 16:3 Second bowl on the sea and every living thing in the sea died. In 8:9, the second trumpet and “a third of the creatures, which were in the sea and had life, died; and a third of the ships were destroyed.”

With the first plague upon Pharaoh in Exodus 7:20, all the waters that were in the river turned to blood, and the fish that were in the river died.

During the flood, the animals in the sea were not affected. The sea as we know it is much different from what it was before the fall in Genesis 3 and the flood or the way it will be in the Kingdom.

Genesis 1:9-10 The waters were in one place (Revelation 21:1).

Revelation 16:4-6 John uses the word “like” often to show the resemblance of one thing to another.

Revelation 14:2 I heard a voice from heaven, **like** the sound of many waters and **like** the sound of loud thunder, and the voice which I heard was **like** the sound of harpists playing on their harps.

Revelation 14:14 ...Sitting on the cloud was one **like** a son of man, having a golden crown on his head and a sharp sickle in his hand.

Revelation 15:2 And I saw something **like** a sea of glass mixed with fire,

Here the word “like” is not used which makes us think that the water turns to blood.

Revelation 16:5 Nothing else in the Scriptures indicates that there is an angel of the waters other than here. Once again, we are given a view behind the scenes unlike anywhere else in the Scriptures. Angels apparently have the stewardship over things in the physical realm.

Revelation 7:1 Four angels at the four corners of the earth holding back the four winds

Revelation 9:1 Angel with key to bottomless pit

Revelation 9:14 and 15 Four angels bound at the great river Euphrates

Revelation 10:1 Great angel with little book with foot on the sea the other one on the land.

Revelation 14:18 Another angel, the one who has power over fire, came out from the altar
 Revelation 16:13 Unclean spirits like frogs

Revelation 16:6 "They deserve it" is a simple and true reality. The wrath of God is meted out to those who deserve it. Only Yahweh knows, but what we sow we will reap.

Revelation 16:7 We again are reminded, as in chapter 15, that God is right with His judgment and wrath. The holy and righteous ones in heaven and on earth acknowledge His right judgments.

Revelation 16:8 The sun is included again as it was in 6:12 and 8:12.

Luke 21:25
 And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves,

Revelation 16:9 An unrepentant mindset prevails like that of Pharaoh in Exodus, also seen in verses 11 and 21.

Revelation 16:10 Darkness was also one of the plagues with Moses.

Exodus 10:21
 Then the LORD said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt."

Darkness would not cause physical pain, so perhaps these things are all happening at the same time. The destruction of the beast's kingdom is elaborated on in the subsequent chapters.

Revelation 16:12 Euphrates was part of the sixth trumpet. It divides the east from Palestine. In the first world war (Genesis 14), the nations from the other side of the Euphrates attacked those who were west of the river. The armies that will attack in the last world war will come from the same location. With the river dried up, they will have no problem traveling.

Revelation 16:13 The dragon is the devil (Revelation 12:1-12).

Revelation 12:29
 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The beast is the antichrist, little horn, man of sin, man of lawlessness, the Assyrian, the last ungodly world leader (Revelation 13:1-10).

The false prophet is the last false religious leader (Revelation 13:11-18).

This word “frog” does not occur in the New Testament except in the passage before us. Frogs are the antitype to the plague of frogs sent on Egypt. It is employed as a symbol that certain qualities of the "spirits" are similar to that of frogs. Frogs are slimy, ugly, and loud with their continuous croaking. Some frog calls are so loud that they can be heard up to a mile away. The devil, the beast, and the false prophet all speak out loud and long to get all the kings of the earth to come for the last great battle.

Revelation 16:14 Once again, we are reminded that the spiritual is behind what we are viewing. They will use supernatural powers to entice the world leaders to rally for the war.

Revelation 16:16 The word “Armageddon” appears only once in the Greek New Testament originated from Hebrew *har mägiddô*, meaning "Mountain of Megiddo or the hill or city of Megiddo" which is near the plain of Esdraelon \,ez-drə-'ē-lən\. Armageddon is often used today in a generic sense to refer to any end of the world scenario.

Megiddo was a city of Canaan assigned to Manasseh and located on the southern rim of the Plain of Esdraelon. Esdraelon is the Greek form of the Hebrew word “Jezreel.” “The great plain of Esdraelon” extends across central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The main body of the plain is a triangle. Its base on the east extends from Jenin to the foot of the hills below Nazareth and is about 15 miles long; the north side, formed by the hills of Galilee is about 12 miles long; and the south side, formed by the Samaria range is about 18 miles. This is the “valley of Jezreel” (Hosea 1:5).

1 Samuel 29 and 31; 1 Chronicles 10:1-ff Saul and Jonathan were killed in this valley.

1 Kings 16 Elijah killed the 400 prophets of Baal at the brook Kidron that flows down from Mt. Carmel on the north side of this valley.

2 Kings 23:29 and 30; 2 Chronicles 35:22 Josiah was defeated here.

Judges 5:19 Barak and Deborah triumphed at Megiddo.

Judges 6:1-ff Midian controlled Israel for seven years. The extensive valley was the scene of the battle when Gideon’s enemies attacked each other.

This area has been called the battlefield of Palestine.

Isaiah 9:1-ff The current yoke Israel endured was from the Assyrians; however, the prophecy is dealing with the future and the more general yoke of sin. "The day of Midian" is referring to Gideon. God will break the chains that bind His people and the whip that scourges them, just as He did when He destroyed the vast host of the Midianites by Gideon’s little band. The location is the same as Armageddon and therefore a type for how God will destroy them and where.

Psalms 83:1-18; Isaiah 10:25-27

Joel 3:1-3 The Valley of Jehoshaphat (means judgment of Yahweh) is the place where God enters into judgment with the nations, not a known valley. Joel also calls it the valley of decision (v.14).

Joel 3:9-21 All the surrounding nations are commanded to come quickly and gather themselves for what will be the great final struggle that will culminate earth's present history (Isaiah 17:12-14; 24:21-23; Micah 4:11-13; Zechariah 12:1-14; 14:1-3).

Revelation 16:18 Great earthquake (6:12; 8:5; 11:13 and 19; Isaiah 29; Ezekiel 38:17-23)

Revelation 16:20 Mountains and islands changed (Isaiah 40:1-5; Zechariah 14:10)

Ezekiel 38:14-23; 39:1-16 Look what you have been saved from!