



# Revelation With Daniel

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**Revelation 16** highlights the final days of all of God's enemies just before He sends His Son. Not unlike God, there is another six with an interlude—six plagues and an interlude of Christ speaking to the 144,000 just before the seventh plague (this is the first time Christ has spoken since **3:22**). Each of the previous four interludes have included the 144,000, just as this one does as well.

**Verse 1** - The previous verse, **15:8**, shows that nobody has access into the Heavenly Sanctuary until the seven plagues had done their work. Notice, they were told here to pour out their vials/bowls upon the earth. At the time of these plagues, no one on earth could receive the blessings that had previously been available through the ministry Christ while He was in the Heavenly Sanctuary. The choice of every human will have been made (currently future). Notice **Hebrews 4:15-16**. It's now in this time of grace that we have opportunity to come to Christ. "How shall we escape if we neglect so great a salvation?" (**Hebrews 2:3**)

God will have given mercy to the inhabitants of this earth for over 6,000 years during the fulfillment of these plagues of wrath. His merciful acceptance will no longer be available. "Behold, now is the accepted time; behold, now is the day of salvation" (**2 Corinthians 6:2**).

It's also noteworthy that the heavens (**16:1**), the earth (**16:2**), the sea (**16:3**), the fountains of waters (**16:4**), judgment (**16:5, 7**), glory (**16:9**), and three messengers (**16:13**) are mentioned during this time—Just like in the three Angels' messages of **14:6-12**.

## Similar to the Trumpets

1st trumpet = earth, **8:7**

2nd trumpet = sea, **8:8**

3rd trumpet = fountains of waters, **8:10**

4th trumpet = sun, **8:12**

5th trumpet = darkness, **9:2**

6th trumpet = Euphrates, **9:14**

7th trumpet = kingdom, voice, earthquake, **11:15**

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7th plague = kingdom, voice, earthquake, **16:17**

**Verse 2** - The Bible says the first Angel went alone, not that all went together. There is a chronological succession of seven plagues that will fall upon the earth. Each with the purpose of taking the false gods of the enemy's devising, and showing the inhabitant on the earth and elsewhere, that those false gods cannot save. The issue is worship.

The first false god that received a plague was self (physical, mental, spiritual self). Anyone who would choose their own way and understanding will be given an opportunity to show their own power, or the power they chose to have as their authority, to demonstrate deliverance.

The first plague will be sores. The first time in the Bible we read about an affliction to the skin translated a "sore" is at the end of **Leviticus 13**, a chapter about leprosy. (Leprosy was on king Uzziah. Notice **Isaiah 1:6** which described it, using the word sores.) The next bodily sore is found in the midst of the curses of **Deuteronomy 28:35**, "The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head."

Also, during the prayer of Solomon in **2 Chronicles 6**, he asked for God to be merciful during the prayers of His people if they were infected with any sores. The sores were a good reason for people to seek the Lord (notice verses **28-31**), but during these last plagues, there's no more intercession, or

God listening to the mediation of His Son, interceding on behalf of the prayers of the repentant. By this time, everyone would have had their chance to accept God's mercy or reject it. Chronologically, **Job 2:7** shows the first bodily grievance given from Satan. They were "sore boils." **Luke 16:20-21** show Christ's parable about the rich man and Lazarus, which was full of sores. There is also record of one of the plagues of ancient Egypt that brought forth boils. See **Exodus 9:9-11**.

The story of **Job** illustrates the experience of the 144,000. Here's how:

- His name means "hated" or "persecuted." (Strongs, H0347)
- He was unique in the earth, was perfect, upright, feared God and eschewed evil. (**1:8**)
- He was the center of the war between God and the enemy. (**1-2**)
- Job looked like he was in the wrong with even his wife and friends against him. (**2:9, 5:17**)
- The "four corners" and "wind" are mentioned as destructive in his experience. (**1:19**)
- All earthly support was cut off. (**1:21**)
- Job was searching his heart to find what he had done that was wrong. (**6:24**)
- The enemy was able to do almost everything against him but take his life. (**2:6, Psalm 91:7**)
- Though he was the minority in question, he was the one that had it right. (**1:22**)
- He was willing to serve God in good and in bad times. (**2:10, 13:15, 23:12**)
- After the victory of faith, he was rewarded with more than he ever could have imagined. (**42:10**)

**Verse 3** - The next plague is directed toward livelihood or resources, a means of traffic, gain or trade (See **18:16-19**). Because the Angels are pouring out the wrath of God (which is not symbolic), and because the plagues are effecting real people who worship a real power, I don't take the 'sea' in this verse to represent people, as it does in 17:15. If the sea represented people, "every living soul" would die in the second plague, leaving the other plagues to have no purpose.

**Verses 4-7** - The fresh water resources that are on earth will be taken away and God will be praised for His true and righteous judgments. Verse 5 says a voice came from the "angel of the waters," which would have been on the earth, as the plague was poured out upon earth's rivers and fountains. Verse 7 states that a voice came "out of the altar." That voice would have been in Heaven. Since the angels won't pour out their vials all together, but rather in succession, could the angels—the fourth through the seventh—still be in the temple while these verses occur? Could the altar being spoken of be the one in Heaven? I believe so, and here's why:

**15:6** says, "the seven angels came out of the temple, having the seven plagues." Notice verse 7 too, it states *how* the angels received the plagues. "One of the four beasts gave unto the seven angels seven golden vials." So it seems that verse 7 steps back in time to *when* they received the bowls. Therefore, they could still be in the temple where they received the bowls when the smoke comes in verse 8, and one by one they will come out of the temple to fulfill their priestly duty for the High Priest. This could be why **16:1** says there was "a great voice out of the temple..." So, in verses 5 and 7 there is a response about God's justice from both earth and Heaven.

**Exodus 7:20** also speaks of the waters of the river turning to blood.

There are only four verses in the Bible where the words "true" and "righteous" are used together. Each of them contain the word "judgment." (**Psalm 19:9, 119:160, Revelation 19:2**.)

**Verses 8-9** - It seems that most people today turn to God in times of adversity. During this time of plagues, people will turn away from God when things get tough. They will blaspheme God, something they had already chosen to do, and will not repent, proving that what God has done in trying to reach them by using the gospel wouldn't work even still. God can't, even now, bring these people to repentance through goodness or severity. God will have a people though who will serve

Him in good and bad weather. Notice **7:16**. This plague attacked one of the gods the pagans have worshipped throughout history—the sun. When the sun scorches men with fire, they will finally see that God has power over the items used in the plagues, this time, the sun.

**Verses 10-11** - A darkness that could be felt is coming to those that made darkness their means to wealth, pomp, and position. A similar darkness is found in **Exodus 10:21-23**. **Revelation 16:2** and **11** both talk about sores. There's no description of a new set of sores since verse **2**, so it may be that the sores spoken of in verse **2** will continue afflicting the blasphemers till the plagues are finished.

**Verse 12** - This plague turns symbolic, as the previous are better understood as literal (the switch between symbolic to literal can be seen in the seals too. Here it is the other way around). The River Euphrates ran directly through Babylon in ancient history. Those symbolic waters are mentioned here and will dry up to prepare for spiritual Babylon's final destruction. Just as, back in history, the Medo-Persians came from the east and rerouted the Euphrates to march under the walls and through the gates into the city to overthrow it, the waters will be dried up again. (Cyrus, a ruler from the east of Babylon, was used of God to overtake ancient Babylon. See **Isaiah 44:24-45:1**.) Cyrus represents Christ coming from the east while the waters drying up show that the kingdoms of this world and their earthly support are soon to fail under the destructive power of the coming of the Son of Man.

**Verse 13-14** - Three messengers to deceive... Just as God has three messengers to warn and lead to truth (**14:6-12**). The unclean spirits may very well represent the mystic, miracle working spiritualism involved in the unity of the powers preceding and coming up to this time of trouble. Notice that a frog captures its prey with its tongue. The three that make up the fraudhead—the dragon, the beast, and the false prophet—are STILL (even after the close of probation in the time of in the plagues) used by the enemy to try and defeat the Everlasting God and His people! The deceptive miracles the enemy works during this time are just what the kings of the earth desire. They don't want truth that God offers through His Word, they want the mystic and supernatural. The dragon represents the power behind all the nations being used at the time, the beast represents the papal system or antichrist power, and the false prophet represents apostate Christians pushing for laws to mandate worship, specifically in the United States. The enemy uses deceptive measures again to gather people together with the false impression that they can overthrow God.

During the plagues of Egypt there were two miracles that were worked by the Egyptian magicians that mimicked what God had done through Moses: changing water into blood, **Exodus 7:22**, and bringing forth frogs, **8:7**. The last Egyptian miracle including frogs was their best and last effort to deceive both parties: the Egyptians and the Israelites. In the same way, the fraudhead at the end of time will pull together their best and last efforts to deceive all the inhabitants of the earth. The way they will do this is through what is known as “the strong, almost overmastering delusion.”

“The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble. Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10" (The Great Controversy, 624-625).

Gathering the world together "to the battle of that great day of God Almighty" is referring to Armageddon of verse 16. This general war scenario can be found in other portions of the Revelation as well: **6:17, 11:18, 12:17, 13:15-18, 14:13, 17:13-16 and 19:19-21.**

**Verse 15** - The New Testament uses the word "thief" 15 times. Not in every case is it referring to Christ's coming, but in the cases it is, it is specifically talking about the TIMING of the coming, not the manner. Notice **Matthew 24:42-44** ("for in such an hour as ye think not..."). Also, after explaining in detail the second coming of our Lord in **1 Thessalonians 4:15-18**, Paul continues with chapter **5:1-6** explaining the TIMING of Christ's coming. Notice the manner... **2 Peter 3:10**. Thieves don't break in with great noise to then set off a bomb so people won't know they had been there! It's the timing that thieves are after. Thankfully, we don't have to be in darkness concerning the timing of Christ's coming. Though we do NOT know the day or the hour, we can certainly tell that our "redemption draweth nigh" (**Luke 21:28**).

This is another of the 'blessed' statements. Blessed are those who study Bible prophecy, keep their garments of righteousness and watch for the timing of our Lord's return. This is a call for nothing short of God's people experiencing the perfect righteousness of Christ.

The enemy will bring out his best deception at this time, doing all he can to break the commitment of one of God's children that have been sealed. Why? Because if the enemy can win over to his side one of those that are sealed, then—just like he would have if he had won in the life of Christ—he would win the battle between good and evil. (We must understand that the enemy believes he can win because he *is* deceived.)

**Verse 16** - He, being the enemy using the symbolized powers of verses **13-14**. In the previous verses people were gathered together to battle. This end-time during-the-seven-last-plagues-battle, is called Armageddon. Here is the only time this word is used in the Bible. Interestingly, the battle starts at the second coming of Christ, and ends in the third. More on that later. =) One thing interesting is how a battle in the Old Testament shows victory in the valley of Megiddo:

“The valley or plain of Megiddo [meaning “place of troops’] was part of the plain of Esdraelon, the great battle-field of Palestine. It was here Barak gained a notable victory over Jabin, the king of Hazor, whose general, Sisera, led on the hostile army. Barak rallied the warriors of the northern tribes, and under the encouragement of Deborah (q.v.), the prophetess, attacked the Canaanites in the great plain. The army of Sisera was thrown into complete confusion, and was engulfed in the waters of the Kishon, which had risen and overflowed its banks (Judg. 4:5).” (Easton Bible Dictionary, “Megiddo”)

One major difference is the waters dried up in Revelation 16, but the elements that make it an end time scenario are here:

- A notable victory for God’s people
- A hostile army coming against God’s people
- God rallied warriors from the land of the north
- God’s people under the encouragement of a prophetess
- God’s people warring against those who inhabit the land of the Israelites (the Canaanites)
- God throwing the enemy armies into a complete confusion
- Ultimately, deliverance came from the Lord through a woman (Jael, representing the church) who drove a stake through the temple of Sisera (the ultimate mark of the beast on the forehead?)

**Verses 17-21** - (In the seventh seal of **8:1**, the wording can best be understood as symbolic. So, having changed in the seals from symbolic to literal language in the sixth, then back to symbolic language in the seventh, here we will do similar. The first five plagues are literal, the sixth is symbolic, and the seventh seems to use both symbolic and literal.) Regarding what could be symbolic and what could be literal: the voices, thunders and lightnings, the earthquake, the great city, the cup of God’s wrath, these all could be understood as symbolic, yet, the islands fleeing away and the mountains moving out of their places is nearly a direct quote from the literal portion of the sixth seal (**6:14**). Job equates the hail with the time of trouble and of war: “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?” (**Job 38:22-23**)

Here the Son of God says in the New Testament for the second time, “It is done.” He said it first on the cross (**John 19:30**). He will say it again in **21:6**. This phrase has huge meaning.

The first time it was said meant that His first ministry phase of the sanctuary,—the outer court—had been completed. The second time, during the plagues, shows the second ministry phase of the sanctuary—the Heavenly Holy Place—is completed. The third time, after recreating the earth from it’s fiery judgment, shows the final ministry phase completed from the Most Holy Place.

Earthquakes are mentioned seven times in the Revelation: **6:12, 8:5, 11:13, 19** and here. The earthquake explained without calling it an earthquake, yet relating to the same time, is in **6:14-17**. The great city, Babylon, was divided into three parts, one for the dragon, the beast, and the false prophet. This is the spiritual city they had hoped to rule after defeating God. The hailstones were, according to several commentators, about 75-130 pounds each. “The plague thereof was exceeding great.”

With this second time Christ says, “It is done/finished” and the great earthquake, could there be a reference to the another resurrection? During the first time Christ said, “It is finished” in John, the Bible says there was a special resurrection (see **Matthew 27:50-53**). What is this second time Christ says, “It is done” there is another special resurrection? How could Revelation 1:7 be fulfilled without one? “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (**Revelation 1:7**).

Notice this paragraph from a book entitled "Darkness Before Dawn." "Graves are opened, and "many [notice it doesn't say ALL] of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All [this does mean everybody] who have died in the faith of the third angel's message [which was given in the 1840's] come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." {Darkness Before Dawn 47.1} [bracketed comments are mine]

Christ, when standing before the high priest, said what is included in the following, "The high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye [speaking to the group around him specifically, as "ye" is a plural term] shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven [the second coming]" (**Mark 14:60-62**). So Christ prophesied that the high priest would be able to see Him coming again! How could that be without a special resurrection?

Praise God we can know the Saviour in a relational way, and He CAN and WILL save us from the forthcoming plagues if we are willing to surrender to His authority.

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