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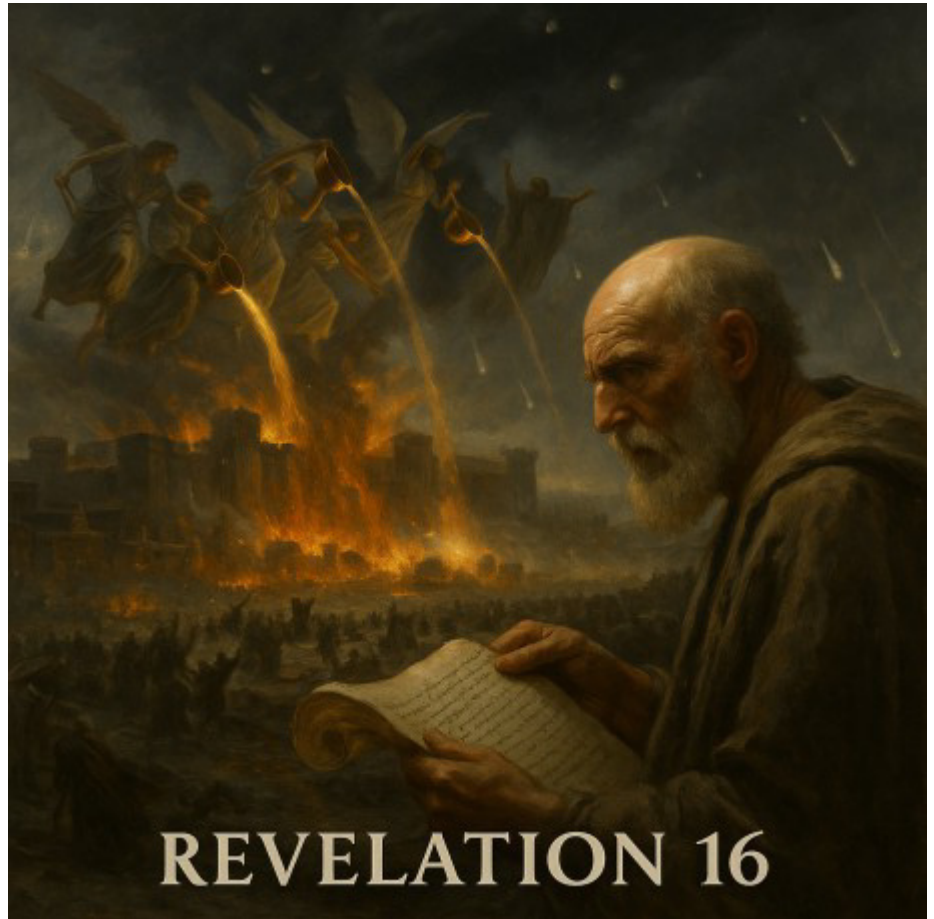
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By Dan Maines

Revelation 16

Revelation 16:1

Then I heard a loud voice from the temple, saying to the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God."

† The bowls are covenant judgments, paralleling the plagues of Egypt. They are poured out upon the land (Greek: ge), meaning the land of Israel.

† Proof, Josephus (Wars 5.13.6) records the unparalleled horrors of Jerusalem's destruction, showing God's wrath poured

out on the covenant breakers.

Revelation 16:2

So the first angel went and poured out his bowl on the earth; and a harmful and painful sore afflicted the people who had the mark of the beast and who worshiped his image.

† The sores recall the sixth plague of Egypt (Exodus 9:9-11). They symbolize inner corruption and judgment on those who gave allegiance to Caesar instead of Christ.

† Proof, the moral and spiritual decay of Jerusalem's leaders was evident, as Josephus describes their cruelty and blasphemies (Wars 5.10.5).

Revelation 16:3

The second angel poured out his bowl into the sea, and it became blood like that of a dead person, and every living thing in the sea died.

† This echoes the first Egyptian plague (Exodus 7:20-21). The sea represents the nations. The Jewish revolt led to bloody battles on the Sea of Galilee, where thousands perished.

† Proof, Josephus (Wars 3.10.9) describes the lake filled with corpses and blood, matching this imagery.

Revelation 16:4-6

Then the third angel poured out his bowl into the rivers and the springs of waters; and they became blood. And I heard the angel of the waters saying, "Righteous are You, the One who is and who was, the Holy One, because You judged these things; for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it."

† Rivers turned to blood symbolize divine justice. Those who shed the blood of the saints now drink judgment themselves.

† Proof, Jesus accused Jerusalem of killing the prophets (Matthew 23:37). Josephus records rivers of blood flowing

during the Roman siege (Wars 6.9.4).

Revelation 16:7

And I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are Your judgments."

† The altar represents the prayers of the martyrs (Revelation 6:9-10). Their cry for vindication is answered in the bowls of wrath.

Revelation 16:8-9

The fourth angel poured out his bowl upon the sun, and it was given power to scorch people with fire. And the people were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues, and they did not repent so as to give Him glory.

† The scorching sun symbolizes oppressive judgment. Instead of repenting, the people blaspheme, proving their hardness of heart.

† Proof, Josephus (Wars 5.13.6) laments that even under extreme suffering, the people grew more defiant against God.

Revelation 16:10-11

Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became darkened; and they gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pain and their sores, and they did not repent of their deeds.

† Darkness recalls the ninth Egyptian plague (Exodus 10:21-23). The throne of the beast refers to Rome's authority exercised through Jerusalem's leaders.

† Proof, Tacitus (Histories 5.13) records famine, disease, and chaos in Judea, showing the beast's realm consumed in darkness.

Revelation 16:12

The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way would be prepared for the kings from the east.

† The Euphrates marked the boundary of invading powers. Its drying recalls Cyrus drying the Euphrates to conquer Babylon (Isaiah 44:27-28). Here, Rome's eastern legions advanced into Judea.

† Proof, Josephus (Wars 3.4.2) lists auxiliaries from the east who joined Rome in the war.

Revelation 16:13-14

And I saw 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, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the entire world, to gather them together for the war of the great day of God, the Almighty.

† Frogs recall Egypt's second plague (Exodus 8:2-6). Here they symbolize demonic propaganda drawing nations into battle.

† Proof, Josephus (Wars 4.6.3) describes false prophets in Jerusalem, deceiving people with lying signs while Rome prepared its assault.

Revelation 16:15

"Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked, and people will not see his shame."

† This interjection from Christ recalls His warnings in Matthew 24:42-44. His coming as a thief was imminent, not delayed thousands of years.

Revelation 16:16

And they gathered them together to the place which in Hebrew

is called Har-Magedon.

† Har-Magedon (Armageddon) means "mountain of Megiddo." Symbolically, it recalls decisive battles of Israel's history. Here it represents the climactic war against Jerusalem.

† Proof, Josephus (Wars 5.1.5) records multitudes gathered in Jerusalem, where the final confrontation occurred.

Revelation 16:17-18

Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, "It is done." And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake such as there had not been since mankind came to be on the earth, so great an earthquake was it, and so mighty.

† The declaration "It is done" signals the completion of covenant judgment. Earthquake language symbolizes the collapse of nations and cities.

† Proof, Josephus (Wars 4.4.5) records earthquakes and cosmic signs before Jerusalem's fall.

Revelation 16:19-21

The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. And every island fled, and no mountains were found. And huge hailstones, weighing about a talent each, came down from heaven upon people; and people blasphemed God because of the plague of the hail, because the plague was extremely severe.

† The "great city" is Jerusalem, divided by factions during the war. Josephus records how three rival groups slaughtered each other inside the walls (Wars 5.1.1).

† The hailstones represent the Roman catapult stones hurled into the city, some weighing nearly a talent. Josephus (Wars

5.6.3) describes massive white stones crashing into Jerusalem.

How it applies to us today

† God's judgments are just and certain. The fall of Jerusalem proves Christ's words cannot fail.

† The bowls reveal that rebellion and idolatry bring wrath, while faithfulness brings preservation.

† The church today rests secure in Christ's finished work, knowing His kingdom is unshakable.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Exodus 7:20-21; 9:9-11; 10:21-23 – Egyptian plagues

† Leviticus 26; Deuteronomy 28 – covenant curses

† Matthew 23:37; 24:42-44 – judgment on Jerusalem, thief imagery

† Isaiah 44:27-28 – Cyrus drying the Euphrates

† Josephus, Wars 3.4.2; 3.10.9; 4.4.5; 4.6.3; 5.1.1; 5.6.3; 5.10.5; 5.13.6; 6.9.4 – rivers of blood, catapult stones, corruption, factional divisions, earthquakes, famine

† Tacitus, Histories 5.13 – chaos in Judea

† Jeremiah 7:16 – intercession forbidden

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