

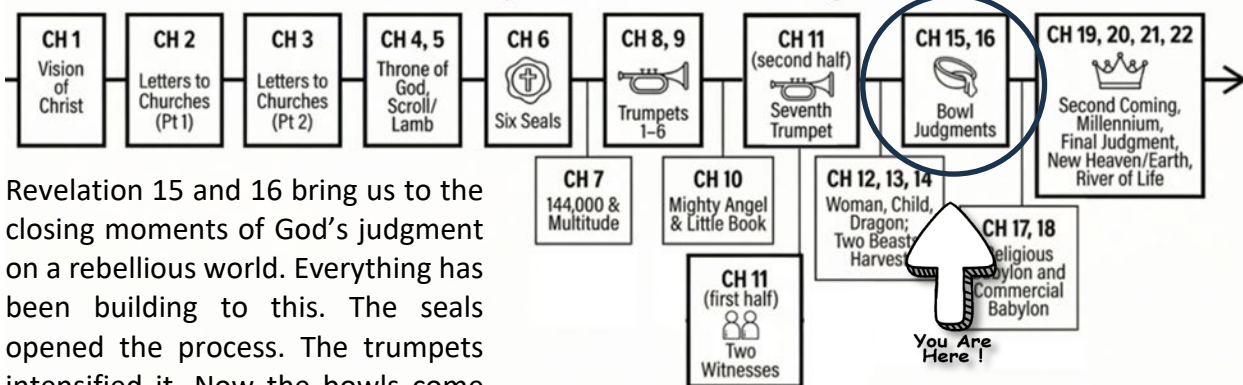


“The Bowl Judgments”

Lesson 14: Revelation 15 & 16

THE BOOK OF REVELATION – CHRONOLOGICAL TIMELINE

Parenthetical sections provide detail without advancing the timeline.



Revelation 15 and 16 bring us to the closing moments of God’s judgment on a rebellious world. Everything has been building to this. The seals opened the process. The trumpets intensified it. Now the bowls come rapidly, one after another, with no delay, and they are the final blows.

Chapter 15 offers a brief pause in heaven, where victorious believers praise God, and the stage is set. Then Chapter 16 unleashes the full force of God’s wrath directly on the kingdom of the beast. What we are about to see is not chaos, not nature out of control, and not Satan running wild—this is God finishing His judgment, completely and decisively, fulfilling what He spoke to the prophets.

Chapter 15 (Revelation 15 is the shortest chapter in the book of Revelation).



Rev. 15:1] *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

John sees “**another sign**,” linking this moment to what he has already been shown. This is the next series of events moving forward in the timeline toward completion. What is about to happen is described as “**great and marvelous**.” From Earth’s view, this will be terrifying. From heaven’s view, it is right, just, and necessary. God is executing a perfect plan. It must be clear: these plagues are not caused by natural disasters, human failure, or demonic chaos. This is **the direct, deliberate wrath of God** being poured out on a rebellious world.

These seven angels are specifically assigned to carry out the final phase of God's wrath. They carry the **"Seven last plagues."** These are called the *last* plagues because they complete the judgment process. There are no further waves of wrath after this. This is the final outpouring before Christ returns. (Rev 15:1). Everything that has been building throughout the Tribulation now reaches its climax. This is the end of



God's judicial response to sin in this period. Those who experience this wrath are not redeemed. Scripture makes it clear that believers are delivered from this coming wrath. What remains on earth are those who have rejected God and aligned with the beast (1 Thess 1:10).



Rev. 15:2] *And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

John sees what appears to be a sea of glass mixed with fire. In the Bible, this **"sea of glass"** is an idiom for the Word of God. The presence of **"fire"** mingled with the glass is a direct reference to judgment. John is using the best figurative language he can to describe the literal reality of what he is seeing.

Those who have been victorious over the Beast, his image, his mark, and the number of his name are standing **on** the sea. While some translations say "beside," the original language suggests they are standing upon or over it. The focus of this passage is on those who overcame (resisted) the three primary obstacles to faithfulness: **the Beast himself, his image, and the mark of his name**. These overcomers aren't just survivors; they are worshippers, holding the harps of God as they prepare to sing.



Rev. 15:3] *And they sing the **song of Moses** the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou **King of saints**.*

"The song of Moses... and the song of the Lamb" are two deliverances connected.

- The Song of Moses celebrates Israel's deliverance from Egypt after judgment fell on Pharaoh (Ex 15:1–21; Deut 32:1–43)
- The Song of the Lamb celebrates final deliverance through Jesus Christ (Rev 5:9–12) This ties the first great act of judgment and deliverance to the last one. Same pattern. Same God. (Rev 15:3)

The focus of the song is not on what the believers endured, but on who God is—His works, His ways, and His righteousness. Before the final judgments hit the earth, heaven declares loud and clear: **everything God is about to do is right**. Various ancient manuscripts have three different renderings for the end of the verse: King of the saints, King of the nations; King of the Ages (Jer 10:7, 10); King eternal, immortal, invisible, the only wise God (1 Tim 1:17).

The focus is entirely on God—not the believers.

- No mention of their suffering
- No mention of their endurance
- No self-congratulation

The spotlight is entirely on God. Revelation is not about man’s story—it is about **Jesus Christ being revealed** (Rev 1:1).

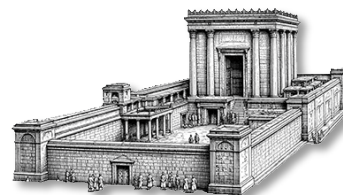
Rev. 15:4] *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

The song continues, and it reaches a powerful conclusion. The question is asked: **Who would not fear God? Who would not glorify Him?** The answer is obvious—no one should resist Him. God alone is holy, and His judgments are now fully visible. Even though the world is currently in rebellion, this verse looks ahead to the inevitable outcome: **one day all nations will come and worship Him.** Right before judgment falls, heaven declares the end result—God wins, completely and publicly.

Right now, nations rebel. But after judgment, they will submit and worship God openly. Even though God’s power is undeniable, the beast-followers will still refuse to honor Him. This highlights the depth of human rebellion. As societies drift further from reverence for God, sin becomes normalized. What once caused restraint no longer does. This mirrors the kind of world that will exist during the Tribulation.


 **Rev. 15:5]** *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*

John now sees the heavenly temple opened—specifically called the “*tabernacle of the testimony*”. This is not a random detail. It tells us exactly where these judgments come from: the very presence of God, bound up with His law, His covenant, and His holiness. What is about to happen is not chaos—it is God acting in perfect consistency with His own character. The door is now open, and judgment is about to come out from the throne itself.



Details such as the mention of the temple, which is not mentioned in the early church chapters (Rev 2–3), tell us that the Church is removed and that God resumes direct dealings with Israel and the nations (Rev 4 onward).




 **Rev. 15:6, 7]** *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.*

They come straight out of the temple, meaning they are commissioned from the immediate presence of God. This reinforces that the coming judgments are fully divine in origin. Each angel is entrusted with a specific portion of the final wrath.

Their clothing represents moral purity, priestly service, and royal authority. The golden sashes across their chests point to honor and authority, suggesting these are not ordinary messengers—they are executing a critical, final assignment. The particular Greek word used for linen (“linon”) occurs only here in the Revelation and suggests that these seven angels are different from the others in the book.

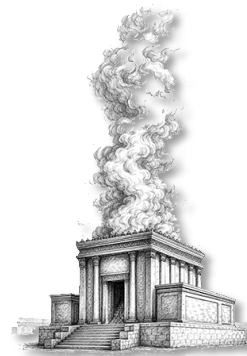
The word “bowls” also appears in other translations as “vials”. The actual meaning would be more accurately a “censer” or a shallow bowl used in worship. This is the end of the preamble, and from here on it gets brutal.




 **Rev. 15:8]** *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

As the seven angels prepare to pour out the bowls, the **temple fills with smoke from God’s glory and power**. This is a powerful signal—God is now fully engaged in judgment. No one can enter the temple. No one can approach. No one can intervene. This is a moment of absolute finality. The time for mercy has passed in this phase. What is about to happen will run its full course, without pause, until every last judgment is completed.

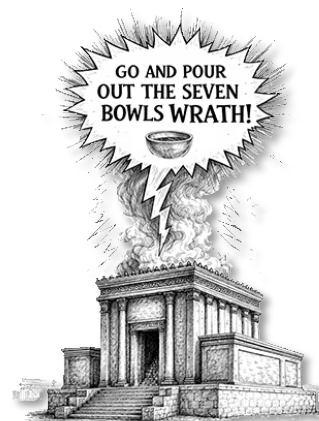
The heavenly temple is suddenly filled with **smoke** from God's glory and power. During this time, no one—not even the redeemed—is able to enter the temple until the seven plagues are finished. This scene reminds us of when smoke filled Solomon’s temple, preventing the priests from ministering (Isa 6:1-4). This smoke was present on the Day of Atonement, where Aaron carried a censer (or bowl) of coals so that the smoke would cover the mercy seat, protecting him from death (Lev 16:12-13).



Revelation 16: Bowls on the Worldwide Kingdom of the Beast

 **Rev. 16:1]** *And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*

A loud voice comes out of the temple—**this is God Himself giving the order**. The seven angels are told to go and pour out the bowls of His wrath on the earth, and there is no delay, no buildup, and no symbolism to soften it. The command is clear and immediate. What was prepared in Chapter 15 now moves into action in Chapter 16. This is the moment where God’s final judgments begin to fall, rapidly and without interruption (Rev 16:1).





Rev. 16:2] *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

This **first bowl of wrath** targets the land and those living within the beast’s system. It is not localized—it **reaches wherever his followers are**. This mirrors the boils that struck Egypt (Ex 9:8–11). Just as God judged Pharaoh for resisting Him, He now judges a global system that has done the same. Throughout Scripture, physical corruption often reflects spiritual condition. These sores visibly represent the moral and spiritual decay of those who rejected God (Matt 23:27–28).



God repeatedly warned against idolatry and false worship (Deut 4:19; 17:2–3; 2 Kings 17:9–11, 16–17). This judgment is the direct result of ignoring those warnings. The sores are directly tied to the mark of the beast—what seemed beneficial or necessary for survival to the earth dwellers now becomes a source of suffering and judgment.

There is a plague of boils, which seems very severe and is incurable, predicted in Deuteronomy but not yet fully fulfilled (Deut. 28:15, 27, 35). The scripture says those afflicted “*canst not be healed,*” signaling a **judgment beyond human remedy**. It mirrors other “**no remedy**” language in the Bible used when a people persistently reject correction and become reprobate, and scholars believe there has been **partial historical fulfillment**, with a more intense or climactic expression expressed here. These “sores” seem to certainly fulfill those prophecies.



Rev. 16:3] *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*

The second bowl is poured by the second angel, and **the judgment now expands from the land to the seas, escalating in scale and severity**. The sea becomes like the blood of a dead man, thick, dark, coagulated. **The result is total—every living thing in the sea dies**. This is not partial, as in the earlier trumpet judgments; it is complete devastation. The oceans, which wonderfully sustain life, trade, and food supply, are now turned into a mass of death and become a symbol of judgment. This is God directly striking the world system at a foundational level.



Egypt’s Nile was turned to blood in one of the plagues (Ex 7:20–25), but this is global. What happened locally in Egypt now happens worldwide, showing a far greater level of judgment. There have been silly attempts to explain this passage through things such as environmental collapse, red tide, or microorganisms, or Human mismanagement, but they all miss the point entirely. This is **God pouring out His wrath directly**. Humanity rejected the Creator and worshiped the creation (Rom 1:25). Now the creation itself becomes an instrument of judgment against them.





Rev. 16:4, 5] *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

If the second bowl destroyed the seas, the third angel with the third bowl removes the last remaining source of drinkable water. Rivers and springs turn to blood. This is a total collapse of the water supply. At that moment, an angel speaks in agreement, declaring that God is righteous for doing this. Why? Because the "earth dwellers" shed the blood of God's people. Now they are given blood to drink.



Can you imagine living without fresh water? Ironically, the Beast-worshippers cannot find anything to drink but blood! (see Ex 7:20-21). Because the "rivers and fountains" are hit, this would likely cause an immediate collapse of all remaining infrastructure, making it impossible for the Beast's government to provide even the most basic needs to his followers.

Note: The Greek leaves out "and shalt be" in verse 5 and instead translates the text to say, "The existing One, the One who was, the Holy One." Some translations (like the KJV) add, "and shalt be" back into the text; there is no point in speaking of the One who shall come when He is already here!



Rev. 16:6, 7] *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*

Scholars believe that the altar mentioned in verse 7 is the same altar found with the Fifth Seal in Rev. 6:9-11. The first three bowl judgments are directed at the men who are dwelling on the earth (earth dwellers). The last four bowl judgments will focus more specifically on those linked to the Beast's kingdom, Babylon.

The heavenly host (angels and elders) are constantly reminding us that these events aren't random; God is acting in perfect alignment with His holy nature. If God did not judge these horrors, He would be in contradiction of His own character.



Rev. 16:8, 9] *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*

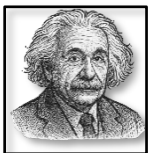


The fourth angel pours out his bowl on the sun, and instead of giving light and warmth, the sun now scorches people with fierce heat. This intense heat, combined with the lack of fresh water from the previous bowl, causes extreme suffering for those on Earth.

The sun has been used twice before in God’s program of the end. It was temporarily darkened at the sixth seal. A third of the sun darkened by the fourth trumpet. The sun's heat is the issue at this point. “*Men were scorched with fierce heat*” tells us that they are not destroyed but scorched, causing intense suffering from heat exposure. This, coupled with the lack of water in the previous bowl, constitutes extreme suffering. The Bible speaks of heat throughout Scripture (Deut. 32:22-24; Mal 4:1; Isa, 24:4-6; 2 Pet 3; Luke 21:25).



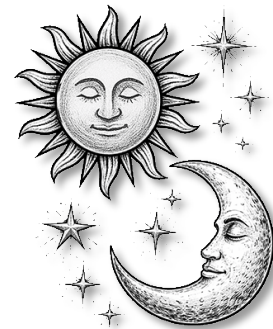
Yet the most striking part is not the pain, but the response. Instead of repenting, people curse God. The test says they “**blasphemed the name of God**” in direct defiance. So, the earth dwellers clearly recognize who is responsible, yet instead, they respond with cursing and defiance. In the past, God’s goal would be repentance and giving God glory—but they refused. This shows that judgment alone does not produce repentance. **The heart must be willing.**



It is easier to denature plutonium than to denature the evil spirit of man.
Albert Einstein

Sun Worship

God has warned us **not to worship** the sun, moon, stars, or the “*host of heaven*” (Deut. 4:19; 17:2-3; 2 Kings 17:9-11, 16-17). The sun was first worshipped by Nimrod and his followers on the plains of Shinar. Bab-El was the site of the first temple to the sun (Gen 11:4). **All paganism** throughout the world derives from this beginning. This accounts for the similarities in the various pagan myths found throughout the world.



Nimrod was the first world leader (Gen 10:8-10). The name Nimrod comes from the Hebrew word ‘marad’, which means “**to rebel**”; with the future tense meaning “**we will rebel.**” He was the first world dictator and was noted to be an **Assyrian**. He also founded the city of **Babylon**.



*And Cush begat **Nimrod**: he began to be a mighty one in the earth. He was a mighty hunter **before** the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. **Genesis 10:8-10***

Another well-documented mistranslation in the KJV is the word ‘**before**’ in Gen. 10:9. The words “*...before the Lord,*” should be translated “*...in defiance of the Lord.*”

Nimrod - Rabbinical sources document Nimrod's character:

“Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking that there was no other way to wean men from the fear of God than by making them rely upon his own power.”

Josephus, Antiquities of Jews, I.c.4.2



From the foundation of the world, none was ever found like Nimrod, powerful in hunting and in rebellions against the Lord. **Targum of Jonathan**

He was powerful in hunting and in wickedness before the Lord for he was a hunter of the sons of men, and he said to them, ‘Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!’ There is it said, ‘As Nimrod is the strong one, strong in hunting, and in wickedness before the Lord.’ **Jerusalem Targum**

Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah. **The Chaldee paraphrase of 1 Chronicles 1:10**

The final global dictator will be an **Assyrian**. A possible “Nimrod II”? (Micah 5:5,6; Isaiah 10)



Rev. 16:10] *And the fifth angel poured out his vial upon the **seat of the beast**; and his kingdom was full of darkness; and they gnawed their tongues for pain,*

This judgment zeroes in on the very center of the beast’s power. His kingdom is plunged into a darkness so intense it brings agony. People are already suffering from sores and scorching heat, and now they are engulfed in a **suffocating darkness**. The result is overwhelming pain and despair. The same system that once promised control, security, and dominance is now collapsing under God’s direct judgment. The question once asked—“Who can make war with the beast?”—is now answered clearly: **God can, and He is.**



Here, “*The fifth angel poured out his bowl upon the seat of the beast.*” This is a targeted strike that is aimed at the beast’s *seat* (his throne or headquarters) and his kingdom. This bowl judgment is a suffocating darkness, probably comparable to the ninth plague in Egypt. That darkness was so black that it could be felt (Ex 10:21-23).

Scholars aren’t quite sure what this darkness entails, or whether we can even imagine it; however, it is evidently so black that it can be painfully felt, as scripture mentions that men “*gnawed their tongues for pain.*” Darkness is also mentioned elsewhere in Scripture (Gen 1:2; Isa 60:2; Joel 2:1-2, 31; Nah 1:8; Mark 13:24-25) and it is often associated with:

- Judgment
 - Separation from truth
 - The removal of God’s order
- Here it becomes a direct instrument of suffering.

There can also be a “**Spiritual Darkness**” found in cultures that drift from God. In our own culture today, truth becomes the first casualty when God is removed from the foundation of education and government.



Watch our culture. Today, our society embraces theories that are mathematically or scientifically impossible simply to avoid acknowledging a Creator. In other words, they **abandon truth**. Just like the beast followers who experience painful darkness, these people do not link their suffering to their own actions. They display a complete denial of accountability, which we see growing in our world every day.

The people in Revelation 16 chose to remain in the dark rather than step into God's light. It’s a reminder that a heart can become so hardened that even a “felt” darkness won't lead it to repentance.



Rev. 16:11] *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

At this point, people are overwhelmed—covered in sores, scorched by heat, trapped in darkness, and in constant pain. But instead of turning to God, they double down in defiance. They curse Him. They refuse to repent. This verse pulls back the curtain on the human heart at the end of the Tribulation. The issue is not a lack of evidence. The issue is refusal. Even under direct judgment, they will not change. Their rebellion is now complete and undeniable.



Rev. 16:12] *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*

In this verse, the focus shifts from direct suffering to strategic preparation. The great river Euphrates dries up, removing a natural barrier and opening the way for armies from the east, setting the stage for the Battle of Armageddon. God here is preparing the battlefield. What has been building throughout the Tribulation is now moving toward a final confrontation. The world is being gathered, positioned, and funneled toward one place for one purpose.



“The sixth angel poured out his bowl upon the great river Euphrates.” This is one of the few clearly named locations in Revelation with a modern reference. The Euphrates is a historic boundary line, a major natural barrier, and historically a strategic military obstacle.

Throughout Scripture, the Euphrates represents the eastern boundary of the land promised to Israel (Gen 15:18), a dividing line between East and West, and the cradle of early civilization (Isa 11:15–16; Zech 10:11). This drying up is not due to drought or human interference, but instead it is God to set the stage for what is coming.

Rudyard Kipling in his *The Ballad of East and West* said, *“Oh, East is East, and West is West, and never the twain shall meet. Till Earth and Sky stand presently at God’s great Judgment Seat.”*



The phrase, **“The way of the kings of the east might be prepared”** in v. 12, points to the mobilization of global forces. Armies from the east can now move toward the Middle East, enabling massive troop movements, coordinated global conflict, and the establishment of a convergence point.

The Euphrates was also involved in the sixth trumpet (Rev 9:14–16), where demonic forces were released. Now, under the sixth bowl, it becomes a pathway for human armies.



Rev. 16:13] *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*



Rev. 16:14] *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

Here, John sees three "**unclean spirits**" coming out of the mouths of the Dragon (Satan), the Beast (the Antichrist), and the False Prophet (The Satanic Trinity). These spirits are described as looking like "frogs," though John is likely using the best analogy he can to describe supernatural entities. However, these are not just symbols; they are literal demonic spirits that have a specific mission to go forth to the "*kings of the earth and of the whole world*" to influence them, and to "*gather them together*" for the final battle against God Almighty.



“Out of their mouths” suggests deception through **communication** such as messaging, propaganda, and influence. This indicates these spirits work through words, persuasion, and false signs to influence leaders.

Frogs were among the Egyptian plagues (Ex 8:2–5, 14) and were associated with unclean, overwhelming infestation. Locusts are also used to describe demons (Rev 9; Amos 7:1; Ezek. 38). Also note that the frogs responded to Pharaoh’s magicians, indicating a demonic influence. We have a hard time grasping things like this happening today because the Holy Spirit is currently restraining a certain level of demonic activity. We probably have no grasp of the level of restraint at play.



Rev. 16:15] *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

Right in the middle of global deception and military buildup, Jesus interrupts with a warning. This is not addressed to us. In 1st Thess. 5:4 Paul writes, “*Ye are not in darkness that that day should overtake you as a thief..*” **He comes as a thief to those who are in darkness!** The earth dwellers will never expect him. The term “*garments*” is an Old English word meaning “habit” or “manner of living.”

Some people get confused because Jesus states in John 10:10, "*The thief comes only to steal and kill and destroy...*" While this is the true purpose of a thief, there is another issue related to his arrival: how he operates (modus operandi). That is, a **thief comes suddenly and unexpectedly.**

There is an historical illustration here regarding temple guards on duty. Guards who fell asleep at their post could be punished severely, even having their garments burned and being forced to walk naked as punishment. The imagery here reflects that same idea: for those watching, stay alert, and do not be caught unprepared – all others will be unprepared for what’s coming.



Rev. 16:16] *And he gathered them together into a place called in the Hebrew tongue Armageddon.*

Everything has been moving toward this moment. The barriers are removed, the leaders have been deceived, and the armies have been mobilized. Now they are gathered into one place—Armageddon. Armageddon (Har-Megiddo) means “Mount” or “Hill of Megiddo.”

Armageddon refers to the region of Megiddo in northern Israel, overlooking the Valley of Jezreel. This area has seen numerous major battles throughout history:

- Jabin + 900 chariots were overwhelmed — Judg. 4:2–16
- Gideon’s 300 defeated the Midianites, Amalekites & children of the east — Judg. 7:1–25
- Samson triumphed over the Philistines — Judg. 14–16
- Barak & Deborah defeated Sisera — Judg. 4:4–16; 5:1–31
- Saul was slain by the Philistines — 1 Sam 31:1–6
- Ahaziah was slain by the arrows of Jehu — 2 Kgs 9:27
- Pharaoh Necho slew King Josiah — 2 Kgs 23:29; 2 Chr 35:20–24
- Saracens, Christian crusaders, Egyptians, Persians, Druses, Turks, and Arabs all fought battles there (7th–16th centuries AD)
- Napoleon’s march from Egypt to Syria passed through here — 1799 AD



When Napoleon first saw the plain of Megiddo, he said that this “*was a perfect place for a war.*”



Rev. 16:17] *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*



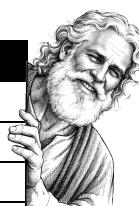
Rev. 16:18] *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*

The seventh angel pours his bowl into the "air," targeting the last sphere of Satan's influence. Satan is often called the "*Prince of the power of the air*" (Eph 2:2). Then a great voice shouts from the throne in the heavenly temple, saying, “**It is done**”, declaring that the series of judgments is complete. Don’t get confused, because bowl judgments 6 and 7 are presented as a summary. The details of how the Beast’s kingdom is destroyed will be expanded in the next three chapters.



Immediately after “*it is done*”, the air is filled with voices, thunder, and lightning, followed by the Greatest Earthquake that has ever occurred. This final of three earthquakes in Revelation is so great and unparalleled that nothing like it has happened since humans were on the earth. It impacts **almost** every square inch of the world. God is dismantling Satan’s entire system

The bowls have struck:	
The Earth	The Beast Kingdom
The Seas	The Euphrates
The Waters	The Air
The Sun	



Rev. 16:19, 20] *And the great city was divided into three parts, and the cities of the nations fell: and great **Babylon came in remembrance before God**, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.*

Jerusalem is **“the great city,”** as explicitly identified in Rev. 11:8. Why the city is split into three sections is not stated, however, Zechariah 13:8 declares, *“It will come about in all the land [of Israel], declares the Lord, that two parts in it will be cut off and perish; but the third will be left in it.”* Jerusalem is singled out separately, maintaining the clear distinction between Israel (God’s covenant nation) and the Gentile world system.

“The cities of the nations fell” implies a **global urban collapse**. Major population centers were destroyed, infrastructure was wiped out, and no city escaped. Human civilization, as it is, collapses.



“Babylon came in remembrance before God” indicates a **targeted judgment**. Babylon represents the center of the beast’s system—political, economic, and religious. God has not forgotten and now He acts directly, so Babylon will receive the full force of His wrath. The phrase **“The cup of the wine of the fierceness of his wrath”** indicates a **maximum judgment** that will deliver **His full fury** against a system that led the world in rebellion (Rev 16:19)

“And every island fled away” indicates that landmasses shift dramatically as islands disappear and coastlines collapse. The earth itself is being restructured. **“The mountains were not found”** reveals total topographical change. The mountains, which have always been symbols of stability and permanence, are removed. The physical world inhabited by the earth dwellers is completely altered. **There is no safe location, no island, bunker, or mountaintop retreat.**

- Cities (civilization)
- Mountains (natural stability)
- Babylon (system of control)
- Islands (geographic security)

Everything is shaken or removed. (Rev 16:19–20)

Watch for a growing concentration of population and power in major cities. While authorities believe it increases convenience, it actually increases the upcoming beast kingdom’s control and, conversely, its vulnerability—when central systems fail, the effects cascade rapidly across everything connected to them.



Rev. 16:21] *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

As if the earthquake were not enough, massive hailstones fall from heaven—each one weighing about a talent. This great hail’s weight is compared to the weight of a “talent” or between 60 -120 pounds (Job 38:22-23; Jer 4:23-27). Josephus documented that the Romans used catapults to throw stones weighing a talent into Jerusalem in 70 AD, when Titus leveled the city.



“Men blasphemed God because of the plague,” which reveals that even unto death, they have no repentance, no humility, or remorse. Only cursing God. This confirms the complete hardness of the human heart. In a twist of irony, in Scripture, blasphemy was punishable by stoning so those, now, those who blaspheme God are struck by stones from heaven. The punishment matches the crime

God's wrath vs. man's system is clearly contrasted here. Over many years, mankind built systems of power, economy, and control. He eventually uses these systems in an attempt to rule apart from God. Here, we see God dismantle them completely in a matter of moments.

Conclusion

Modern globalist agendas often speak of reducing the world's population; in grim irony, such a reduction will occur during the Tribulation—but not by human design, and not on human terms.

The larger point from this chapter is this: **judgment, by itself, does not produce repentance.** It was never meant to. The earth dwellers that have reached this point in Revelation are beyond repentance, beyond hope.

For us, even though we know what is coming, proclaiming wrath to unbelievers alone does not bring people to Christ. People must first understand that they are lost before they can recognize the remedy Christ provides. That reality cannot be avoided or softened. What ultimately brings a person to Christ is not the weight of His judgment, but the pull of His grace.

What drew Moses to God was the burning bush. What caught his attention was that the bush was burning but not being consumed. That puzzled him. The bush was an Acacia bush, the thorn bush of the desert. The thorn bush was a symbol of sin, and the fire was a symbol of judgment. So, we have sin being judged, but the object is not consumed. It is an idiom of God's grace. Grace attracted Moses, not judgment. God changes hearts through His grace and mercy.



At the same time, you and I face a **strange paradox** today. Time is short, and many believers and/or churchgoers are unaware that we are nearing the end of the age. They see the same troubles in the world we do, but not through a Biblical lens. Satan has had thousands of years muddying the waters, so to speak. Our challenge is to balance grace and repentance for new believers with teaching the truth about what the Bible says about the near future to those who have never moved beyond the infant stage in Christianity, IF they have embraced Christianity at all.

Lenin coined the phrase, "**Religion is the opiate of the people.**" 'Religion', **not true Christianity**, is man's attempt to either **cover** himself with God, or to make himself **more palatable** to God, often through orthodoxy and dogma. We have seen religion fall under the control of the governments or hijacked by secular humanism. These are attempts by Satan to destroy the Body of Christ.



When it was written, the book of Revelation was designed to be sent to churches as an evangelistic tool. The message to the reader was for them to change their lives now; to repent and come to the Lord before it is too late. Today, very few churches teach Revelation.

The Next three Lessons: Over the next three lessons, we will learn about Babylon's past and present. For the next lesson, read Revelation Chapters 17 & 18. After that, we will have a two-lesson addendum on the possible identity of modern-day Babylon. If you have free time, read Isaiah Chapters 13 & 14, and Jeremiah Chapters 50 & 51.

REVELATION CHAPTER FIFTEEN

S A S H P D S O T H B N E D D Y	ANGELS	IMAGE
P R I T L O N A E V E E E C H O	ANOTHER	KING
R O E O S A W A I V C H A R M N	BEASTS	NATIONS
L E H V R A V E E N T T A S A T	BEHOLD	PLAGUES
B E H E E E E S R O T E A T T O	BREASTS	POWER
B S T T N O T R L O F S I E N S	CLOTHED	SAINTS
K N I T O F F C B G O O D E R E	COME	SERVANTS
E N O G V N Y E N S N O U T G G	ENTER	SEVEN
F I G I N R A O G S E R O A R S	EVER	SIGN
P I A N O S S T P I T U M E E K	FEAR	SMOKE
G L L T E E V I N G R I G R O S	FILLED	SONG
S O C L M L H S N A N D I A L S	FIRE	TEMPLE
F I L O E S P I M P V F L E L O	GIRDLES	TRUE
V I C D R D K M O O T R G E A P	GOLDEN	VIALS
S H O O E D G R E E K N E E S T	GREAT	VICTORY
B O W I N N O W S T A E A S E S	HEAVEN	WORSHIP

REVELATION CHAPTER SIXTEEN

K O H I M S N I D A B D I S H S	ANGEL	KINGDOM
R S O T E I R I S O N E D O N E	BATTLE	MARK
A G E I F I G S A A O E C A N G	BEAST	MIGHTY
M U T U G I S H L P E L E A I M	BECAME	NAKED
W I G R G U F S T D E L B V M P	BLOOD	PAIN
C A E T O N I N V Y C N E A L E	CITIES	PLAGUE
C A T C H Y O U R N E N A A R L	DEEDS	SHAME
T A P E H O O T U R E L G K L Y	DEVILS	TEMPLE
T H A T R W O K W O W U P U E L	EAST	TONGUES
P O R T R S I G H O E S F M A D	FIFTH	UNCLEAN
S O P A I N H E A D R Y H D E E	FULL	VIALS
W L T O G A V E E V B K H A L T	GIVEN	VOICE
T H I D O I N W B E O M I T M Y	GNAWED	WATERS
S P O V A D A G A R M I T N Y E	GREAT	WORKING
A M I L E N A S E T E A C A G E	HEBREW	WORTHY
E B S O G D T O I L B W H E E L	ISLAND	WRATH