



FAITH PRINCETON SUNDAY SCHOOL

REVELATION 16:12-21. Seven Bowls of Wrath (part 2)

SUNDAY, AUGUST 23, 2026

REVELATION 16 Observation Worksheet

Chapter Theme _____

16 Bowls of Wrath (part 2)

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

Armageddon

13 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; 14 for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty. 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 men will not see his shame.") 16 And they gathered them together to the place which in Hebrew is called Har-Magedon.

Seventh Bowl of Wrath

17 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." 18 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 man came to be upon the earth, so great an earthquake was it, and so mighty. 19 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. 20 And every island fled away, and the mountains were not found. 21 And huge hailstones, about one hundred pounds each, *came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague *was extremely severe.

Enduring Word Commentary: **Revelation 16:12-21 The Bowl Judgments (part 2)**

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

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. 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. 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. “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.” And they gathered them together to the place called in Hebrew, Armageddon.

a. The great river Euphrates: The Romans considered the **Euphrates** River to be a secure barrier against invasion from the empires of the east. In that day it was 1,800 miles (2,900 kilometers) long and anywhere from 300-1200 yards (275-1,100 meters) wide.

b. Its water was dried up, so that the way of the kings of the east might be prepared: If the Euphrates were dried up and made a road, massive armies from the east (nations such as China, India, and Japan) could move westward with ease.

i. Some speculate on the *reason* these armies of the east come westward. Some think it is to wipe

out Israel, or to rebel against a European-based world leader (the Antichrist). Ultimately, they come to do battle against God and His Messiah ([Psalm 2](#)).

c. I saw three unclean spirits like frogs coming out of the mouth of the dragon: The spirits are **like frogs** in form. The ancient Jewish people regarded frogs as unclean and repulsive, but the Egyptians revered a frog-goddess.

i. “We can only explain the similitude from the uncleanness, and the pertinacious noise, of the frog.” (Alford)

ii. “Christ expelled unclean spirits, but His enemies send them forth.” (Swete)

iii. The frogs are “a devastating caricature of the failure of evil. That which men fear most because it appears to be mighty and eternally entrenched becomes at long last only a ridiculous spawning of sickly creatures of the night.” (Love)

iv. These demons are like the lying spirit who led Ahab into battle ([1 Kings 22:19-23](#)).

d. They are spirits of demons, performing signs: Again, signs and wonders are used by demons as tools of deception. The **false prophet** here is the second beast of [Revelation 13](#).

e. Gather them to the battle: This battle is not nation against nation, but the nations against God ([Psalm 2:2](#)). This is one of three important battles mentioned in prophecy.

i. The battle of Gog, Magog and her allies come against Israel ([Ezekiel 38-39](#)).

ii. The battle of **Armageddon**, when the Antichrist leads the world system against a returning Jesus ([Revelation 17:12-16](#), [17:14](#), [19:19](#)).

iii. The final battle, when Satan and his allies, after the millennium, make war against God ([Revelation 20:7-10](#)).

f. **That great day of God Almighty:** The winner of this battle is apparent. It is the **great day of God**, not the great day of man, not the great day of the Antichrist, not the great day of the dragon.

g. **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:** In the midst of the description of the coming battle, there is a warning to be prepared in light of Jesus' assured victory.

i. **Garments** are pictures of spiritual and practical righteousness. We are given the righteousness of Jesus as a garment ([Galatians 3:27](#)), but we are also called to "put on" the nature of Jesus in terms of practical holiness ([Ephesians 4:20-24](#)). Above all, we must not be "**naked**" – that is, without a covering, or trying to provide our own covering like Adam and Eve ([Genesis 3:7](#)), which is like filthy rags in the sight of God ([Isaiah 64:6](#)).

h. **And they gathered them together to the place called in Hebrew, Armageddon:** This great battle happens at a place called **Armageddon** (*Har-Megiddo*).

i. Those who believe the Book of Revelation is all fulfilled in history have a hard time with this battle. "Some say it is the great Valley of the Mississippi. A few years ago some said it was Sebastopol, or the Crimea. Others think it is France. Whilst many take it as a mere ideal place, for an ideal assemblage, having no existence in fact. To such

wild, contradictory, and mutually destructive notions are men driven once they depart from the letter of what is written." (Seiss)

ii. Since there is no specific mount (*Har*) Megiddo (Megiddo is actually a valley), many see this as a symbolic mountain or hill of slaughter. But Seiss makes a good point: "Whether we take it as the mount or the valley, it makes no difference, for the mount and the valley are counted as one, each belonging to the other."

iii. Megiddo is in a region frequently associated with decisive battles: Deborah over Sisera ([Judges 5:19](#)); Gideon over the Midianites ([Judges 7](#)); Pharaoh over Josiah ([2 Kings 23:29](#); [2 Chronicles 35:22](#)). It is also a place of end-times mourning ([Zechariah 12:11](#)).

iv. The vast Valley of Megiddo has seen tremendous battles through the centuries. Over 200 battles have been fought in the region, from 1468 b.c. (with Pharaoh Tuthmosis III) to 1917 (with Lord Allenby of the British).

v. It is best to see the place as literal, as the region of Megiddo and the valley of Esdraelon. [Revelation 16:14](#), [17:14](#) and [19:19](#) described an organized battle that must center *somewhere*, even if it extends much further.

vi. "But what is the *battle of Armageddon*? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, and now *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded." (Clarke)

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

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!” 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. 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. Then every island fled away, and the mountains were not found. 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.

a. **It is done:** This announcement, coming from the throne itself tells us that there will be no more delay. In mercy, God has stretched out this scene as much as He possibly could. The seals were followed by trumpets; the trumpets were followed by bowls; but there will be no more judgments upon the earth after this – **it is done**.

b. **Poured out his bowl into the air:** The fact that the bowl is poured into the air may show judgment against the *prince of the power of the air* ([Ephesians 2:2](#)) and his allies.

c. **There was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth:** In these final judgments, God shakes the earth with a tremendous earthquake. The same is promised in [Hebrews 12:26](#): *Now He has promised, saying, “Yet once*

more I shake not only the earth, but also heaven.” Yet, what cannot be shaken will remain.

d. **Great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath:** The fall of Babylon (**the great city**) is more explicitly described in [Revelation 17-18](#). Here, it is enough to say that God gives her **the cup of the wine of the fierceness** (the ancient Greek word *thymos*, describing a passionate outburst of anger) **of His wrath** (the ancient Greek word *orge*, describing a standing state of anger).

i. “The combination of *thymos* and *orge* connotes the strongest kind of outpouring of divine judgment.” (Walvoord)

e. **Great hail from heaven fell upon men, each hailstone about the weight of a talent:** Giant hailstones fall, weighing up to 100 pounds (45 kilograms). Men responded in utter, unrepentant depravity (**men blasphemed God because of the plague of the hail**).

i. **Hail** is frequently a tool of judgment against God’s enemies, as seen against Egypt ([Exodus 9:24](#)), the Canaanites ([Joshua 10:11](#)), apostate Israel ([Isaiah 28:2](#)), and Gog and Magog ([Ezekiel 38:22](#)).

ii. In each of these instances, **hail** rained down from heaven as a tool of judgment, not as a corrective chastisement of God’s own children.

iii. Despite all their suffering, many still will not repent. “I have known people say, ‘Well, if I were afflicted I might be converted. If I lay sick I might be saved.’ Oh, do not think so. Sickness and sorrow of themselves are no helps to salvation. Pain and poverty are not evangelists; disease and despair are not apostles. Look at the lost in hell. Suffering has effected no good in them. He that

was filthy here is filthy there. He that was unjust in this life is unjust in the life to come. There is nothing in pain and suffering that, by their own natural operation, will tend to purification.” (Spurgeon)

4. We might say that Revelation 16 is a “great” chapter.

a. It describes great evil: a *great city*, *great Babylon* ([Revelation 16:19](#)).

b. It describes great tools of judgment: *great heat* ([Revelation 16:9](#)), a *great river* dried up ([Revelation 16:12](#)), a *great earthquake* ([Revelation 16:18](#)), *great hail* and *great plagues* ([Revelation 16:21](#)).

c. It describes a great God: His great voice (*loud* is the same Greek word for *great*; [Revelation 16:1](#); [17](#)), and His *great day* of victory ([Revelation 16:14](#)).