

# Revelation

## Chapter 16

# Introduction

- The Revelation to John
  - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
  - Written by John to Christians during the second half of the First Century
  - Placed at the end of the New Testament because of its concern with the “end times.”
  - So far we have finished the first 15 chapters.
  - Tonight we will cover Chapter 16

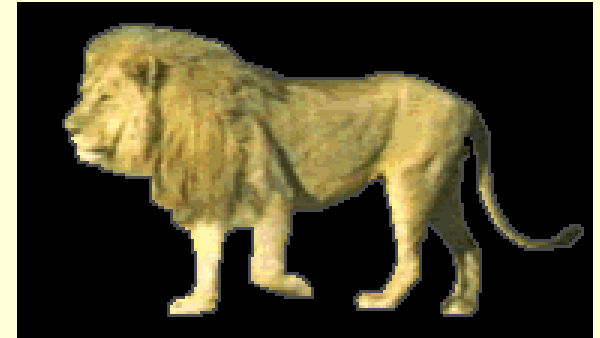
# Review

- Introduction (1:1-8)
- First Vision (1:9-20)
- 7 Letters (Chapters 2 & 3)



# Review

- Heavenly Throne Room (Chapters 4 & 5)



# Review



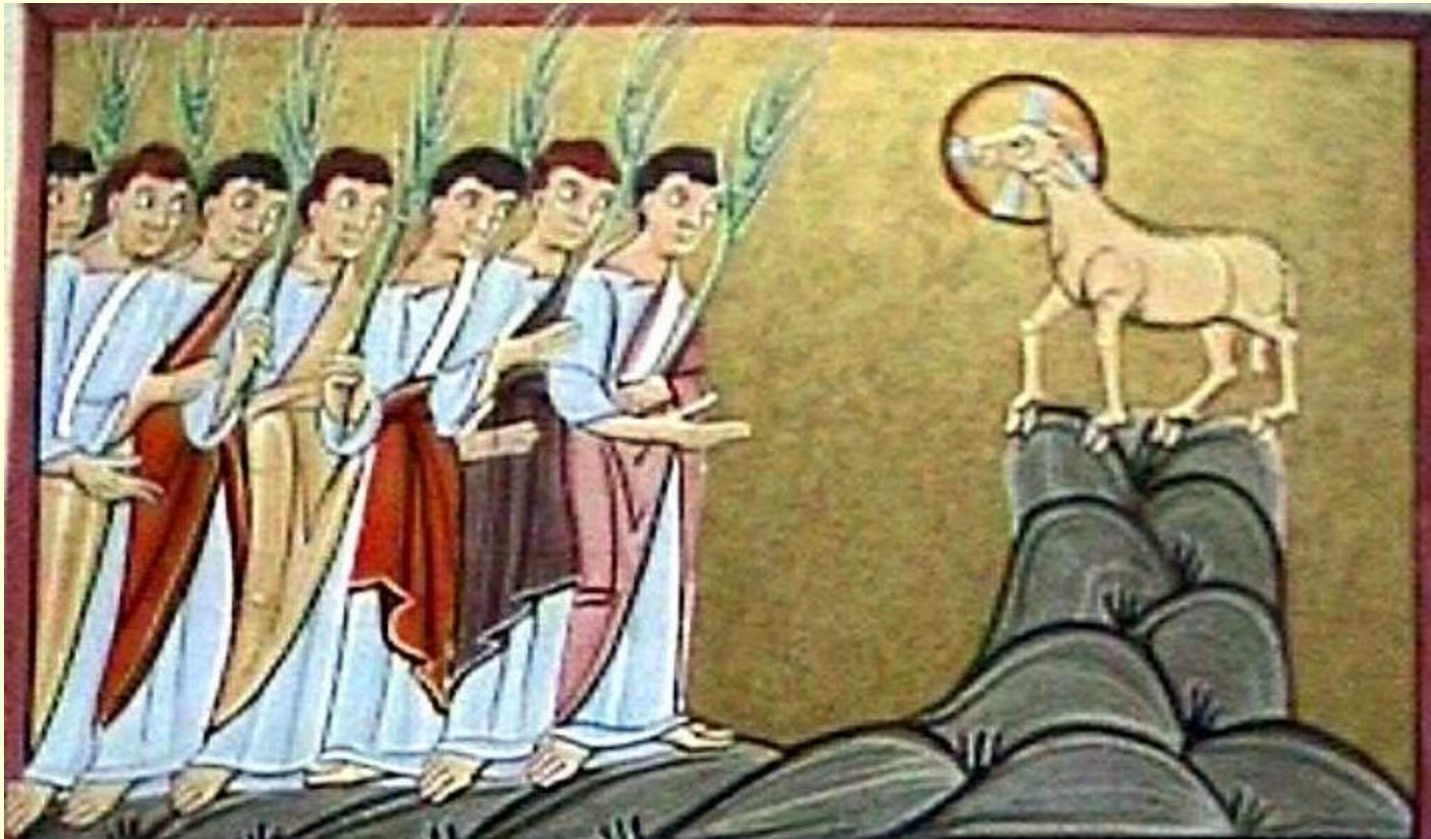
- The First Six Seals (Chapter 6)
  - The 4 Horsemen
  - Souls of Martyrs
  - Vision of the End

*Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains,<sup>16</sup> calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?"*

**--- Revelation 6:15-17**

# Review

- The Servants of God (Chapter 7)



# Review

- The 7<sup>th</sup> Seal (Chapter 8)
  - Silence in Heaven
  - Prayers of the Saints
  - The First 4 Trumpets
  - Announcement of the 3 Woes



Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!" (**Revelation 8:113**)



# Review

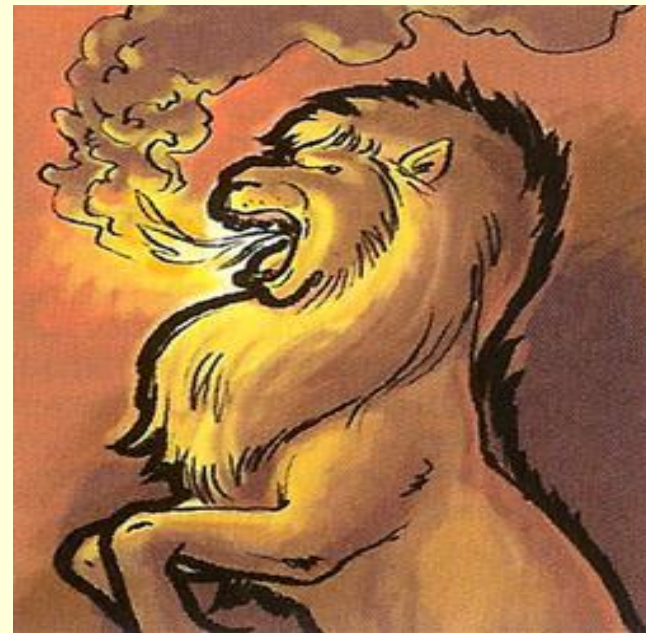
- The First Two Woes (Chapter 9)



5<sup>th</sup>  
Trumpet



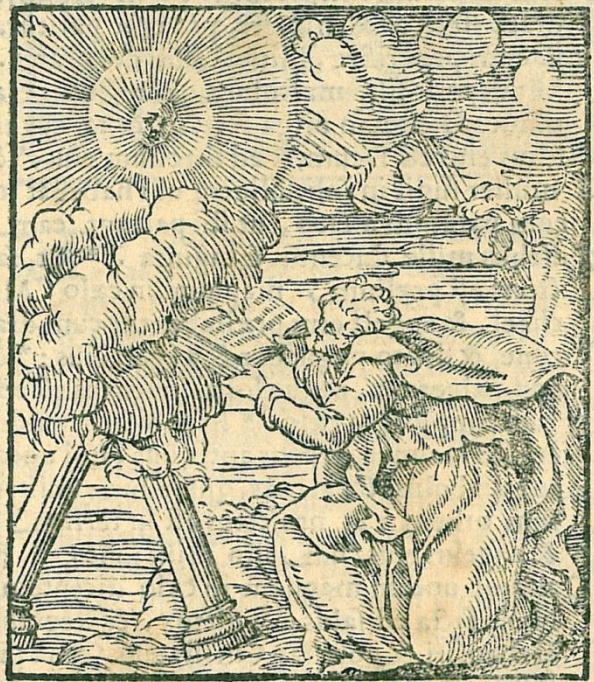
6<sup>th</sup>  
Trumpet





# Review

- Interlude
  - Mighty Angel With A Little Book (Chapter 10)
  - Measuring the Temple (Chapter 11, Verses 1-2)
  - The Two Witnesses (Chapter 11, Verses 3-13)



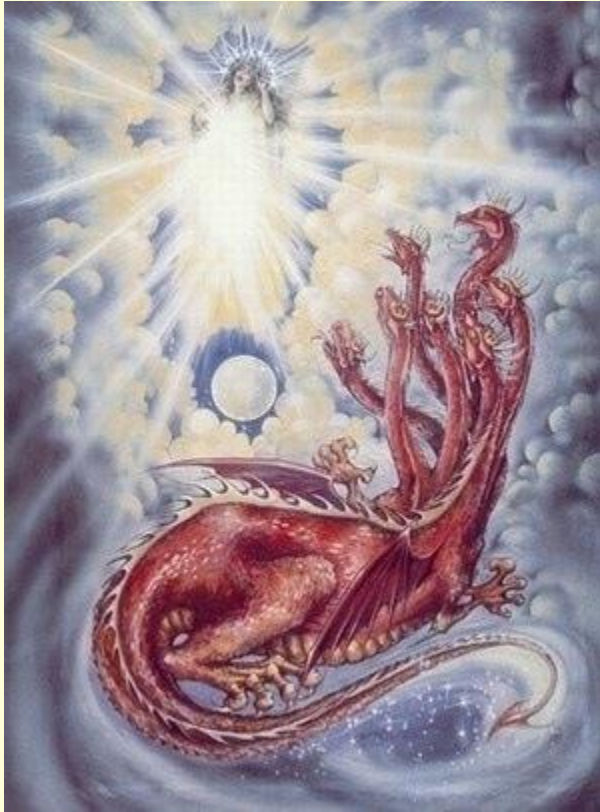
# Review

- The Seventh Trumpet (Chapter 11, Verses 14-19)



Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." **(11:15)**

# Review



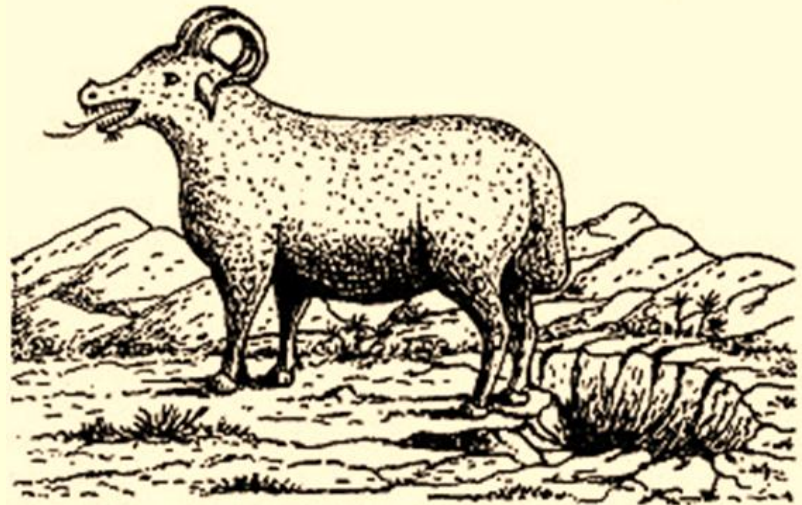
- The Woman, Her Son and The Dragon (Chapter 12)

Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus.

--- **Revelation 12:17a**

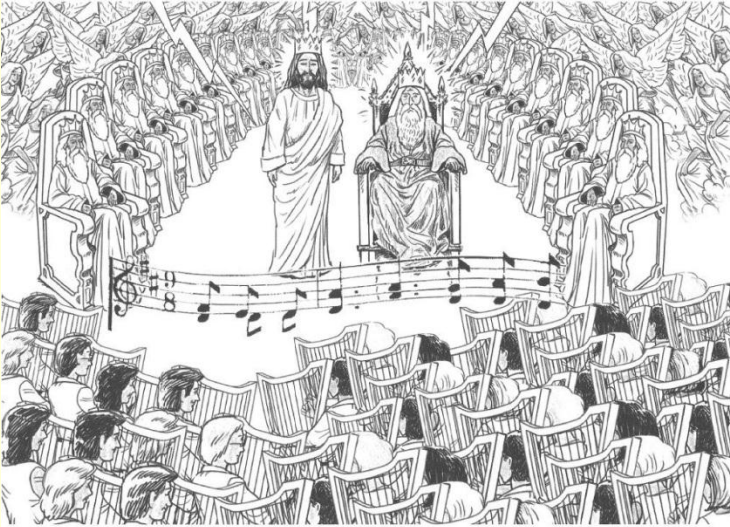
# Review

- The Two Beasts (Chapter 13)



# Review

- The New Song  
(Chapter 14, Verses 1-5)



Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads. And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth.

--- ***Revelation 14:1-3***

# Review



- Another Three Angels  
(Chapter 14, Verses 6-13)

And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast ... he also will drink the wine of God's wrath..." (9-10)

Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus. (12)

And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" (13)

# Review

- The Harvest  
(Chapter 14, Verses 14-20)



# Review

- Chapter 15 (Last Week)
  - 7 Angels With 7 Plagues
  - Saints on Sea of Glass





# ヨハネの黙示録 16:1-21

1. それから、大きな声が聖所から出て、七人の御使にむかい、「さあ行って、神の激しい怒りの七つの鉢を、地に傾けよ」と言うのを聞いた。
2. そして、第一の者が出て行って、その鉢を地に傾けた。すると、獣の刻印を持つ人々と、その像を拝む人々とのからだに、ひどい悪性のでき物ができた。

# ヨハネの黙示録 16:1-21

3. 第二の者が、その鉢を海に傾けた。すると、海は死人の血のようになって、その中の生き物がみな死んでしまった。
4. 第三の者がその鉢を川と水の源とに傾けた。すると、みな血になった。
5. それから、水をつかさどる御使がこう言うのを、聞いた、「今いまし、昔いませる聖なる者よ。このようにお定めになったあなたは、正しいかたであります。

# ヨハネの黙示録 16:1-21

6. 聖徒と預言者との血を流した者たちに、血をお飲ませになりましたが、それは当然のことです」。
7. わたしはまた祭壇がこう言うのを聞いた、「全能者にして主なる神よ。しかり、あなたのさばきは真実で、かつ正しいさばきであります」。
8. 第四の者が、その鉢を太陽に傾けた。すると、太陽は火で人々を焼くことを許された。

# ヨハネの黙示録 16:1-21

9. 人々は、激しい炎熱で焼かれたが、これらの災害を支配する神の御名を汚し、悔い改めて神に栄光を帰することをしなかった。
10. 第五の者が、その鉢を獣の座に傾けた。すると、獣の国は暗くなり、人々は苦痛のあまり舌をかみ、
11. その苦痛とでき物とのゆえに、天の神をのろった。そして、自分の行いを悔い改めなかった。

# ヨハネの黙示録 16:1-21

12. 第六の者が、その鉢を大ユウフラテ川に傾けた。すると、その水は、日の出る方から来る王たちに対し道を備えるために、かれてしまった。
13. また見ると、龍の口から、獣の口から、にせ預言者の口から、かえるのような三つの汚れた霊が出てきた。

# ヨハネの黙示録 16:1-21

14. これらは、しるしを行う悪霊の霊であって、全世界の王たちのところに行き、彼らを召集したが、それは、全能なる神の大いなる日に、戦いをするためであった。
15. (見よ、わたしは盗人のように来る。裸のまま歩かないように、また、裸の恥を見られないように、目をさまし着物を身に着けている者は、さいわいである。)

# ヨハネの黙示録 16:1-21

16. 三つの霊は、ヘブル語でハルマゲドンという所に、王たちを召集した。
17. 第七の者が、その鉢を空中に傾けた。すると、大きな声が聖所の中から、御座から出て、「事はすでに成った」と言った。
18. すると、いなずまと、もろもろの声と、雷鳴とが起り、また激しい地震があった。それは人間が地上にあらわれて以来、かつてなかったようなもので、それほどに激しい地震であった。

# ヨハネの黙示録 16:1-21

19. 大いなる都は三つに裂かれ、諸国民の町々は倒れた。神は大いなるバビロンを思い起し、これに神の激しい怒りのぶどう酒の杯を与えられた。
20. 島々はみな逃げ去り、山々は見えなくなった。



# ヨハネの黙示録 16:1-21

21. また一タラントの重さほどの大きな雹が、天から人々の上に降ってきた。人々は、この雹の災害のゆえに神をのろった。その災害が、非常に大きかったからである。

# Revelation 16:1-21

1. Then I heard a loud voice from the temple telling the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God."
2. So the first angel went and poured out his bowl on the earth, and harmful and painful sores came upon the people who bore the mark of the beast and worshiped its image.

# Revelation 16:1-21

3. The second angel poured out his bowl into the sea, and it became like the blood of a corpse, and every living thing died that was in the sea.
4. The third angel poured out his bowl into the rivers and the springs of water, and they became blood.

# Revelation 16:1-21

5. And I heard the angel in charge of the waters say, "Just are you, O Holy One, who is and who was, for you brought these judgments.
6. For they have shed the blood of saints and prophets, and you have given them blood to drink. It is what they deserve!"

# Revelation 16:1-21

7. And I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!"
8. The fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire.

# Revelation 16:1-21

9. They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give him glory.
10. The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish

# Revelation 16:1-21

11. and cursed the God of heaven for their pain and sores. They did not repent of their deeds.

12. The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east.

# Revelation 16:1-21

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 demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.



# Revelation 16:1-21

15. ("Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!")
16. And they assembled them at the place that in Hebrew is called Armageddon.
17. The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!"

# Revelation 16:1-21

18. And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake.
19. The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath.

# Revelation 16:1-21

20. And every island fled away, and no mountains were to be found.

21. And great hailstones, about one hundred pounds each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

# 16:1

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  - Within John’s vision, this comes after what he saw at the end of Chapter 15,
  - which was 7 angels who had come out of the sanctuary and been given 7 bowls full of the wrath of God.
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  - Now a loud voice instructs these same angels to pour out the seven bowls of the wrath of God on the earth.
- Whose voice do you suppose this is?
  - The voice of God
  - Possibly mediated by an angel or other heavenly being



# 16:2

そして、第一の者が出て行って、その鉢を地に傾けた。  
すると、獣の刻印を持つ人々と、その像を拝む人々  
とのからだに、ひどい悪性のでき物ができた。

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and harmful and painful sores came upon the people  
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  - Otherwise there is no distinction between these angels
  - Each points to a different aspect of God activity

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  - Each points to a different aspect of God activity
- That John observes and reports his observations in this sequence, does not necessarily reveal to us the sequence of God’s activity.

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- If the “outpouring of God’s wrath” is represented symbolically, then it stands to reason that the effects of such outpouring may also be symbolic.



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  - Almost certainly this is a symbol within John’s vision
- If the “outpouring of God’s wrath” is represented symbolically, then it stands to reason that the effects of such outpouring may also be symbolic.
- Part of the idea here is that those who have engaged in idol worship (bear the mark of the beast) will be “marked” with pain and suffering.

# 16:3

第二の者が、その鉢を海に傾けた。すると、海は死人の血のようになって、その中の生き物がみな死んでしまった。

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



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- Whereas the first bowl produced pain and suffering among those who worshipped false gods.
- The second bowl is said to destroy all marine life.
- This is a more complete destruction than what was described in the second trumpet vision (8:8)
- Whatever the precise nature of this calamity, the effects on mankind might include hunger and sickness and terminal ecological disaster.

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- There are obvious similarities between these “bowl visions” and the “trumpet” visions which preceded them.
- Both series of visions bear a strong resemblance to the plagues which God visited upon Egypt .
- The Egyptian plagues and the manner in which these were understood by John and other students of the Old Testament, including us, are probably an important interpretive key here.

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- The plagues in Egypt were understood by John to be a manifestation of God's greatness, whereby some in Egypt may have turned to God, and those in Israel would have been moved to worshipful obedience.
- These plagues were also, and perhaps primarily, understood as the punishment of those whose hearts were hardened against God and God's people.
- The same pattern had been repeated at other times in history and would be repeated again, with the same effects as in Exodus.

# 16:4

第三の者がその鉢を川と水の源とに傾けた。すると、  
みな血になった。

The third angel poured out his bowl into the rivers and the  
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# 16:4

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- Again we have a parallel with the Trumpet plagues.
  - The third trumpet (8:10f) also affected freshwater, making it bitter, and killing many people.
  - This supports the idea that what John sees in his series of visions does not necessarily correspond to a consecutive series of events in human history.
- In other words, the things which John sees in connection with the seals, and the trumpets, and the bowls may be different views of the same reality, and these realities may overlap in human history.

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- Here the image is one in which God's outpoured wrath turns the freshwater into blood.
- This means, at least, that the calamity which came upon the oceans has affected all of the water on earth and, therefore, the end is near.
- That this calamity appears in the vision as water turned to blood is fitting, since the ungodly have spilled the blood of Christ and those who belong to him.
- This is basically what John says in the following two verses.



# 16:5

それから、水をつかさどる御使がこう言うのを、聞いた、  
「今いまし、昔いませる聖なる者よ。このようにお定め  
めになったあなたは、正しいかたであります。

And I heard the angel in charge of the waters say, "Just are  
you, O Holy One, who is and who was, for you brought  
these judgments.



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And I heard the angel in charge of the waters say, "Just are you, O Holy One, who is and who was, for you brought these judgments.

- Here it is made clear that God, and God alone, is responsible for what is happening.
- It is also made clear that what is happening is judgment.
- The angels are merely messengers and agents of God.

# 16:6

聖徒と預言者との血を流した者たちに、血をお飲ませ  
になりましたが、それは当然のことです」。

For they have shed the blood of saints and prophets, and  
you have given them blood to drink. It is what they  
deserve!"

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For they have shed the blood of saints and prophets, and you have given them blood to drink. It is what they deserve!"

- Symbolically (metaphorically) this demonstrates God's justice and his holiness.
- The followers of Satan have spilled the blood of the saints and, now, they are given blood to drink.
- The literal meaning is, perhaps, two-fold:
  - Those who do evil will eventually pay the just price for their transgressions.
  - Because God is holy, almighty and everlasting, evil is only temporary.
- This is the thought expressed in the following verse.

# 16:7

わたしはまた祭壇がこう言うのを聞いた、「全能者にして主なる神よ。しかり、あなたのさばきは真実で、かつ正しいさばきであります」。

And I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!"



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And I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!"

- When evil finally is judged, the judgment will be just and true.
- Nothing can turn this judgment aside, because our Lord is Almighty God.
- We think we live in a universe filled with injustice, but we are wrong.
- All of the scales will finally be balanced!
- If this were NOT true, then God would not be God.

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And I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!"

- John hears this pronouncement coming from the alter.
- He may literally hear a voice coming from that direction.
- This may be a figure of speech (personification).
- That the voice comes from the alter may suggest a connection with the souls of the martyrs and/or the prayers of the saints.

# 16:8

第四の者が、その鉢を太陽に傾けた。すると、太陽は  
火で人々を焼くことを許された。

The fourth angel poured out his bowl on the sun, and it was  
allowed to scorch people with fire.





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The fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire.

- The people have boils and all of their water has been contaminated.
- Now as the fourth angel pours out his bowl of God's wrath, the sun is "allowed" to scorch people with fire.
- This makes the point that only the will of God has so far prevented the sun from scorching people with fire.
- The moment he removes his protection, they are exposed to its fierce heat.
- The same is true for all dangers (not just the fire in the sun)!

# 16:9

人々は、激しい炎熱で焼かれたが、これらの災害を支配する神の御名を汚し、悔い改めて神に栄光を帰することをしなかった。

They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give him glory.



# 16:9

人々は、激しい炎熱で焼かれたが、これらの災害を支配する神の御名を汚し、悔い改めて神に栄光を帰することをしなかった。

They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give him glory.

- Torment will drive some men to repentance and salvation.
- But others will perceive God's power and curse his name.
- This was observed in Pharaoh's Egypt and had been observed before and after that, throughout human history.
- This will be the case all the way until the end of the world, according to John's vision.
- Those who worship the beast will not repent and give God glory.

# 16:10

第五の者が、その鉢を獣の座に傾けた。すると、獣の  
国は暗くなり、人々は苦痛のあまり舌をかみ、

The fifth angel poured out his bowl on the throne of the  
beast, and its kingdom was plunged into darkness.  
People gnawed their tongues in anguish



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The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish

- This refusal to turn and give God glory will continue to be seen, even as God's wrath is poured out on the kingdom of the beast.
- With the fifth bowl the kingdom of the beast is plunged into darkness, as was the Kingdom of Egypt under Pharaoh (Ex. 10:21f)
- Within John's vision this may have appeared to be the physical absence or diminishment of light.
- But he almost certainly understood this to represent a supernatural, spiritual kind of darkness, which was utterly terrifying.

# 16:11

その苦痛とでき物とのゆえに、天の神をのろった。そして、自分の行いを悔い改めなかった。

and cursed the God of heaven for their pain and sores.  
They did not repent of their deeds.



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and cursed the God of heaven for their pain and sores.  
They did not repent of their deeds.

- Despite all of these signs of God's displeasure, directed against themselves and the kingdom of the beast, most refused to repent.
- Such is the perverse, self-destructive nature of “spiritual darkness”

# 16:12

第六の者が、その鉢を大ユウフラテ川に傾けた。すると、その水は、日の出る方から来る王たちに対し道を備えるために、かれてしまった。

The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east.





# 16:12

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The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east.

- The sixth bowl of God's wrath is poured out.
- Within the vision, the effect of this outpouring is that the great river Euphrates is dried up in preparation for a military invasion from the kings of the east.
- John may have understood this, at least in part, as God paving the way for invasion of the Roman Empire by the Parthians.
- However the meaning is almost certainly more general.

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The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east.

- What we are seeing here, again, is God withdrawing his protection, this time not from the sun, but from other men.
- Every dominant power (Egypt, Persia, Rome, etc.) exists only for so long as God protects them from those who would destroy them.
- Without divine intervention men would soon annihilate one another.
- And there are evil spiritual forces also at work to foster this end, which is what we see next.

# 16:13

また見ると、龍の口から、獣の口から、にせ預言者の口から、かえるのような三つの汚れた霊が出てきた。

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.



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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.

- We have already seen how the dragon (Satan) seeks to harm the church, working through the two beasts.
- Here the one referred to as the false prophet is probably the “other beast” which came up out of the land, who we have understood to be a representative of false religion.
- Among the several means whereby this unholy trinity can harm mankind, is the ability to unleash “three unclean spirits like frogs.”

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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.

- Some understand “like frogs” adverbially, meaning that John saw these spirits (whatever their physical appearance) to hop “like frogs” from out of the mouths of the dragon, beast, and false prophet.
- Others understand that the spirits were like frogs in appearance.
- In either case, few would understand this vision too literally.
- The point is that unclean and repulsive evil spirits are unleashed.

# 16:14

これらは、しるしを行う悪霊の霊であって、全世界の王たちのところに行き、彼らを召集したが、それは、全能なる神の大いなる日に、戦いをするためであった。

For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.

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For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.

- The mission of these evil, demonic, spirits is to encourage the kings of the world to assemble for battle.
- Not just any battle, but for the big final battle.
- They somehow pursue this mission by performing signs, which I understood to mean doing supernatural things which manipulate national leaders into their final war-like state.
- So we see God removing his protection, humans doing what they naturally and sinfully wish to do, and demons under Satan doing their worst to stir things up.

# 16:15

(見よ、わたしは盗人のように来る。裸のまま歩かないように、また、裸の恥を見られないように、目をさまし着物を身に着けている者は、さいわいである。)

("Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!")





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("Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!")

- What has been described to his point, is like a bomb, set to explode.
- It is not surprising here, then, to see the words of the Lord inserted parenthetically, reminding us of what he has said.
- The vision warns men to be ready and alert --- not watching for a particular sign, but in constant preparation for the event which will happen when least expected.
- And what is that event?

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- It is not surprising here, then, to see the words of the Lord inserted parenthetically, reminding us of what he has said.
- The vision warns men to be ready and alert --- not watching for a particular sign, but in constant preparation for the event which will happen when least expected.
- And what is that event?
  - The coming of Christ!

# 16:16

三つの霊は、ヘブル語でハルマゲドンという所に、王たちを召集した。

And they assembled them at the place that in Hebrew is called Armageddon.



# 16:16

三つの霊は、ヘブル語でハルマゲドンという所に、王たちを召集した。

And they assembled them at the place that in Hebrew is called Armageddon.

- Who is “they?”

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- Who is “they?”
  - The demons described in Verse 14

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- Who is “they?”
  - The demons described in Verse 14
- Who is “them?”

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- Who is “they?”
  - The demons described in Verse 14
- Who is “them?”
  - The kings of the whole world.

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And they assembled them at the place that in Hebrew is called Armageddon.

- Who is “they?”
  - The demons described in Verse 14
- Who is “them?”
  - The kings of the whole world.
- Why are they assembled?



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  - The demons described in Verse 14
- Who is “them?”
  - The kings of the whole world.
- Why are they assembled?
  - For battle

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三つの霊は、ヘブル語でハルマゲドンという所に、王たちを召集した。

And they assembled them at the place that in Hebrew is called Armageddon.

- Who is “they?”
  - The demons described in Verse 14
- Who is “them?”
  - The kings of the whole world.
- Why are they assembled?
  - For battle
- Armageddon is almost certainly not a particular place on our map but, rather, a symbolic gathering point within the vision.

# 16:17

第七の者が、その鉢を空中に傾けた。すると、大きな声が聖所の中から、御座から出て、「事はすでに成った」と言った。

The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!"



# 16:17

第七の者が、その鉢を空中に傾けた。すると、大きな声が聖所の中から、御座から出て、「事はすでに成った」と言った。

The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!"

- When the demons proceeding from Satan and the beast and the false prophet have gathered all the kings of the world for battle, the seventh bowl of God's wrath is poured out
- A loud voice emanating from God's throne pronounces "it" done.
- What is "it?"

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The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!"

- When the demons proceeding from Satan and the beast and the false prophet have gathered all the kings of the world for battle, the seventh bowl of God's wrath is poured out
- A loud voice emanating from God's throne pronounces "it" done.
- What is "it?"
  - This is the 7<sup>th</sup> and final bowl of wrath to be poured out.
  - This does not necessarily mean that God's wrath is spent.
  - But this third sequence of 7 plagues has ended.
  - And the kings of the whole earth are gathered for battle

# 16:18

すると、いなずまと、もろもろの声と、雷鳴とが起り、また激しい地震があった。それは人間が地上にあらわれて以来、かつてなかったようなもので、それほどに激しい地震であった。

And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake.

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And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake.

- The description provided in Verse 18 suggests before John's eyes, once again, is a scene on the brink of the final crisis in human history.
- Here to underscore this point, the earthquake is described as the greatest earthquake in human history.
- This is almost an unmaking of the world, such as we saw at least once before in this vision, at the end of Chapter 6.

# 16:19

大いなる都は三つに裂かれ、諸国民の町々は倒れた。  
神は大いなるバビロンを思い起し、これに神の激しい怒りのぶどう酒の杯を与えられた。

The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath.





# 16:19

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神は大いなるバビロンを思い起し、これに神の激しい怒りのぶどう酒の杯を与えられた。

The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath.

- The earthquake John is seeing now, is so great that “the great city” was split into three parts and the cities of the nations fell.
- The “great city” would probably have been Rome, first of all, to John and his contemporaries.
- Rome was seen and frequently referred to, including in Revelation several times, as a sort of modern day Babylon.
- But here in John’s vision, probably, the great city represents not only Babylon and Rome but dominant powers throughout human history.

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神は大いなるバビロンを思い起し、これに神の激しい怒りのぶどう酒の杯を与えられた。

The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath.

- In the scene before John's eyes, human civilization which has placed itself under the dominion of Satan is seen to receive a full measure of God's wrath.
- Again, this does not mean that God's wrath has disappeared, but John seems to see justice done on the "great city"
- Now follows something more like the global destruction seen at the end of Chapter 6 (except that there the sky also fled away).

# 16:20

島々はみな逃げ去り、山々は見えなくなった。

And every island fled away, and no mountains were to be found.



# 16:20

島々はみな逃げ去り、山々は見えなくなった。

And every island fled away, and no mountains were to be found.

- This same sort of behavior on the part of islands and mountains was seen once before by John and reported in Chapter 6, Verse 14.

# 16:21

また一タラントの重さほどの大きな雹が、天から人々の上に降ってきた。人々は、この雹の災害のゆえに神をのろった。その災害が、非常に大きかったからである。

And great hailstones, about one hundred pounds each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

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And great hailstones, about one hundred pounds each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

- This series of plagues ends, interestingly, with hailstones.
- It is hard to imagine that someone who has had a 100 pound hailstone fall on them would be alive to curse God.
- It is indeed hard to imagine such a thing as a 100 pound hailstone.
  - I believe the largest hailstone every recorded was about 1 kg (2 pounds)
- Again we are reminded that we are reading John's account of things that happen within a vision and not things that happened in daily life.

# 16:21

また一タラントの重さほどの大きな雹が、天から人々の上に降ってきた。人々は、この雹の災害のゆえに神をのろった。その災害が、非常に大きかったからである。

And great hailstones, about one hundred pounds each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

- The most important point, here, is that despite very severe plagues, certain men remain impenitent, cursing God for their misery rather than repenting of their sin and seeking God's mercy.
- This has been seen throughout Biblical history, going back to Exodus and even before that.
- John in his vision foresees that, despite severe plagues going forward, many men will remain impenitent and reject God.

# Holiday Schedule

- Today, December 13, is our last class of this year.
- This class will not meet on December 20, December 27, or January 3.
- Class will meet on January 10 and each Tuesday thereafter as usual.
- Merry Christmas!