

## The Seven Vial Plagues

### Introduction

The third angel's message contains a dire warning regarding the intensity of God's judicial wrath! E. G. White said of that time:

***“The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to ‘every nation, and kindred, and tongue, and people.’ The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It [third angel] is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it [third angel] will command the attention of the world.”*<sup>1</sup>**

- What timing announcement is made by the first angel? ***“Fear God for the hour of His judgment has come”!***
- God's wrath will be seen in the seven Trumpets. But that is with mercy.<sup>2</sup> Here, after probation closes, it is without mercy – the Seven Vial Plagues.

In the fourth angel's message the cry is heard: ***“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues”*** (Revelation 18:4). This is God's expected wrath without mercy, i.e., the third angel's message.

### The Angelic Preparation

***“... behold, the temple of the tabernacle of the testimony in heaven was opened: 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”***  
(Revelation 15:5-6).

- This temple reveals that the Plagues are of divine origin.

<sup>1</sup> White, Ellen G.; *The Great Controversy*, p. 449 (emphasis added).

<sup>2</sup> *Ibid.*, p. 628.

- The NET Bible is most descriptive: “After these things I looked, and the temple (the tent of the testimony) was opened in heaven” (Revelation 15:15).
- The “*temple of the tabernacle*” contextually means the “*tabernacle of the testimony*.” The Most Holy was open when probation closed (11:19). That **testimony** was the stone tablets or Ten Commandments (Exodus 16:34, 27:21; Leviticus 16:13; Numbers 1:50, 17:4, 10. Ark of testimony – Exodus 30:6, 40:5. Two tablets of testimony – Exodus 31:18).<sup>3</sup>

The Plagues come because that Decalogue was rejected as a standard, implied by the description of the tabernacle. The main focus will be on the fourth commandment related to the *mark of the beast* (another study).

The angels’ “*linen*” means that they are functioning as **priests**. The *golden girdles* mean that they are functioning as **kings**. This attire resembles Christ, described in 1:13, suggesting that they fully represent Him in this mission!

- Could they be saints already in heaven (priests and kings)? (Revelation 1:7 – KJV and NKJV only).

**“And one of the four beasts [living creatures] gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever” (Revelation 15:7).**

Encircling the throne, figuratively in this Most Holy Place, are four living creatures. They are high level administrative angels (Revelation 4:6-9). One of them gives a censer or vial to each of these angels. It is assumed that they are filled with coals from the altar of incense. Coals being cast to the earth symbolizes executive judgment on the wicked. Examples:

- Coals scattered over Jerusalem: God’s presence left the city (Ezekiel 10:2, 4, 18; 11:23). The **city** was cursed – judgment begins.
- Coals scattered on **whole earth**: Sentencing complete (Revelation 8:5) – the time for the Trumpet Plagues on **part of the earth** begins.

This time, God’s wrath will cover the **whole earth** in a variety of punitive acts. It is no longer to evoke repentance. These Vial Plagues are not a divine vindictive outburst of an offended God, but “a well-ordered demonstration of the final covenant curses” (cf. Leviticus 26).<sup>4</sup>

<sup>3</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 569.

<sup>4</sup> LaRondelle, Hans K., Th.D.; *How to Understand the End-Time Prophecies of the Bible* (First Impressions; Sarasota, FL 34243 – 1997), p. 382.

- The divine wrath that fell on Christ as man's substitute must fall on the wicked, who rejected Christ's substitute suffering for them. The Trumpets and Vial Plagues are the first two phases of God's strange acts (Isaiah 28:21).<sup>5</sup>
- These are all designed to occur before the Second Coming.
- It is part of the incredible instructive grand finale of redemptive history. Why two kinds of suffering? (1) Gethsemane and (2) the Cross.

***“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” (Revelation 16:1).***

- Whose voice is unknown?
- Many conclude that it is God the Father's.

### **First Plague**

***“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” (Revelation 16:2).***

This is reminiscent of the sixth Egyptian plague (festering boils – Exodus 9:9-11). God also later warned Israel, just before their entrance into the promised land, that a severe skin disease would be their lot if they apostatized (Deuteronomy 27:35).

This first Plague is of incurable sores.<sup>6</sup> It symbolizes the impurity of those infected. As in leprosy, they are seen as unclean and sinful. By the time of the fifth Plague the wicked will curse God, partially because of these continuing sores (Revelation 16:10-11).

The focus of this Plague relates directly to those who have refused to accept the warning message regarding the Mark of the Beast:

“And it is ***not until*** the issue is thus ***plainly set before the people***, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression ***will receive*** ‘the mark of the beast.’ – The Great Controversy, 449 (1888).<sup>7</sup>

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person

<sup>5</sup> White, Ellen G.; *The Desire of Ages*, p. 685; *The Signs of the Times*, August 14, 1879.

<sup>6</sup> White, Ellen G.; *Early Writings*, pp. 64-65.

<sup>7</sup> White, Ellen G.; *Evangelism*, p. 233 (emphasis added).

endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But **the masses of the people turn away their ears from hearing the truth and are turned unto fables.**"<sup>8</sup>

"When you obey the decree that **commands you to cease from labor** on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God. – The Review and Herald, July 13, 1897."<sup>9</sup>

They accepted the mark of the beast; **now God puts a loathing indelible "mark" on them!**

## Second Plague

**"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 [creature] died in the sea" (Revelation 16:3).**

In a fascinating Habakkuk 3:2-8 study, after Plagues strike the earth, God strikes the waters.<sup>10</sup> Many conclude that that is an end-time prophecy. After the sores, the waters are struck (highly symbolic).

- This Plague is actually like the coagulated blood of dead person.
- It is strikingly similar to the second Trumpet, where **one third** of the sea became blood. Here, it is apparently global on the world seas (saltwater bodies).

Some see this as why the shipmasters (captains) and sailors have lost their sea trade (Revelation 18:17). They relate it to the sudden fall of Babylon.

Speaking of both the second and the third Plagues, E. G. White notes: "The sea 'became as the blood of a dead man: and every living soul died in the sea.' And 'the rivers and fountains of waters ... became blood.' **Terrible as these inflictions are, God's justice stands fully vindicated.** The angel of God declares: 'Thou art righteous, O Lord, ... because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.' Revelation 16:2-6. **By condemning the people of God to death** [death decree, likely

<sup>8</sup> White, Ellen G.; *Darkness Before Dawn*, p. 37 (emphasis added).

<sup>9</sup> White, Ellen G.; *Evangelism*, p. 37 (emphasis added), p. 235 (emphasis added).

<sup>10</sup> Proulx, Reno, M.D.; LaPlante, Debbie; *The Loud Cry, the Faithful and True Rider & the Marriage of the Lamb* (A Study of Revelation chapters 18 and 19), pp. 19, 17.

during the fifth Trumpet and now in effect], ***they have as truly incurred the guilt of their blood as if it had been shed by their hands.***<sup>11</sup>

- The judicial principle behind these curses is *lex talionis*. Simply put, it is an eye for an eye and a tooth for a tooth concept (cf. Revelation 13:10).
- A law/decreed will be passed shortly before probation closes, demanding the life of God's people. His people will be delivered during these Plagues (Daniel 12:1).

### **Third Plague**

***“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood” (Revelation 16:4).***

It doesn't say that this blood is as a dead person, as in Plague two. But the message is clear. Freshwater-dependent life is now gone.

There are now no seas or rivers to ply maritime trade on. They prevented God's people from buying and selling, now global commerce ceases. This is similar to the third Trumpet (8:10-11), where ***one third*** of the fresh water becomes bitter. Here, the fresh water worldwide is not drinkable because of blood.

- The first angel's message is to worship the Creator of the heavens, earth, sea and fountains of water.
- That honor is expressed through Sabbath keeping – only commandment that begins, *“Remember.”*

***Reject*** the way the Creator is to be specially recognized, and part of the creation becomes detestable and not usable.

### **A commentary insert now occurs.**

*“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. 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” (Revelation 16:5-7).* A similar praise is sung by the saints in 19:1-2!

- It is assumed that this is the third angel.
- Such songs as these are profound because a celestial being affirms God's justice.

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<sup>11</sup> White, Ellen G.; *Maranatha*, p. 267 (emphasis added).

Again, the concept of *lex talionis* is recognized by a heavenly being. It is also a reminder that though the Plagues may seem too harsh, even sinless beings recognize them as just.

### **Fourth Plague**

***“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire” (Revelation 16:8).***

In ancient Egypt, the sun was worshiped. One of its ten Plagues was darkness, mocking their sun god (Exodus 10:21-29). The apostate Roman Church has used the sun as a veneration object. The sunburst, in a device called a *monstrance*, which holds the eucharist, is one. When the “faithful” even pass a monstrance, they are to bow in adoration or make the *sign of the cross*, whether a wafer (eucharist host – allegedly the body of Christ) is present or not.



Sunburst in St. Peter's Basilica in a window above "his chair."

The apse of St. Peter's Basilica supposedly contains St. Peter's chair. (Peter is claimed as the first pope.) The surrounding artwork, including the ceiling, is meant to give the observer an “overwhelming emotion.” The stained-glass window of the sun allegedly bathes the scene with “divine light.”<sup>12</sup>

Here, God permits the sun to “scorch” men – be burned or harmed – by its heat. It is no longer a symbol to be *idolized*.

***“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” (Revelation 16:9).***

They now fully recognize that God is punishing them. Fire is noted in Scripture as a tool of judgment (Deuteronomy 28:22-24; Jeremiah 36:30; Job 30:21, 30; II Peter 3:7). In this judicial step, it moves toward that final solution to eradicate sin from the universe, when fire will consume all that was related to the earth.

“The prophets thus describe the condition of the earth at this fearful time: ‘The land mourneth ... because the harvest of the field is perished.... All the trees of the field are withered: because joy is withered away from the sons of men.’ ‘The seed is rotten under their clods, the garners are laid desolate.... How do the beasts groan! the herds of cattle are perplexed, because they have no pasture.... The rivers of water are dried

<sup>12</sup> <http://blogs.cuit.columbia.edu/deb2170/the-apse-of-st-peters-basilica/>

up, and the fire hath devoured the pastures of the wilderness.’ ‘The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.’ Joel 1:10-12, 17-20; Amos 8:3.”<sup>13</sup>

Discuss Ezekiel 8:15b-16 – the greatest abomination on earth just before the sealing!

Because of this Plague, ***they blasphemed the name of God. They worshiped the sun – now they curse the God of the sun.*** Likely, no air conditioning at this time.

Their failure to repent is not the passing of another opportunity, but that their hearts are already hardened (cf. Jeremiah 6:28-29). The sun’s heat does not purify.

### **Fifth Plague**

***“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” (Revelation 16:10).***

The word for seat is *thronos*, the central place of power. This is used 41 times in Revelation, usually referring to God’s throne or its surrounding thrones (24 elders). There are two notable exceptions, however. One is in 2:13 where the center of the government in Pergamum is called “*the throne of Satan.*” Secondly, in 13:2 where it says the dragon (Satan) gave the beast “*power and his seat (thronos) and great authority*” (cf. Amos 5:20).

- This Plague is similar to the fourth Trumpet (9:12), where part of the celestial lights were darkened.
- “*Let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is at hand: a day of darkness and gloominess” (Joel 2:1-2).*
- “*The children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” (Matthew 8:11-12).*

This gnashing or grating of teeth is different from gnawing of the tongue in this Plague. ***Both are seen as oral responses to suffering.*** They are to be taken literally. It appears to be from a consciousness of eternal loss and/or, as is noted next, the associated pain from sores of the first Plague.

***“And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds” (Revelation 16:11).***

<sup>13</sup> White, Ellen G.; *The Great Controversy*, p. 628.

God is, again, blamed. Their hearts remain hardened.

Typologically, the darkness brings to an end the association of the beast and all its followers. The first four Plagues hurt everything Babylon depended on. Now its headquarters is specifically struck with darkness, never more to exert its influence. The anguish or distress is heightened because its previous followers no longer look Romeward (Revelation 17:16)! This will be emphasized in the next Plague.

- Because Daniel 11:44-45 suggests that the antichrist will set up its headquarters in Jerusalem, some conclude that that is what is meant here.
- However, the Vatican/Rome focus appears to be best.

This blasphemous cry comes from the throne of the antichrist. It will soon be contrasted by a “voice” from the throne of God that exclaims, “*It is finished*” (16:17).

Ellen G. White says of this time: “The world is soon to be left by the angel of mercy and the seven last plagues are to be poured out.... The bolts of God’s wrath are soon to fall, and when He shall begin to punish the transgressors there will be no period of respite until the end.”<sup>14</sup>

- Plague One: Grievous sores  
Two: Sea becomes like blood of dead person  
Three: Fresh water turns to blood – because they shed the blood of God’s leaders.  
Four: Sun becomes so hot, it harms mankind  
Five: Thick darkness, likely over Rome – apparently like it was at the Cross and over Jerusalem when Christ died.

Then comes an unusual Vial Plague.

### **The Sixth Plague**

***“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” (Revelation 16:12).***

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<sup>14</sup> White, Ellen G.; *Last Day Events*, p. 238. *Testimonies to Ministers and Gospel Workers*, p. 182 (1894).



## Euphrates River:

The Vial was poured out directly on the **Euphrates River**. This 1700-mile-long body of water has two sources – both in today’s Turkey. One is at 11,550 feet and the other at 10,790 feet.

- It is first mentioned in Genesis. A river in the country of Eden flowed into the Garden of Eden – Adam and Eve’s paradise.
- From there (we aren’t sure where the divisions came), it was split into four divisions.
  1. Pison – flowed into the area of Havilah when there was gold and other gems.
  2. Gihon – served the whole land of Ethiopia
  3. Hiddekel (known today as the Tigris River) – flows eastward, serving Assyria
  4. Euphrates – no comments made

That was an antediluvian description. Post-flood, the Hiddekel and Euphrates were identified – both literal and filled with prophetic significance.

- The Euphrates became the eastern boundary given to Abraham for God’s covenant people (Genesis 15:18).
- The Hiddekel is mentioned in prophecy in Daniel 10. One of its feeder rivers, the Ulai, is noted in Daniel 8, and likely, the one alluded to in chapter 12. They both have major prophetic significance.
- Revelation 17:15 tells us what water means in prophecy: *“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”*

The “peoples” of the Euphrates, Tigris (Hiddekel) and Ulai Rivers are of prophetic importance!

## Babylon:

The main migration of Noah’s descendants went into the fertile valleys along those two great rivers. The Euphrates led to one settlement called Babylon (likely built by Nimrod), where the tower of Babel was built (Genesis 11). Then came the language curse and the dispersion.

- Babylon disappeared.
- The city/empire was later reestablished by a brilliant legal leader, Hammurabi, in the 1900–2000 era. His empire was short lived. His name survived, however, as

a distinguished leader because of his writing of the legal Code of Hammurabi. This became the basis for many national laws, even till today.

- Then came a Chaldean chief, Nabopolassar, 612 to 605 B.C., who destroyed the Assyrian Empire. Another Babylon then became the capital of the now-known Neo-Babylonian Empire. It, too, was along the Euphrates River. King Nebuchadnezzar came to power in 605 B.C. The Empire fell when Cyrus the Persian attacked it in 539 B.C., at which time King Belshazzar was killed.

Belshazzar became a symbol of defiance against God. His Babylon symbolized the apostasy noted in Revelation. ***The “people” of the Euphrates figuratively support that Babylon in that apocalyptic book.***

### **What does the *drying up* of the Euphrates mean?**

Historically, Babylon was the glory of the world kingdoms (Isaiah 13:19). God used Nebuchadnezzar, second king of that great empire, as his battle-ax against many of earth’s nations, including God’s people, apostate Judah (Jeremiah 51:20-24).

- Historians Herodotus and Xenophon of the 559–425 B.C. era wrote of Babylon’s 539 B.C. fall.
- Apparently, Babylon was at that time surrounded by a 56-mile wall.

When Cyrus saw the city and walls, he initially told his troops it couldn’t be conquered. Then one of his men suggested diverting the Euphrates so they could traverse the riverbed into the city for an attack.<sup>15</sup>

- ***The drying up of the Euphrates gave the king of the east (Cyrus of Persia) a path to conquer Babylon.***
- For that empire and its defiant King Belshazzar, the end had come.
- That success led to the freeing or deliverance of God’s people to go back to Canaan!

### **A king from the east brought deliverance!**

This drying up of the Euphrates in this sixth Plague *means* that the people who had supported Babylon, symbolizing apostate Christianity, cease their loyalties to this power. It will be a 180-degree change!

- This is graphically prophesied in Revelation 17’s interlude:

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<sup>15</sup> <https://www.irishtimes.com/news/fall-of-ancient-babylon-to-persians-could-hold-clues-for-western-forces-1.354657>

- **Initially, it supports:** “These [ten horns – world kingdoms] have one mind, and shall give their power and strength unto the beast,” which a harlot named Babylon was riding (Revelation 17:12).
- **At the end, it rejects:** “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire” (Revelation 17:16).

The beast with ten horns represents the New World Order (ten world regions already in place, led by the Holy See – Vatican City State – the beast and the Roman Catholic Church – the whore).

- At the end, the world turns against that leader of Babylon–Rome.<sup>16</sup>

As the waters of the Euphrates were dried up for Cyrus to bring deliverance to God’s people (Isaiah 44:28; Jeremiah 50:38, 51:36), so the support that the world has given apostate Christianity, through Rome, comes to an end.

- That will make it possible for God to bring end-time deliverance to His people
- This has an allusion to the Red Sea drying up so the Israelites could pass over to safety (Exodus 14:21-22).
- Similarly, the drying up of the Jordan River so that people could pass over to Canaan, the promised land (Joshua 3:13-17, 4:23).

There is also a deeper association with Cyrus in prophecy that invites contemplation:

### Cyrus & Ubanu/ugbaro

My shepherd (Isa. 44:28)  
 His anointed (Isa. 45:1)  
 Came from the east (Isa. 46:11)  
 Set captives free (Isa. 45:13)  
 Called righteous (Isa. 45:13)

### Jesus

Good shepherd (John 10:11, Heb. 13:20)  
 God anointed Him (Acts 10:38)  
 Comes as lightning from the east (Matt. 24:27)  
 Deliverance of captives (Luke 4:16)  
 The Righteous (I John 2:1)<sup>17</sup>

*“The water thereof was dried up, that the way of the kings of the east might be prepared”* (Revelation 16:12).

The purpose for the drying up of the Euphrates is to “*prepare the way for the kings of the east.*” Since there is an **interlude** in verses 13, 14 and 16 regarding the false trinity and its role in gathering the kings of the earth to the battle of Armageddon (another seminar), many scholars assume that those eastern kings are from the Islamic world and are preparing for a war against this global group (the ten horns and the beast).

<sup>16</sup> Aune, David E.; *52C World Biblical Commentary; Revelation 17–22* (World Books; Dallas, Texas), 1997, p. 900.

<sup>17</sup> Robertson, Patricia; personal communiqué, 2006.

- First, the wicked world has already symbolically stopped supporting Babylon (Rome).
- **And** – in the middle of that interlude is a powerful reminder of what time this is: *“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame”* (Revelation 16:15). This verse acts as an urgent commentary insert, a parenthetical statement, “Oh, by the way.”

<u>Plagues 1–5</u>	<u>Plagues 6</u>	<u>Final Events</u>	Second Coming
Against Babylonian apostasy	Wicked in Babylon cease support for its leadership	To prepare for:	From the East

Final events now move quickly toward the Second Coming.

**“Kings of the east”** – This immediately brings to mind:

1. The history of Cyrus’ campaign to bring down Babylon. As a symbol of the Messiah (Isaiah 44 to 46), he came from the east (Persia) to liberate God’s people. When Cyrus previously conquered the Median Empire, it became the Medo-Persian Empire (Medes to the north and Persia to the east) (Isaiah 41:2, 46:11). Isaiah also prophesied of this: *“I have stirred up one out of the north and he advances, one **from the eastern horizon** who prays in my name. He steps on rulers as if they were clay, like a potter treading the clay”* (Isaiah 41:25 – NET). Shortly after he brought Babylon to its knees, Cyrus issued a decree for their deliverance! He also sponsored the rebuilding of the **temple and the city** (Ezra 1:1-4, Isaiah 44.28).
2. Again, of Jesus’ return it is said: *“For as the lightning cometh **out of the east**, and shineth even unto the west; so shall also the coming of the Son of man be”* (Matthew 24:27).

“Then we heard the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus’ coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on **the cloud which carried him to the east** where it first appeared to the saints on earth, a small black cloud, which was **the sign of the Son of Man**. While the cloud was passing from the Holiest to the east which took a number of days.”<sup>18</sup>

“Soon there appears **in the east** a small black cloud, about half the size of a man’s hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. **The people of God know this to be the**

<sup>18</sup> White, Ellen G.; *Day Star*, March 14, 1846 (emphasis added).

**sign of the Son of man.** In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. – The Great Controversy, 640, 641.”<sup>19</sup>

It is important to note that this sixth Plague **does not discuss the actual arrival** of the kings of the east. The Euphrates was dried up to **prepare the way** for the arrival of the kings of the east. Thus, **it is a prophecy of readiness!**

### Why is the word “kings” plural?

This is a crucial question. All translations and ancient Greek writings have this as plural.

When the **sixth Seal** is broken, one of the messages related to the Second Coming is:

- *“And said to the mountains and rocks, Fall on us, and hide us from the **face of him** that sitteth on the throne, and from the wrath of the Lamb”* (Revelation 6:16).
- Two divine Beings are noted. Contextually, God is the one on the throne (Revelation 4:1-2, 5:1). However, the Lamb is recognized as active.

When Jesus confronted Caiaphas the High Priest:

- *“Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the **Son of man sitting on the right hand of power**, and coming in the clouds of heaven”* (Matthew 26:63-64).
- Who is Jesus going to sit to the right of? Who does that “power” represent?

John notes that when Jesus returns:

- *“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).
- The wicked seek to hide from God’s face (6:16). The living of the world will see Christ at His Second Coming (1:7).

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<sup>19</sup> White, Ellen G.; *Heaven*, p. 31 (emphasis added).

Matthew also notes:

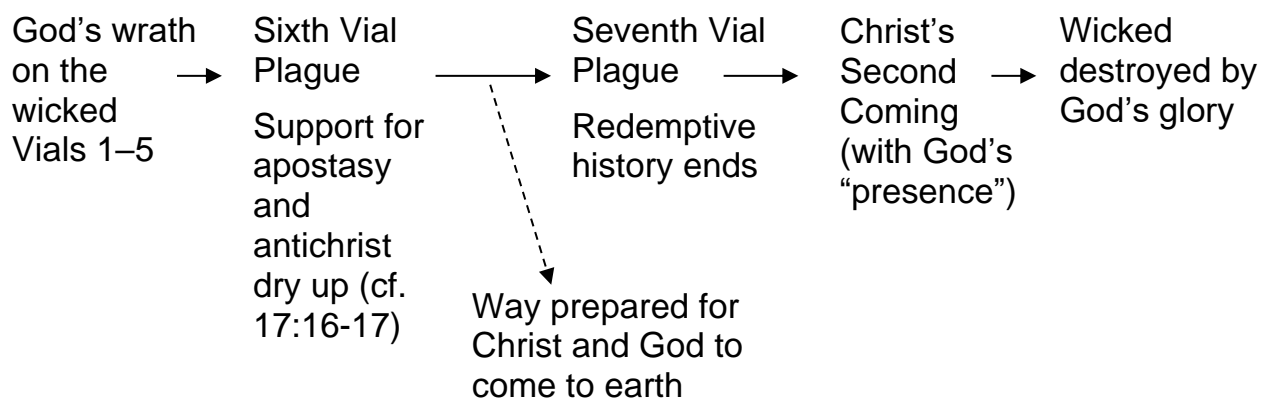
- “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Matthew 25:31-32).
- Is it “His throne,” the “throne of glory” or the “throne of His glory?”
- Jesus also describes God’s throne and His throne as two entities (Revelation 3:21).

Putting all this together, it suggests that when Jesus comes, the Father will be with Him. Those on planet earth will recognize two distinct faces. The wicked react to the Father’s face.

- E. G. White notes:  
“When Christ shall come to the earth again, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven's King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then shall He sit upon the throne of His glory.”<sup>20</sup>
- Christ’s throne? The Father’s throne? Really not an issue that should be debated. The key issue: It appears that God the Father will be with Christ at His coming.

Therefore – the Euphrates was dried up to prepare the way for the “kings” of the east – God the Father and Jesus.

### What has been Reviewed



<sup>20</sup> White Ellen G.; *The Desire of Ages*, p. 739.

## Seventh Plague

By this time, the wicked fully sense that they're under divine punishment. They blaspheme God's name (16:9), then Him (16:11) and now, they cease any support of the antichrist and its coalition.

- Probation, which preceded the first Vial Plague, has been closed.
- This whole Plague scenario lasts 45 days, suggested by Daniel 12's timing prophecies.

Two major events are now pending:

1. Deliverance of God's people
2. The Second Coming of Jesus.

***“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” (Revelation 16:17).***

This is the third time John records *“the seventh angel.”*

1. In a prophecy: *“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Revelation 10:7).*
2. In fulfillment of that prophecy: *“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15).*

Immediately, God's voice *“out of the throne”* is heard, *“It is done.”*

- This finalizes what was begun on the Cross when Jesus said, *“It is finished”* (John 19:30). It means that the time for salvation has now passed.”<sup>21</sup>
- All elements of redemptive history for mankind have come to a close.
- **Once more** that cry will peal throughout the universe. In Revelation 21:6 it occurs again when sin and sinners are forever no more.

***Here, this Plague is poured into the air.***

***The significance of the “air”?***

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<sup>21</sup> Osborne, *op. cit.*, p. 597.

1. Satan has been the “*prince of the power of the air*” (Ephesians 2:2). In Revelation 9:2, the “*air*” is associated with demonic spirits. He is now chained to this earth, the “*bottomless pit*” (Revelation 20:1-2).

2. **“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” (Revelation 16:21).**

- a. These hailstones weigh 100 pounds.<sup>22</sup>
- b. Once again, the wicked blaspheme God, and they remain hardhearted.
- c. Many are undoubtedly killed during this event from the air.

3. It appears that, now, the sixth Seal is broken. The earth’s inhabitants must first look away from planet earth to celestial signs that precede the Second Coming.

- a. “*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken*” (Matthew 24:29).
- b. “*And I beheld when he had opened the **sixth seal**, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places*” (Revelation 6:12-14).

c. **“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” (Revelation 16:18).**

- It is possible that the cry, “*It is done,*” heralds the onset of that great earthquake.

“Now in regard to the coming of the Son of man. This will not take place until after the mighty earthquake shakes the earth.”<sup>23</sup>

“That voice shakes the heavens and the earth. There is a mighty earthquake, ‘such as was not since men were upon the earth, so mighty an earthquake, and so great.’ Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons

<sup>22</sup> *Ibid.*, p. 600.

<sup>23</sup> White, Ellen G.; *Manuscript Releases*, vol. 9, p. 251.



upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, 'to give unto her the cup of the wine of the fierceness of His wrath.' Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free."<sup>24</sup>

This heavenly drama occurs in this sequence.

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: 'It is done.' Revelation 16:17."<sup>25</sup>

Mrs. White alludes to verses 18, 20, and 21, describing the terror, drama, and destruction that occur at this time.

- In the midst of these celestial events and the earthly chaos, God's people are delivered.
- *"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a **time of trouble, such as never was since there was a nation even to that same time:** and at that time thy people shall be delivered, every one that shall be found written in the book"* (Daniel 12:1).

***"And every island fled away, and the mountains were not found. 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"*** (Revelation 16:20-21).

<sup>24</sup> White, Ellen G.; *The Great Controversy*, pp. 636-637.

<sup>25</sup> White, Ellen G.; *The Great Controversy*, p. 636.

The earthquake and the hailstorm bring the final desolation that Christ prophesied in Matthew 24:15 and Daniel prophesied in Daniel 11:31 and 12:11.

- The hail comes from the sky – the air – when this curse occurs!

“The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.”<sup>26</sup>

There is one verse that now stands out. It is the end of the false trinity – the dragon, beast and false prophet. This is discussed in a separate document. Now, however, its evil work, highlighted as Armageddon, comes to an end!

***“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” (Revelation 16:19).***

What led up to this demise of likely earth’s greatest coalition is discussed in the next two chapters. They highlight key areas of Babylon’s final rise to power and its end.

- At the same time, the seventh Trumpet sounds.
- *“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15).*

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<sup>26</sup> *Ibid.*, p. 657.