



Αποκάλυψη

REVELATION

16:4-7

OUTLINE

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- 🕒 Past Examples
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MAIN POINT

- 📌 We see another judgment brought against the waters by turning them to blood
 - 📌 We have had this multiple times already
 - 📌 Implies that God is trying to get a point across
 - 📌 The things needed for life are being taken away
- 📌 The justice of God is central to this passage
 - 📌 We see the *lex talionis* of God's judgments
 - 📌 Sometimes the judgment of God is to give us exactly what we want
 - 📌 The natural consequences of sin can be its own punishment, but here, as in the rest of **Revelation**, it is clear that there is direct, Divine intervention involved
- 📌 Review the justice of God as expressed in history and His various dealings with people
 - 📌 Review the specific judgments God said He would bring for specific sins, and align that pattern with history and see if it fits
 - 📌 Investigate historical examples of the *lex talionis* of God's punishments
 - 📌 Are there examples of God working this way in our own lives?

THE VISION



FRESH WATER TURNED TO BLOOD (V. 4)

👤 The angel

- 👤 As with previous angels in the Bowl Judgments, there is no indication of it going out
- 👤 No indication of it returning or doing anything but pouring
- 👤 Rapid-fire portion of the judgments

👤 Same destination as the Third Trumpet Judgment

- 👤 Water needed for life
- 👤 They have rejected life, so God is, in a sense, giving them what they wanted
- 👤 They have killed and spread blood, and are being given blood in return
- 👤 Why judge this again?
- 👤 It's severity?
- 👤 More extensive than the First Plague in Egypt
 - 👤 Only one river impacted there
 - 👤 Here, all rivers are

👤 No mechanism is specified

- 👤 Previously we had a celestial object impact the earth, but no mention made here
- 👤 Hard to see how this could happen via currently-understood physical laws
- 👤 These judgments continue to be more and more supernatural
- 👤 Recall that, even near the start, people understood what was happening and why (**Revelation 6:15-16**)

PAST EXAMPLES

The First Plague in Egypt (**Exodus 7:14-25**)

-  Fresh water vs. sea water
-  The Nile was the “life blood” of Egypt, as the oceans are for us (and for most of history)
-  God was attacking the gods of Egypt and proving who He is
 -  Not really the intent here in **Revelation**, but one could see that as an additional point

The Second Trumpet (**Revelation 8:8**)

-  There a celestial object strikes the ocean and a third of it turns to blood
-  Dealt with previously, but most likely this was literal blood
 -  Other explanations tend to deny the supernatural character of these judgments
-  What happened to the blood previously?
 -  Cleanup operations?
 -  Not there anymore by natural or supernatural processes?
-  This passage is talking about the remainder?

Second Bowl (**Revelation 16:3**)

-  Not just blood, but gross, stinking, and, apparently, coagulated
-  Adds to previous disruptions and makes them worse
-  People are now surrounded by death and cannot escape
-  The things needed for life are being taken away and made reprehensible

LITERAL OF FIGURATIVE

- 👤 Like previous cases, there is nothing in the text to indicate that this is a figure
 - 👤 After the literality of the previous judgment, seeing this as non-literal, without good reason, does not make sense
 - 👤 Would draw into question all previous examples of water turning to blood
 - 👤 The event in Egypt is spoken of as literal (**Psalms 105:28**)
 - 👤 Note the other literal examples which surround that passage
 - 👤 Would have to explain away much to make that a figure
 - 👤 Why would Egypt have released Israel if something figurative happened?
 - 👤 Would a non-literal series of judgments be clear to the people on the Earth (recall **Revelation 6:15-16**)
 - 👤 God brings literal judgments today and we often do not attribute them to Him
 - 👤 For sinful people living in open rebellion against God to attribute these judgments to Him, then they must be both literal and severe
 - 👤 When people in the Bible have to interpret the Bible, they always do so in a literal fashion
- 👤 God does use figures of speech in the Bible
 - 👤 Often tells us how to interpret those figures within the passage (already seen in **Revelation 1:9-20**)
 - 👤 Allegorical interpretation came in the 3rd Century with Origen and was heavily influenced by Philo of Alexandria
 - 👤 An attempt to reconcile Platonic philosophy with the Scriptures
 - 👤 Went through Augustine to the present, largely unquestioned

PROCLAMATION OF RIGHTEOUSNESS (V. 5)

Similar to the song in **Revelation 6:10** and **15:3-4**

-  Proclaims God's justice
-  Speaks of God's holiness
-  Demonstration of God working on behalf of his people

Righteous

-  God is the one who defines what is right and wrong
-  He does this based on His character
-  Any system of morality we make is a reflection of ourselves and will be imperfect and filled with contradictions
-  Only God, who is outside of any system we make, can tell us what is right and wrong
-  God made us, and if we fail to do as He says, then He has every right to judge us

Eternal

-  Also spoken of in **Exodus 3:14**
-  Name given before the judgments in Egypt
-  Importance of names to the ancients, and within the Egyptian religion
-  Moses was not unaware of this and knew its significance (**Acts 7:22**)

Judge of all things

-  Because He is holy, He can judge
-  Because He is holy, He will just correctly

CRIME AND PUNISHMENT (V. 6)

God is giving them perfect justice

-  Similar idea expressed in **Isaiah 49:26** and **Obadiah 1:15-16**

 -  The *lex talionis* of God

-  Also seen in **Genesis 4:10-11** and **9:6**

-  This is a sound basis for government, and a government which cannot do this is not just according to God

Saints and prophets

-  Two groups of people

-  The prophets are in the group of the saints

-  But there are saints who are not prophets (c.f. **Ephesians 4:11**)

-  We have an overarching group of people that extends beyond Christians

-  Must also extend beyond the time of the Tribulation

Identity given in **Revelation 17:6**

-  Babylon

-  Locally can also see this with the Beast System (c.f. **Revelation 13:15**)

-  Described as worthy of judgment

-  They are getting exactly what they have earned based on their actions and willful rejection of God and persecution of those that follow Him

THE RIGHTEOUSNESS OF GOD'S JUDGMENT (V. 7)

Most likely a reference to the Golden Alter

-  Used that way in **Revelation 6:9; 8:3-5; 9:13; 14:18** and there are issues if we assume it is the Alter of the Burnt Offering
-  Used in **Revelation** in the context of judgment and/or the prayers of the saints for judgment
 -  We have seen many times in Revelation that people pray for judgment or praise God in its anticipation
 -  Why are we not praying for the justice of God?
 -  We see it in the Psalms and we implicitly have it in **Matthew 6:10**
 -  So, why do we not pray this?
-  The dual use is significant for what we see here

Again asserts the truth and justice of what God does

-  This is not blind rage, hatred, or malicious action
-  This is what is right, and if we cannot see that, then we are wrong
-  This is in distinction to pagan gods which are often very human in their actions (Thomas v2, p. 255)
-  Another demonstration of how holy (separate) God is from everything and everyone else

LESSONS FOR US

God is righteous, just, and holy

-  Can often be lost in the spectacle of **Revelation**, or in our various interpretations
-  Sin is a problem and it must be dealt with, and if we fail to do so, then God will
-  The grace and mercy of God exists so that we can be fixed after we sin, not as a license to sin (e.g. **Romans 5:20-6:4**)

The often poetic nature of God's judgments

-  Conduct a study of the Old Testament and see if similar instance can be found (e.g. **2 Chronicles 36:20-21**)
-  Another way of God trying to get our attention?
-  Sometimes the punishment of God is to give us exactly what we want
-  Does not invalidate the person of God or the supernatural character of judgments

God does not change, His character remains the same, so His standards and judgments will not change

-  Can learn from past judgments from those around us
-  Better to learn from others than to go through it ourselves
-  Can also learn from the Bible (**1 Corinthians 10:11**)