

## Vials 2 & 3

*Revelation: How It All Ends*

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**Bible Text:** Revelation 16:3-7

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Revelation 16 and let's look at verse 3 and we'll read through verse 7,

“3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. 4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 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. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

That's what we're going to cover today. That is actually a little bit more than I intended on covering but I found out that I really needed to cover 2 and 3 together.

I have some questions for you and actually I want to go ahead and ask a question that was asked last week and Josh, if you're here, talked about a few Scriptures that followed in the book of Revelation where we see these seven angels again because if you look at verse 1, “And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.” We've asked about whether or not these angels have been seen before in the book of Revelation. I cannot guarantee that these are the seven angels that blew the seven trumpets or I cannot guarantee that these are not the seven angels to the seven churches but as I think I heard Brother Walt point out on the recording, there is this thing in Scripture where angels are messenger boys, errand boys and they go out from the presence of the Lord and return and give an accounting. If you want more information on that, you can go on Sermon Audio and look under Genesis 6 where we see [the sons of God](#); you can look under Job 2 and our Job study on Wednesday nights or Job 1, we've done a little bit and talked about that. But these angels are very well the same seven angles that have been involved with the book of Revelation all along.

I do want you to see in chapter 17:1, look over there real quick with me, would you? I'm probably going to keep you in Revelation, maybe we'll go to Exodus a little bit later but I

want to show you some things in this passage. Verse 1, “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.” There is a lot of stuff in that verse that we haven't gotten to yet but what I wanted you to notice is that one of these seven angels shows up again and takes part in communication with John the Apostle.

Look also at chapter 21:9, “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come here, I will shew thee the bride, the Lamb's wife.” So, you've seen 17:1, you've seen 21:9, maybe this is the same angel, maybe it's not but what is he doing in both situations? “Come with me. I want to show you something,” so apparently these angels were revealers as well so you have little revealers within the book of Revelation and they're angels.

Question #2 from our passage here: where have we seen this plague before? What plague? Let's see the second angel in verse 3 and the third angel in verse 4, what are they basically doing? Making the water blood. Is everyone with me? Have we seen this before? Yes, I think we're at like 37 parallels between the book of Exodus and the book of Revelation. Little by little, I'm getting the Revelation lessons put in print so that I can put this in book form and help the student of Revelation understand that really you're just looking at another Exodus, the ultimate Exodus.

Let's just remind ourselves here that in Exodus 7:14, we have the water becoming blood. Remember, that was the first plague that God did through Moses to Pharaoh and Egypt, right? Is everyone with me?

We see this three times in the book of Revelation so let's look at them real quick. We have the one here, 16:3, look at chapter 8:8 and if this is whirlwind to you, you can listen to this again. I'll send out the link via email, I just need your email address. Look at 8:8, “And the second angel sounded,” so what we just read is the angel poured out his vial, here it's the second angel sounded, “and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.” The third part of the sea became blood so this is earlier, presumably, in the great tribulation because only a third of the water is blood.

I want to mention in passing in case we forgot, that we did conclude that there is a possibility and even beyond that a probability that the first set of seven judgments which are the what? The first set of seven judgments is known as the? Seals. And the second set of judgments is known as the what? Trumpets. And the third set is known as the? Thunders, right and then here we are in the fourth set known as the vials or the bowls.

We did talk about in those lessons about the seals and the trumpets, that there is a high probability based on the book of Ezekiel, this is not new material, that a lot of the seals and probably most of the trumpets are localized in and around Jerusalem proper and Judah so it is a possibility in any case, I believe we can prove and reprove that the seals and the trumpets are probably localized in Jerusalem, Israel and if they're not localized,

they're at least focused there with the ripples reaching out to the rest of the world. But I can be pretty dogmatic about that. What I can also be equally as dogmatic about, I think, based on last week's lesson that Josh taught, was that the vials are not localized at all, they are in fact, probably worldwide in their effect. If you have more questions about that, then I would recommend first listening to those lessons on the seals and the trumpets.

The other place that the waters turn into blood, can anyone tell me without looking? Remember, chapter 11, what is it? Anyone remember what happens there? Two witnesses, that's right. So we have one of the witnesses doing what? They're both preaching, that's right, Brother Walt, but we have one of the witnesses doing one of these things. Right, he's able to turn the water into blood and that's why some folks think, although I think erroneously, that one of the witnesses is Moses and they teach that one of the witnesses is Moses. In fact, I think my good brother back there thinks one of them is Moses and he might be right. I'll leave room there for it might not be as well.

This is the third time water is turned to blood in the book of Revelation. Some people, because the two witnesses occur in the great tribulation and the great tribulation is what? Someone help me out here, how long is it? 3 ½ years and it is the first or second 3 ½ years? It's the second so it's the last half of the tribulation period yet to come and since this witness is turning water into blood and since the vial is happening in the great tribulation and it is water into blood, some people think maybe that it's one and the same. It might be. It might be that the witness is calling it down and the angel is performing it from heaven, I don't know. It might be the same act just described differently. I don't know. It might be.

Let's ask another question. I want you to put your finger here in Revelation 16 and I want you to look at chapter 8 as well. Let's look, please, at some of the similarities if we could, between the trumpets and the vials. Oh, I just got really scared. The clock says 11:02, it's an hour ahead. That was frightening. Let's look at chapter 8 and let's look at the trumpets. We've already read the vials so I want to see if you can see a difference between the second and third vials. The second and third trumpets and the second and third vials.

I just want to remind you that we've already taught a lesson on the...here's one that Jim Hartman sent me an article up there and it was about pigs being disposed of in China, I think they found 16,000 dead pig carcasses in the water in China right outside Shanghai. Don't be afraid, the Chinese government says the water is still drinkable. Anyway, it turned the water, really it turned it red and it became, as you might suspect, very bitter. I'll send that link out to you today and then, of course, we taught a lesson on the trumpets so bear in mind we're not going to spend much time here in chapter 8 but I do want to read the verses to you of the second and third trumpet. Look at verse 8,

“8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;  
9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. 10 And the third angel

sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.”

You can see, I think, that the second and third trumpet and the second and third vial, they happen at different times, probably to different population groups, different targets but they are similar. Can you point out to me any of the differences?

(...) Sure, in the trumpet we have something, a great burning mountain, presumably a meteor, I think, into the waters and they became bloody. I don't have any problem believing that something big enough hits the water that it changes color.

(The third trumpet, the third vial...turned bitter.) We have bitterness happening, do you see any differences?

(Yeah, the third vial...) So we have the third vial being blood so we have a bloodying first of the major water and then you might notice in both the third vial and the third trumpet, even though in the third trumpet it talks about bitterness primarily and in the third vial it talks about blood primarily, we are also dealing with the fact that it's in both the second and second it's the main water and in the third and the third it's the fountains and the rivers so it says we're even going to get the water that's inland. It's going to be undrinkable. Now, I don't know what happens to you when you are thirsty and you can't find anything to drink but people do crazy things when that happens. What is the world's population going to do when there is no water to drink?

Yes, Josie? (...third...vials does not say...) Right, it seems to say “all” doesn't it? By the way, if that is exactly what it means and if I'm wrong about the trumpets being primarily localized, even if I'm right about that the truth is the second and third trumpet has to happen before the second and third vial, right? Even though both happen in the great tribulation, you can't go from all to a third, it has to be from a third to all and so we know that there's some order given to us here in the vials.

Do you see any other differences? Hey, Julia, tell me about the blood of a dead man: how does it differ from the blood of a living man? (...) There's a difference, right? The trumpets, the water becomes blood and then the vials, did you see what it says? It becomes as the blood of a dead man so you look everywhere in the waters both in the main waters and in the inland waters and you have coagulated blood in the waters. That's just a tad gross. And what I don't know, I don't know if that means that the blood from the second and third trumpet becomes coagulates and finds, what's the word in diesel technology, coalesces, finds itself up in other liquids and so I don't know. I think I can only take this at face value so there are some differences but there are some similarities.

Any comments on that? Questions? Neal? (...) Neal says that you can't say this is not blood. It has to be blood and if you just want a little object lesson, consider if you would,

the oil dump in the Gulf way on back. Do you remember that? I'm talking about I think it was thousands of gallons a minute and it's like no one notices anymore, it's like no one is talking about it, apparently you can clean that up by putting some...and I'm sure they're still paying like crazy to get that cleaned up. I'm sure they are. Was it Exxon or BP? BP, yeah, I don't want to soil someone's name on the recording, do I? So BP is cleaning up their mess in the Gulf but still there is, at least not that I can tell, we might find out in years to come but I haven't found out any blogs from Europe saying, "Oh my goodness, the oil is just soaking up everything on our shores." It might at one day, I guess, but thousands of gallons a minute.

Thoughts, Corbin? (...we're all going to die within the next month at the most....) So you would place this near the end of the tribulation altogether, wouldn't you? (If we're going by scientific, I mean, God can easily....) So scientifically speaking, humanly speaking, the Bible being at face value, you would say that this happens really close to the end of the tribulation period? Yeah, especially since we're told the fifth trumpet lasts for five months and it's the stinging demonic scorpion type locust things and that would probably be the last five months of the tribulation period as well so there are a lot of things to consider here.

Walt? (...) Yeah, you'd think the stench would be something. It says everything in the sea died and not just everything in the sea but everything inland. I remember, I grew up near Madison, Wisconsin and we used to go to, I think it was called Tenney Park in Madison and there used to be, I mean, I would just, I was like, "Aw, what is that smell, Mom?" And she would point to one floating dead fish. One. I was like, "How is that possible? That thing is stenching up this whole area code," it felt like. Of course, it wasn't but can you imagine what's happening here so this is a big deal, this is quite the big deal.

Let's move on. I have another question for you. Did you have something, Greg? What a relief. Let's look back in chapter 16 and let's look, please, at verse 5. After the waters become blood with the third angel, look at verse 5, "And I heard the angel of the waters say, Thou art righteous." Has anyone ever noticed that phrase before, the angel of the waters? So the question I have is: who is this angel of the waters? I mean, that's a fair question, isn't it? I don't think anything is mentioned on accident. Anyone have any ideas?

(Where is.....) So you think that the angel of the waters is the same as the angel pouring out the vial? What did you say, Christie? (It would make sense but then it comes right after them talking about the third angel, so...) Well, you know, that's interesting. I'm going to write that down. Is it possible that's the same angel in 17? You're asking 17:1? I'll check it out. Let's remember now, if it is the angel of 17:1, then it has to be one of the angels with the seven vials because that's what it says. It says one of the angels with the seven vials talked to me and said, Come here and I will show you a judgment so if it's the same angel, then it is one of the seven angels with one of the vials.

(He says he's going to show them...ruling over the waters.) Okay, so you're wondering if it's the same waters? (Right.) Let me check into that, that's a good thought.

Let me show you two other places in Revelation where we seem to see a realm of responsibility here. Let me show you first of all 14:18. What do you see there? (...) So you have an angel that has power over fire, right? A custodian of fire so we have a custodian of the waters that's an angel, we have the custodian of the fire that's an angel. Look at chapter 7:1-2 and tell me what you think you see there. (Four angels...) And what are they doing? What are they in charge of? Yeah, so we have angels that are in charge of wind, we have angels that are in charge of fire, we have angels that are in charge of water. I think that's interesting. That's weird. I don't know, I don't get that but we do know based on our readings in Ezekiel and Daniel that there are angels that have geographical responsibilities as well, they're called the Prince of Persia, they're called the Prince of Babylon so there are other angelic responsibilities in the Bible. Ephesians 6:12 sort of tells us that. Remember Ephesians 6:12, "we don't wrestle against flesh and blood but against principalities and powers and rulers of the darkness of this world and spiritual wickedness in high places." So presumably in the angelic world, there are lanes of responsibility and they even apparently are earth, wind and fire? I don't know. Wind, fire, and water anyway.

(You mentioned last week that there was more than one thing happening at one time so maybe this angel is doing this at this time and one angel can't do....) That's true. You're right, Julia. (They're not omnipresent.) That's true and I have no problem believing that we have angels that are in charge of pretty much everything under God. There's no problem with me, at least for me to grasp that there is some sort of hierarchy that God uses and delegates to go and handle things which is the whole point of Job 1, they come and present themselves and say, "Here's what I've been doing." That's really the whole drama that's being laid out in Job.

(When we tie it into Ephesians 6 and we see Paul...angelic hosts that there is a definite order in the military.) Yes, there is so much military reference in the Bible that I have no problem believing that man got his ideas from watching...you know, Greek mythology for the most part is designed probably off of the Genesis 6 episode where the sons of God came and put themselves among the human population and went in unto the daughters of men, we're told, and there came giants from that. Again, that is a fascinating study.

We're in Revelation 16 and notice, please, this is a response so we have an angel watching his responsibility basically go away. Yeah? Because here's an angel pouring out the wrath of God on the waters, it turns into blood both in the sea and inland waters and the angel in charge of the waters has one response, "You're righteous, O Lord, the one who is, was, will be," and that's a recurring thing in Revelation, isn't it? "Thou art righteous, O Lord, which art and wast and shalt be because thou has judged thus." Okay, thou has judged us.

One more thing, please don't get spooked about that idea in verse 2 of every living soul died in the sea. That is not a proof text for some sort of human population in Atlantis or something nor is it a proof text, please hear me well, it is not a proof text that dolphins have a soul like you and I have a soul or whatever. Soul is often translated as life force.

Let me please show it to you in your King James Bible, Revelation 8-9, "A third part of the creatures which were in the sea and had life died." Over here, "the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." That's the King James version, it's two different translations but the same Greek word and it's talking about basically every living thing in the sea, everything that had a life force driving it is dead so there is no doctrine there about how your doggie will go to heaven with you because it has a soul. However, I have 2 or 3 doggies that I wish would be in heaven, yes? There are some I hope never make it but I don't own them. You just get over it but I have no problem if you look at chapter 19, if you see white horses coming out of heaven, I have no problem believing there are some dogs running beside them, you know? I have no problem with that at all. You say, "Well, I don't believe that." Fine, it's harmless, disagree with me and just laugh with me.

Any questions yet? Yes, Jake? (Sir, I've got a question towards the end of...) You know, Jake, first of all it's courageous for you to speak when you feel like an infant in this thing so there's nothing wrong with you asking such a question so thank you. Second thing is, I am OK with approaching it as you have said if in the immediate context the author defines it thusly. Now, let me show you an example of that, okay? Let me show you an example in chapter 17. Look there with me, verse 1, "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." Immediately, Jacob, usually Jake or Jacob which do you prefer? (My mom named me Jacob....) We'll call you Jake. I don't want to do what your mom does, okay. Jake, my son is Jacob and he'll always be Jacob to me but just for his own benefit and we're in front of people, I call him Jake.

In any case, the waters, a lot of people would say then that whatever the great whore is and we've talked about it at some length here and that's not what the lesson is about but whatever the great whore is it must mean that it's a...we find out later that it's a city. That must mean that it's a city that has ports because it sits among many waters and if you were to offer that comment here, maybe the waters represent something, we would have a reason to say, "Yeah, maybe. Let me show you why," because look at verse 15, "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Okay, so there in that context, we have complete license to say waters are not waters, they're people, because that's what he does, that's what the word of God says, that's what the Holy Spirit said through the pen of John so it's quite alright in my perspective to say, "Okay, in the context, he says the waters are not literal water, it's a picture of lots of people." I'm okay doing it there. The reason I wouldn't do it in the passage we're talking about today is because I don't see an allegorical interpretation offered by the author in that immediate context. Okay? Could I be wrong? I could be. I could be wrong in everything I say other than for God so loved the world that he gave his only begotten Son, whosoever shall believe in him shall not perish but have everlasting life. I'm right about that. I know I'm right about that. I know Christ died for my sins according to Scripture and that he rose again the third day.

I could be wrong about some things that I say in this book, undoubtedly there are shades of rightness and here's how I want to explain it to you, as I've explained it and this will be the first time for a lot of people in here, not just for Jake, but a lot of Scripture in its fulfillment is not transparent. In other words, if I took one of these old lampshades and pulled it down here and shined a light on the back of the lampshade and stood in front of it you'd say, "Well, I don't know who walked behind the lampshade but it looks like Bill Sturm." You can only say it looks like something, you can take a good guess, it's an educated guess. Who else has this beautiful of a bald head besides Bill Sturm? And then you'd see the silhouette of these glasses too, right. So you'd be like, "Okay, there's another reason and he's the only one who is afraid to take off his suit jacket when he's wearing a blue shirt because it looks like he jumped into a swimming pool if he does, so it's probably Bill Sturm." So it's an educated guess. Over here, if I'm standing behind a patio door and it's transparent, then there is no guessing, it's Bill Sturm, right?

So a lot of prophecies and their fulfillment, like it or not, are translucent, they let the light through but it's not clear what it is until it's happening. Remember, the first coming of the Lord there were a lot of prophecies, people didn't see, they were making good guesses and a lot of the time they were wrong. Then as it was occurring and especially when Jesus explained it to them, it became transparent and there was no guessing involved because the fulfillment was right in front of them. So granted, a lot of my interpretation here that I am hopefully teaching to this class is possibly wrong in some way but I'm going to always lean towards the safe literal route the best I can unless I have a clear hint internally in the text that says, "This is a picture." Okay? Good question, though.

When does the plague occur? I have a very busy slide I'm about to show you so just relax. Isn't that nice? Thank you, but I'm trying to show you a slide. Send all your flattery to me via email.

Now I'm going to show you a slide with just this, hang on, hold, wait for it. That is the last 3 ½ years of the seven year tribulation period. Notice what we have: we have Satan pursuing the Israelites. I don't know when it ends because at some point he quits doing it and turns his attention towards the saints through the beast, remember? Does everyone remember? 12 and 13? Over here around the midweek of the tribulation period, remember it's attached there that midweek thing, you have the fifth seal, the 144,000 are sealed in the first half. The first four seals begin somewhere back here on the plaster and they continue, it looks like, until the end of the tribulation period, this 3 ½ years that ends here.

Wow, isn't that nice? So let me add something to it. Vials 1-3, there should be a parenthetical thing over here, sorry. Remember what we said if one third of the waters are becoming bloody in trumpets 2 and 3 over here, that means that they sort of have to precede vials 2 and 3 over here. Right? Is everyone with me? Do you see why I say that? Hello? If this is a third of the waters become blood in trumpets 2 and 3 and all of the waters are blood in vials 2 and 3, it means the vials have to happen after trumpets 2 and 3. Does everyone get that? Next time I'm going to bring a hologram and stand on my hands and it's going to be great. Don't miss it.



I'm not sure if I have time to answer the next question. I don't think I do. We have about five minutes left before ladies start putting their shoes on and heading to the nursery and men have to head off to choir practice and all that. Are there any questions or comments about this at all? Any at all. I'm breathing deep here.

Okay, then I have time. Look here at this question: who is calling out of the altar? Please notice in verse 7. You have the angel of the waters answering to the vials in verse 5 and then I have a voice coming out of the altar in verse 7. "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." So, here's that temple that's in heaven, remember? Remember that? And over here we have this thing known as an altar and all through the book of Revelation we have these references and, by the way, they're also found in Exodus. That's some of our parallels.

No, I don't think I should do this now because I don't think we have enough time. I don't want to just race through stuff.

(A little teaser....) Alright. (You can't leave us....) Alright, so we have temple talk, you don't have to push me far to teach another verse. Temple talk, it happens all through the book of Revelation. Here are all the references where the temple is talked about in the book of Revelation. Here is where all the candlesticks are mentioned. Remember, this is in the first realm of the holy place in the temple? Then we have the Ark of the Covenant mentioned, that's in the Holy of Holies in the Temple. Do you remember that? Then we have the altar of incense mentioned all through the book of Revelation. Remember, these are all first found where? Exodus, that's right. Then we have the altar mentioned. Where else does it happen? Chapter 6:9. Let's look back there. This is the fifth seal, it happens halfway through the tribulation period I think. I have a reasonable guess. Walt sort of turned me on to that way on back when we were studying through here and there was a hint that tells us it probably happens halfway through. Look at verse 9, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Isn't it interesting? There are people under the altar in chapter 6:10 whose blood has been shed and they are wanting vengeance because of the blood of theirs that was shed, they're wanting vengeance on those who dwell on the earth. And where is the voice coming from? The altar. Verse 11, "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

Now, look back at chapter 16 and we'll be done. I want to show you one more time. The angel of the water says, "Lord, what you've done with these waters is right. It's right." I had more to show you there but we're out of time but then it says in verse 6, what does the voice over the waters say? "They have shed the blood of the saints and prophets and you've given them blood to drink because they're worthy." The angel of the water says, "Lord, you've given them blood to drink because they deserve it." And in the very next

verse, "I heard another," now notice in the King James there is no word there, it should be or it could be, the Greek doesn't have it so the King James translators didn't include it, maybe your Bible, the translation you have in your lap has it, "I heard another voice or group of voices or a great voice out of the altar saying, Even so Lord God Almighty, true and righteous are thy judgments." Presumably if context means anything and John is teaching us anything, who could we say this voice is? The martyred saints under the altar because now they've had their answer to prayer.