

Bowl of Wrath Number 5

Revelation: How It All Ends

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Bible Text: Revelation 16:10-11
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Revelation 16, verse 10-11. We'll cover chapter 16, verse 10-11 today.

“10 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,”

And with that same tongue, isn't it ironic,

“11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”

That's fun. I remember a few field problems. Who here has had the glorious luxury of Hohenfels, Germany? Has anyone here been to Hohenfels, Germany? CMTC. Have you had the benefit of sleeping in a sleeping bag in the snow in Hohenfels, Germany? Or trudging in the mud, whichever? Boy, what a wonderful time that is and after a while you're just thinking to yourself, “When is this going to end?” You just can't wait for the General to turn his head so you can head back to the cantonment area and grab a shower. In the days when I was in the 1st Armored Division we had General Sanchez who later became the V Corps Commander and he put an order out, you can imagine how sadistic this is, “No showers for two weeks. No showers for two weeks.” So you're in your tent, you're sicups I think is what they call them, and you've got this thing where there's no light. If the generator runs, you have light, if the generator doesn't run, it's very dark. I got so much sleep during that time because no one wants to hear the generator which means you have no light and so what do you do when you have no light and you run out of things to do? Well, I'm not going to say that you sit around and gnaw your tongue for pain but I will say that you find a lot of depression among the soldiers. A lot of depression, I mean, you don't even have light to gamble away all of your money in card games at that point. Just nothing, just silence and just this helplessness.

We've seen a few stories on the news, I'm sure you have too, of even I think a year after Katrina and Rita passed through New Orleans, people were still without light and in many cases living in mildew filled houses and man, you want to talk about a helpless feeling. Now add to that, having these sores for which there is no medical cure, no

medical attention. You can't find any clean water; you're drinking whatever you can drink when all the water is blood. And it's too hot during the day to do anything but just writhe in pain. Now, that is a bleak thing. It makes me want to make sure that, let's just say for those who are on the earth at that time, you would think that those who are receiving these judgments would be repentant but they're not. They're not in the slightest. By the way, when you see this fifth vial, what comes to your mind, what do you think of that might have happened earlier in Scripture? The plague of darkness, that's right.

Why don't we if we could, and I think this is really instructive for us to find out exactly what this entails because a lot of people are like, "Well, will there be Christians on the earth at the time?" I have every reason, because of this book of Revelation, to say yes. Again, other than the seventh trumpet which I can show you at the end of our lesson, the seventh trumpet happens over here somewhere. Other than the seventh trumpet, I don't see any signal for any kind of rapture at all. Now, I want to re-teach this for just a moment because some of us haven't been here the last 11 months. We're convinced that somehow and through here somewhere, we leave. Okay, if you want to believe that, fine, but the burden of proof is on the person who wants to find it in the book of Revelation because we haven't seen as a class and we've had every week to email, so now is not the time for an ingenious argument. We've had 11 months to talk this through and no one was able to offer up any kind of proof that the rapture happens in here from the book of Revelation. None. So, as much as I'd like to be able to say, "Hey, check this out, folks, this has nothing to do with you." I can't guarantee that to you and what's more is, if you believe the Bible where Jesus says "after the tribulation of those days" and then he describes what Revelation calls the sixth seal where you see the Son of man coming in the clouds of glory, if you believe the words of Jesus, you can't believe unless you're one of these partial rapture people that says, "Well, not all Christians go in the rapture, just the good ones." Then you have a real problem because what qualifies as a "good one." Then you're back to that whole salvation by works routine and though I'm not saying you think you go to heaven by works, if you're taken in this sort of pre-partial rapture, I'm not saying you believe that but I am saying that you have to decide who gets to decide who gets to go and then all of a sudden we're back to square one where we're basically Muslims in Christian clothing saying, "Whatever God wants, he'll decide." Now, I don't think that's what we're supposed to do. I think we're supposed to be students of the word and be informed through the word.

I want us to look at Exodus 10 and I want us to see the precursor of this fifth seal. Look at Exodus 10. Does anyone have a roundabout date for the time of the Exodus? The Exodus is not a movie, it actually occurred. I remember there was a movie called "The Exodus" and it wasn't with Charlton Heston, earlier in the 80s. I don't know if you remember that or not.

(...) No, that's not it either. That's I think going back to the 70s. You're telling on yourself.

Exodus 10. I want us to notice, please, what I believe is the ninth plague. How many were there? Ten. Next, the firstborn is dead. So, the ninth plague we have in verse 21,

“And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.” Darkness that can be felt? Felt. Has anyone here ever been to near Bowling Green, Kentucky? Mammoth Cave, is that what it's called? Anyone ever been in that thing. Now, you might have some idea what blackness that can be felt feels like if you've ever been in a place where there's absolutely no light. I mean, I think we were down several hundred feet in those caverns and the guide said, “Now I'm going to do something some of you have never experienced before in your life. I'm going to turn off the light and you're going to see absolute, absolute darkness.” It's hard for us to imagine this because even when you turn off the lights in our rooms in our homes, we've got alarm clocks and cellphone chargers and ipad that come on every time the Braves win the pennant.

(...) Yeah, street lights coming through the blinds. Just everything and if you live on a court, then you've got people on the court behind you that are turning around and the lights just for a second flash across your windows and you're sitting there laying in bed cursing the day of your conception because no one cares about your sleep the way you do. Just lights everywhere.

In any case, we don't have any idea what this is like but I'm willing to tell you, if you've ever experienced that, there we were and that tour guide turned off their light and, I mean, it was so dark that you'd almost panic. Almost panic and to imagine if we took all of the light out of a place and it could be felt.

That's the first wonder of this verse but look at verse 22, “And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.” You saw it, folks, it says “all.” All. All the land of Egypt. Please look at the next verse, “They saw not one another, neither rose any from his place for three days.” Again, there's that incapacitation where you're just sitting around thinking, “What in the world can I do? I can't see a thing. Every time I try to light a candle, the match goes out.” Nothing works. Look at the next phrase, “but all the children of Israel had light in their dwellings.” Good question for you, good folks. I like the English language as much as you do so let's just try this out here for a minute: there is darkness where? In all the land of Egypt. At this point in the chronology, where are the Israelites? In Egypt, in Goshen which is a part of the land of Egypt. How is it possible that both can be true? It must mean that all except the dwellings of the people of God so when we see in the book of Revelation “all the earth,” “all earth dwellers,” all, all, all, all, all, understand that the precedent is set in Exodus for us to see all except the people of God. There it is. There is your precedent. Now, you don't have to like that, you can take me off your Christmas card list, all of those things. People listening, I don't care if you like it. It doesn't matter. It's right there on the page. We've got to be willing to be instructed through the Scripture. We've got to be willing to be instructed through the Scripture. It says all of Egypt was dark, the people of God are still in Egypt and they had light so when we see absolute statements in the book of Revelation – I know I'm saying it a second time, I'm doing it for your blood pressure – when we do see in the book of Revelation that all earth dwellers were punished, it means all and since John is writing the ultimate Exodus, it means all except the people of God who are still in Egypt and, of course, Egypt being a picture of the

world. Remember, chapter 7 says “these are they that are coming out of great tribulation.” As they're being killed by the wicked one, as they're being persecuted, they are conducting the great Exodus to be culminated with what we would call, the rapture, that I believe we proved conclusively from our lesson on the seventh trumpet that happens during the seventh trumpet. No, we don't have to agree to be friends.

(...) Right, very well said. 16:2 says that the vials were poured out on those who bore the mark of the beast or worshiped his image which we're told in chapter 13, those are synonymous. It's just two ways of saying the same thing. Walt is bringing up a good point here: as absurd as it might be for us to conceive of an idea where the whole world has blood to drink, except believers; all the world is covered with sores, except believers; all the world is being burned by the sun, except believers. That precedence was set in the book of Exodus. If it wasn't hard for us to believe it's an historical fact, we shouldn't have a hard time believing it's future too and that if you have the mark of God upon you, if you are – let's just put it the way that John does it – if your name is in the book of life from the foundation of the world and you don't worship the beast's image or have his mark, then you are sheltered from these plagues. It's not as glamorous, perhaps, as a great escape but I think it brings more honor to God to protect you in the storm.

Yes? (...) Sure, I'm looking for just a close parallel but you're right, a God that can speak light and there it is. And typically people will jump and say, “Well, that means we're not going to be here for the wrath.” Okay, you can believe that but that's not necessary. We have people here in the book of Exodus being saved from the wrath of God and they're still in Egypt so it's not necessary to assume that you're snatched out of something to be saved from it, that you can actually be saved in it.

Now, I suppose it would be great for us to look at an Old Testament precedent if we could and you might call it a prophecy. Are you ready? I like this. I don't think I've showed you this before so let's look at it. Isaiah 26 on our way back to Revelation. I love this stuff. I want you to see the book of Isaiah 26 and I want to show you a verse of Scripture you might not have seen before. This is a prophecy. This is a prophecy of Isaiah concerning the end of Israel. Chapter 26, and let's look at verse 19, “Thy dead men shall live, together with my dead body shall they arise.” It sounds like a resurrection, doesn't it? “Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” That's quite a resurrection. By the way, that's why the whale that had Jonah is a picture of the resurrection of Christ because when death gives up the righteous who have conquered death, it will be like it's spitting them out and Jonah is a picture of Christ in the heart of the earth we're told by Jesus, right? So, when Jonah is spit up on the beach, that's a picture of the resurrection of Christ where Peter said it was not possible in Acts 2, it's not possible that death could hold him. When God spoke to the grave, it spit the living one out, Christ Jesus so the same thing here, the earth will cast out or spew out its dead.

Verse 20, “Come, my people,” look here, “enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation,” the anger, the wrath, “be overpast. For, behold, the LORD cometh out of his place to punish

the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” Here we have the Lord coming out of his place, punishing the inhabitants of the earth. Is that what your Bible says? Except for those who are in their chambers until that wrath is overpast. Do you see that?

In case you wonder what part of the year this is, look at chapter 27:1, “In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.” What does Revelation say the serpent and the dragon are? They're Satan so the punishment of Satan happens sometime around when he dumps his indignation upon the earth and he protects his people in the middle of it. Right there in Isaiah. Isn't that something.

Look at Revelation 16. We'll be back there for the rest of our time together. I've got to figure out a way to fix that clock. Let's look at chapter 16 and let's look at the fifth vial again. “And the fifth angel poured out his vial upon the seat of the beast.” What does that mean? The seat of the beast? Well, I think we should probably look at precedents in the book of Revelation because we could guess, I mean guessing is fun but it's not necessarily a component of the truth, guessing. So, let's look back at one of the churches of Revelation, one of the seven churches. I want you to look particularly in chapter 2, the church of Pergamos. Remember, we talked about Pergamos, haven't we? You don't remember that story, do you? I'll save it. Pergamos where the Catholics get their word “purgatory.” You remember the story now? Look at chapter 2 and look at verse 12 for some context, “And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith.” Does anyone remember ten months ago when we taught on this lesson? Does anyone remember, do you have it written down in the margins of your Bible what Satan's seat probably is in this town of Pergamos?

(...) Who is this guy with the sharp memory that you brought with you today? Isn't that amazing. Yeah, that's right, the Christians called the Temple of Zeus in Pergamos “Satan's seat.” Very good.

So, if a pagan temple in Pergamos is known as Satan's seat and if precedence means anything and I'm sure that it does, then when you get to chapter 16, what would you expect the beast's seat to be? A temple of some sort. You say, “Well, that's just a guess.” Okay, maybe, but it's a good guess, it's an educated guess, it's an informed guess. Why? Well, let's hold our place here – I know I told you I'd keep you here – you don't have to turn, you can just write it down as a reference. Look at 2 Thessalonians 2. Let's see if this antichrist sort of fellow and a temple come into contact anywhere. 2 Thessalonians 2, look at verse 1, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.” Some of you have a version that says “day of the Lord is at hand.” The consequence of either reading is the same. Listen to this: there are people who were

troubling the believers at Thessalonica and they were doing it, look here, “by spirit, by preaching or by epistle as from us,” so these people that Paul is talking about, what were they doing in Paul's name? They were writing letters and signing Paul's name at the bottom and what were they saying in those letters? The day of Christ is at hand.

Let's just work through that for a minute. Even if yours says day of the Lord, day of Christ is at hand, Paul says in the very next phrase, what? “Let not man,” what? “Deceive.” So whatever you get out of that, you should get that the day of Christ or the day of the Lord being at hand or imminent is what Paul calls in verse 3 a? A lie. He says it was a false preacher, a false epistle that said that the day of Christ could happen at any moment or the day of the Lord could happen at any moment. He goes into why that is, verse 3, it's a deception, “for that day shall not come, except there come a falling away first,” before what? The day of Christ or the day of the Lord, whatever your Bible says. I'm not going to get into why they say different things. They cannot come first, the day cannot come except first a falling away happens and it's not a catching away, folks. It's two different phrases, don't try some of that slick talk on me. Someone says, “Well, that's the rapture.” No, an apostasy, that's the word in the Greek, can hardly be called a rapture. “Let no man deceive you by any means: for that day shall not come, except there come an apostasy first, and that man of sin be revealed, the son of perdition.”

Alright Paul, tell us about this man of sin, this son of perdition, the one John calls an antichrist in 1 John and a beast in Revelation, tell us about him. Verse 4, “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” So does the beast, does the antichrist, does the man of sin, does the son of perdition, have a temple? Yes, looks like it. Back to chapter 16 of Revelation. It looks like that this particular plague is poured out, that is it is centralized, I'm not saying it's only in Jerusalem on this temple but I am saying that it is focused there. It says it. I'm just going to believe what I read. There is room to disagree with me. You can believe that it starts there and spreads out from there, that's cool, that's fine, that's probably where I'd lean but to say that Jerusalem is not in view here, I think, is ignoring the precedence of the seat of Satan in the letter to Pergamos.

By the way, I had a preacher I loved very much that told me he sees no value in understanding what the reader would have thought.

(...) That's right. Remember now, if you don't care what the reader would have thought when he read the letter of Revelation, you would never know what the people of Pergamos would have thought when they heard “Satan's seat.” It's very important that we study what would the reader have thought? Not me. Not me first, remember, it's not my mail. I'm learning from someone else's mail so it matters what the reader would have thought when he read it.

On to other happy stuff. We're in verse 10 of Revelation 16. Are there any comments or questions? Someone said my teaching is like bologna, you cut it off anywhere and it's still bologna. Go ahead.

(One question...Pergamos...) No, I'm not. (Two different thrones, right?) Remember, in Pergamos was the seat of Satan. (Right.) Here it's the seat of the beast so just like the people of Pergamos would have thought a temple when they heard seat of Satan, those same readers – because remember, the book of Revelation was written to the people at Pergamos as well as the other six churches so if they read in the personal note to themselves in chapter 2 that the “seat of Satan” and they thought Temple of Zeus, there's no reason to think that when they got to “seat of the beast” in chapter 16 they would've thought anything other than temple. Whose temple? Someone's temple and so that is the natural interpretation, I think, and, of course, you can still be a Jesus-loving, blood-bought believer and disagree with me but that's where I believe we are on that.

Let's remember a couple of things about this: 1. the reader of Revelation probably would have had 2 Thessalonians but the reader of 2 Thessalonians would not have had the book of Revelation because they're written significantly – they're written 3-4 decades apart from each other. Separate, whatever the correct English is there. But what we do know was still standing when 2 Thessalonians was written is the what? AD 70, something was toppled to the ground, what was it in Jerusalem? The temple, that's right. So the Thessalonians would not have had a hard time believing that someone that looked like Christ, that was mentioned in Daniel as someone who would have come to Jerusalem and offered an abomination of desolation, they would have had no problem believing that the temple in Jerusalem was the place where the antichrist would set up his throne. After the temple was destroyed, we would see why probably the first century believer would have needed another word of prophecy in the form of the book of Revelation because if you're listening to the Olivet Discourse and the temple is now squashed and you're still here, you might need a word from the Lord that there is still more stuff to come in the program of the Lord. Do you see how that might be? You don't want to think you've missed the rapture, right? So, if the Lord comes in AD 70 when he destroys the temple, then we have a problem because we don't have any record of anyone being taken from the earth so this book of Revelation written after AD 70 would have offered some light to those who are like, “Whoa, I guess there's more to God's program,” and indeed there is.

Let's look at the end of verse 10, “the kingdom was full of darkness and they gnawed their tongues for pain.” We've already talked about that. Try to remember human nature. I heard a good recording this morning that Walt sent me. We need to understand and a lot of people get kind of – you saw it in chapter 13 and you're going to see it again in chapter 17 that only those whose names are in the book of life from the foundation of the world don't bow to the beast and a lot of people have a lot of heartache and tummy-ache about why God would choose some people to be saved. Well, the fact is, if you believe man is evil enough, you believe God has to elect some or everyone goes to hell.

Let's work through that for just a moment. If you have an illustration here of people who are being punished by God with sores on the top of their heads, the sole of their feet, they're drinking blood, they're scorched by the sun and now it's so dark they can feel it and none of the believers who are outside the mark of the beast are experiencing that, you would think that that would cause them to fall on their face before the Lord. But they

don't because they hate God. This is a picture of human nature. If you were to go down to hell right now and open the door and say, "All you have to do is believe on Christ," they would curse in your face and slam the door shut. Don't ever forget that. We are not as good as we think we are. Without Christ, we would curse on God, stomp on Jesus, do despite to the Holy Spirit and happily go to hell versus repenting towards God and putting faith in Jesus. Bunk on a man-centered theology that says, "No, I would believe on Jesus if it were just..." No, no, you love your sin and you hate God and I do too outside of Christ.

(The heart of man is...) desperately wicked (and desperately worthless.) Yup, Jeremiah 17:9. I have that actually written down in my Bible here.

Let me read another passage and then I'll tell you where it's at so that you can write it down in the margin of your Bible. Listen to this passage of Scripture, "Behold, you have made my days as a handbreadth and mine age is as nothing before you. Verily every man at his best state is altogether vanity," Psalm 39:5. In his best state. What a verse.

(Pastor Bill, that also...people.) Right. Well said. If I understand this right, you're saying that even if there was someone that wasn't effected by this, if they saw Dick Button was effected by it, they'd be angry at God for effecting a good man. (Right, or even the evil person that believes...unregenerate person that believes that there's a little good in everybody could be upset at God for putting this on them.) Well said. So the marvel is not that only some go to heaven, the marvel is that anybody does. (That's right.)

Look at verse 11, "And they blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." They blasphemed the God of heaven so it's not that they're blind to him – everyone hear me – it's not that they don't know who's responsible for this. They do know and they're blaspheming him. Who do they resemble in this act of blasphemy? Pharaoh, yes, but who even more locally than Pharaoh? The Pharaoh figure in the book of Revelation because what I wanted to show you, by the way, was that we have, I think, 35 parallels between Exodus and Revelation and here are a few of them, take a look there. You have the antichrist figure; you have Pharaoh and you have the beast. Then today we talked about number 16 here: those judged harden their hearts. That even happened and someone just said Pharaoh. That's exactly what happened: Pharaoh hardened his heart. I preached a message on this during our Exodus series on Wednesday nights and it is consistently back and forth. God hardened Pharaoh's heart; Pharaoh hardened his heart; God hardened his heart. Over and over again we see God taking credit for Pharaoh's hard heart but also putting the blame at Pharaoh for hardening his own heart.

But who do they sound like in the context here? Does anyone have any idea? Right, so they just take on the personality of the one whom they follow. They start mirroring the antichrist because in chapter 13:6 as Josh just read, that's what the antichrist did, that's what the beast did is he blasphemed the God of heaven and so when you take his mark and worship his image, what do you end up doing? You end up blaspheming the God of heaven because of their pains and their sores and repented not of their deeds.

I would like to just draw a slight contrast here. Look at chapter 11 and look at verse 6 and then we'll open it up for questions again. Look at verse 1 anyways and we'll talk about the 3 ½ year ministry of these two witnesses. “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” How long is that? 3 ½ years just like forty two months is 3 ½ years, just like the time, times and half a time is 3 ½ years. Verse 4, “These are the two olive trees, and the two candlesticks standing before the God of the earth.” That's interesting, isn't it, *the* two candlesticks. Isn't that weird? That means he's talking about two candlesticks that already appeared in Scripture back in Zechariah. It's just like in chapter 10:3, it talks about *the* seven thunders. In other words, seven thunders that have thundered somewhere before in Scripture. The reader would know.

Look at verse 5 of chapter 11, “And if any man will hurt them,” the two witnesses, “fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell,” where is the temple again? Talk to me. It's in Jerusalem, right? And it says in verse 8 that they were dead in the streets of Jerusalem. So the great part of the city fell, verse 13, midway through there “were slain of men seven thousand: and the remnant were affrighted, and,” what? They “gave glory to the God of heaven.”

So we have people here repenting during the ministry. Some people in the location or the locality or at least the relative nearness of these witnesses, that are repenting and they're part of the remnant. Interesting. And they are giving God the glory. They're not profaning God.

Now, we try to decide from that lesson if it's in the first 3 ½ or the second 3 ½ when these two witnesses have their ministry. I think the very next verse tells us. Chapter 11 and

verse 14, "The second woe is past; and, behold, the third woe cometh quickly." The third woe is defined in the very next verse as the seventh angel sounding so what's the sixth angel? That would be the second woe. So, it appears what's happening here is you have these two witnesses having their ministry here because we've found out that the seven trumpets take place in the second half of the tribulation known as the great tribulation so I would say probably that this fifth vial where we see these plagues taking place and darkness, it's hard to imagine that this happens until after the ministry of the witnesses. It's a guess, it's an educated guess. I think it's an informed guess that if these two witnesses are bringing plagues upon the earth and if these plagues are the plagues of the seven vials. I see that John sees a vision and it's angels doing it but remember, that's a vision. God is using a vision to show John the plagues and we see that the two witnesses are bringing these plagues on the earth and it seems like these plagues are being performed by these two witnesses. That's my guess.

Any insight? Any comments or questions out there?

Let me show you our very handy detail that you're just going to love again. I guess I need to pick a different font color there but there are your trumpets 1-4 and then we've added vials 1-4 down here remembering that 2-3 have to follow trumpets 2-3. Remember we talked about that in that lesson. And then over here, we have what looks like the fifth vial and the sixth seal. Now, why am I guessing that the fifth vial takes place with the sixth seal? I am only guessing because the sixth seal, what happens to the sun and the moon? They become dark so there's this darkness over the earth and then when you see in the sixth vial, we'll get into next week is this preparation for the battle of Armageddon. I think that I am pretty close to say that we are really in this neck of the woods right here. I'm not sure where but I think we can rest assured that the vials take place in the second half of the tribulation period.