



Revelation 15

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Revelation 15.

Topics.

- Seven angels with seven plagues, which are the last, of the wrath of God.
 - A sea of glass mingled with fire and those who conquered the beast.
 - They sing the song of Moses and the Lamb, saying, "Great is God Almighty."
 - You alone are Holy O Lord; all nations will come and worship you.
 - The sanctuary of the tent of witness in heaven was opened.
 - Out of the sanctuary came seven angels with the seven last plagues.
 - A living creature gives seven angels seven golden bowls of Gods wrath.
 - No one could enter the sanctuary until the angels' plagues were finished.
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A personal note: though I have always loved reading and studying the Scriptures and have now walked with Christ and in God's grace for around fifty years the following studies should not be taken to be dogmatic, inflexible or the final word on the matter since I am fully aware that my mind is limited by mortality and that greater understanding of God's revelation is continually becoming clearer before our eyes as we move closer to the time of Christ's glorious return in glory.

The previous chapter: began with John seeing the Lamb standing on Mount Zion with 144,000 who had his name and his Father's name written on their foreheads singing a new song before the throne; an angel flying overhead with the eternal Gospel; another angel, saying, "Fallen, fallen is Babylon the Great." Another angel warning, "Whoever worships the beast and its image and receives his mark will suffer God's wrath." The chapter ended with one like the Son of man putting in his sickle and reaping the good harvest of the earth, after which another angel swung his sickle and threw the remaining harvest of the earth into the winepress of the wrath of God.

REVELATION 15:1

Seven Angels with Seven Plagues, the Last, of God's Wrath.

- **Revelation 15:1:** Then I saw another sign in heaven, great and amazing (marvelous in KJV), seven angels with seven plagues, which are the last, for with them the wrath of God is finished (in them is filled up the wrath of God in KJV).

The language here contains the prophetic past for the future, this often happens in Scriptural prophecy because to God who is eternal (i.e., the Alpha and Omega the beginning and the end), the future is spoken of as though it was past, for the accomplishment of His word is so sure that future things are spoken of as though they are past. We know that this verse is the summary (or overview) of the vision that follows, because the seven angels do not actually receive the seven vials until (v7), but here in (v1) the angels are, by anticipation spoken of as already having the vials.

Introduction: this chapter is a snap shot of the following chapters that give far greater detail of the same topics. What John saw in this vision is significant of major future events, this, is why it is said to be a great and amazing (marvellous in KJV) sign.

Seven angels, having the seven last plagues: (v1) some believe these angels are literal angels acting as the executioners of God's wrath, while others suppose them to be ministers, preachers and faithful believers proclaiming the Gospel, since they are said to come out of the temple (a symbol of the church) and the destruction of the final antichristian beast empire is said to come about by the breath of Christ's mouth.

- The lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. (2 Thess. 2:8).

It would be foolish to claim one is right and one is wrong since the following chapter shows that some of the plagues these angels bring upon people and upon earth are beyond human ability, and it is true that the kingdom of this world will eventually be overcome by the word of God and the Lord Jesus Christ and those who belong to his Kingdom. These seven angels are said to have the seven last plagues of God's wrath, which will be poured out upon the final global empire of the prostitute woman full of abominations, the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22), the ten-horned beast nations and the false prophet. During these plagues God will destroy all that is hostile toward Christ and his church and prepare the way for Christ's Kingdom. These seven plagues are called the last, because they will be in the last days and there will be no more plagues after them. These plagues are the same with the third woe (Rev. 11:14) (Rev. 15:5-7), and are an explanation of it. They belong to the sounding of the seventh trumpet ((Rev. 11:14 onward), which bring in God's wrath upon the man of sin, his empire and forces and the antichristian nations, and on those who destroy the earth. They also prepare the way for the glorious New Age when the kingdoms of this world become the Kingdoms of Christ.

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

The statement that these are the last plagues show us that this set of visions now begin to carry us to the end of the age. The seals, the trumpets and the vial/bowls of wrath run up to the final-completion of God's plan for this world as we know it. The plagues that fall upon the ten-horned beast-power and the false prophet in the later days will cripple the power of the beast and expose the lies, hypocrisy and deception of the false prophet. The seven seals, the seven trumpets and the seven vials/bowls of wrath are all connected since, the seventh seal opens the first trumpet and the seventh trumpet opens the first vial/bowl of wrath.

REVELATION 15:2

A Sea of Glass with Fire and those who Conquered the Beast.

- **Revelation 15:2:** And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside (on in KJV) the sea of glass with harps of God in their hands.

The beast in focus here is the beast that rose out of the sea with ten powerful horns and seven blasphemous heads, that suffered a mortal wound that was healed whose name is 666 and that received its power, its throne and great authority from the dragon. (Rev. 13:1-3). (Rev. 13:11-18). We know this because (Rev. 13:11-18) tells us that the two-horned beast like a lamb deceived the inhabitants of the earth, into making an image for the beast that was wounded. The scene here is one of anticipation of the final judgments to come and a solemn pause before these vial/bowls are poured out.

The sea of glass: (v2) is an allusion to the very large molten sea (also called the brazen laver) in the outer court of the Old Testament temple that the priests used for washing before ministering before the LORD, (Exod. 30:18) typifying New Testament water baptism. In the context of this chapter the sea of glass being crystal clear signifies the following:

- Peace, purity, holiness, tranquillity and calm in contrast to an earthly stormy sea whose waves are never at rest.
- The faithful of God being fully washed, holy and pure coming out of great tribulation, suffering and sorrows and who have overcome worldly temptations and the latter-day antichristian beast empire entering, into God's peace and in Christ splendour and glory.

In the fourth chapter the sea of glass has a distinct symbolical meaning. John in a great vision, beholds the ideal order of the universe, which has the throne of God and the Lamb that was slain as the centre of the universe and round-about the throne, the four living beings, signifying the fullness of all creation, and the twenty- four elders, who represent the faithful church under the Old and the new covenants as one complete heavenly structure.

The sea of glass mingled with fire: (v2) in chapter four the sea of glass is like crystal without fire (Rev. 4:6), whereas now a certain portion of it is a fiery red colour like fire, which signifies the following two things:

1. The troubles, hardships and sorrows Peter speaks of in the following verses that the faithful suffer as they travel by faith as strangers and exiles on the earth through the darkness of this fallen corrupted world desiring a homeland and a better country, looking by faith forward to the heavenly city that has foundations, whose designer and builder is God. (Heb. 11:9-16).

- In this (eternal salvation) you rejoice, though now for a little while, if necessary, you have been grieved by various trials, ⁷so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. (1 Peter 1:6-7).

2. God's righteous and holy justice and fierce judgment, wrath and punishment about to be poured out upon the beast with ten powerful horns and seven blasphemous heads whose name is 666 that received its power, its throne and great authority from the dragon (Rev. 13:1-3) (Rev. 13:11-18), and the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and his empire, his forces, the nations aligned to him, the false prophet and his global religious empire. For further information concerning the ten-horned beast click or tap [Topics in Revelation](#) and select the title: Ten-Horned Beast and the Man of Sin.

With harps of God in their hands: (v2) John sees those who are victorious over the ten-horned beast and who did not worship his image, or receive his mark, or adopt his ungodly practices standing on the sea of glass, holding harps of God. The harps they hold are called, "harps of God," because those who hold them are faithful, devoted and truly God's. Harps are perfectly made musical instruments that play the clearest notes and enrich all other music and as such they symbolise hearts softened with joy and filled with grateful thankfulness for God's mercy and grace and a devoted life of faith and love toward God and the Lord Jesus Christ.

REVELATION 15:3

They Sing the Song of Moses and the Lamb, saying, "Great is God."

- **Revelation 15:3:** And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!"

The song of Moses, is an Old Testament ancient song of triumph that celebrates the annihilation of the power of Egypt which was hostile toward the people of God. (Exodus 15:1-21). Pharaoh's oppression and cruel usage of the Israelites represent the tyranny and cruelty of the latter days Beast. The song celebrates the people of Israel safely standing on the sands of the Red Sea as the hostile armies of Egypt were being drowned as the supernatural walls of the Red Sea closed in over Pharaoh and his armies.

- The LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. ³¹Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses. (Exod. 14:30-31).
- Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. (Exod. 15:1) (the entire chapter is the song of Moses).

Israel stood on the shores of the Red Sea and saw the overthrow of the great world-power of that day, likewise, John is given a prophetic vision of anticipation in which he sees those who having passed through the fiery trials of this world standing on a sea of glass, by the throne of God, seeing the vials/bowls of Gods judgment and wrath about to be poured out upon and the beast with ten horns and seven blasphemous heads whose name is 666 that received its power, its throne and great authority from the dragon (Rev. 13:1-3) (Rev. 13:11-18), and the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22), his empire, his forces and the nations aligned to him and the false prophet and his global religious empire. It is an anticipated vision of the faithful overcoming resurrected church singing a joyful song of triumph and victory to encourage the church on earth during the reign of the antichristian beast empire. It is called the song of Moses and the song of the Lamb, for the following two reasons:

1. Many of the words are taken from the song of Moses and other parts of the Old Testament and applied prophetically to Christianity.
2. Moses was the deliverer of God's people Israel, as Christ is of the deliverer of God's people universal, therefore it is also called the song of the Lamb, which declares, great and marvellous are your works.

Those who are found singing songs of praise during trials, hardships and sorrows are truly a sweet-smelling fragrance to God and can be confident that they will be found standing upon the heavenly sea of glass with harps playing joyful music and singing songs of praise to their heavenly Father and His Son their Saviour and King. This does not mean that they will sing the identical song of Moses, but that, as Moses taught the people to celebrate their deliverance with an appropriate hymn of praise, the redeemed will celebrate their delivery and redemption in a similar manner. The song of the redeemed is naturally referred to as the "song of Moses," because the circumstances are very similar; the redemption from that formidable anti-Christian beast power here referred to, has a strong resemblance to Israel's deliverance from the powerful anti-Christian Egyptian power.

The song of the Lamb: (v3) is the same song that is mention is in chapter five:

- They sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, Rev. 5:9

It is a song of Christ's redeeming love, and of praise for the blessings of grace and deliverance from sin and death which comes through him. Just as Moses was the leader and deliver of the Israelites from the bondage of Egypt (Exod. 15:1-21), likewise Jesus is the leader and deliver of the redeemed from the bondage of sin. The New Testament song of the Lamb is, the song that Jesus as the Captain of our salvation will lead in the same

way that Moses lead the children of Israel in song. The faithful of the Old and New Testament are essentially one in their conflicts and triumphs, and are joined together in this song, as they are joined together in the twenty-four elders. Whoever takes the Beast for their king, will sink with him like Pharaoh and his armies sank in the overpowering waters of the Red Sea. In contrast to this those who make the Lamb of God their King will be raised-up to stand upon the golden and heavenly light of the calm and crystal-clear sea, beneath which all those hostile to God, and oppressors of Christ's people lie buried forever.

Great and amazing are your deeds, O Lord God the Almighty: (v3) these words do not refer to the Lord Jesus Christ (as some teach), but to, the invisible, immortal, eternal, Holy God of all creation and the source of all life, the God of Abraham, Isaac and Jacob. The upholder, and sovereign of all things in heaven and on earth that has all power over life and death in all worlds. The Father of the race, who planned and purposed in His eternal mind, by His eternal foreknowledge and wisdom, before time began that mankind's salvation would be in His Son the Lord Jesus Christ, and that only in him could fallen man find redemption. The Scriptures declare that the LORD God:

- Is righteous in all his ways and kind in all his works (Psalm 145:17) and made everything for its purpose, even the wicked for the day of trouble. (Proverbs 16:4).
- Is the true living God and the everlasting King, at his wrath the earth quakes and the nations fall. (Jer. 10:10).
- Is the King of heaven, whose works are right and his ways just and whose judgments are true (Daniel 4:37) (Rev. 16:7).

In this vision of John those who have conquered the beast are giving God praise, for His great power and goodness in redeeming them and for the victory of His Son the Lord Jesus Christ and the victory of the church over the antichristian beast world. The fact that God is true to Himself, true to His people, true to the fulfillment of all His promises and true in justice to all people, since He does not judge with partiality or favour, but according to the law, and all His acts and ways in the redemption of His people is characterized by love, mercy, grace, justice and truth, it is only right and proper that these attributes should be highly celebrated in the songs of praise sung in heaven.

REVELATION 15:4

You Alone are Holy O Lord, all Nations Will Come and Worship You.

- **Revelation 15:4:** Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed."

The song is sung in anticipation of the seven angels of judgment going forth with the righteous dealings of God. They are spoken of as though already accomplished, because their completion is a divine certainty. The question, "Who will not fear you O Lord," means, who will not reverence and adore God.

Fear in this context carries the idea, that because of these awesome and fearful judgments, about to be inflicted on the beast and his image those of the world would be brought to honour God, and acknowledge Him as the Ruler of the earth.

For you alone are holy: (v4) by these judgments God would show Himself to be a holy God, that hates all forms of evil, wickedness, lies and deception, and loves righteousness, goodness and truth. When it is said that only God is Holy, it carries the ideas only God is without sin, there is no darkness in Him, He is pure eternal light and in comparison, to Him, no one else is holy.

Your righteous acts have been revealed: (v4) by the destruction of the formidable powers of the ten-horned beast, the great prostitute woman, the two-horned beast, the false prophet and all other hostile anti-Christian forces that hinder the universal spread of the Gospel of the Lord Jesus Christ.

All nations shall come and worship: (v4) this does not mean that every individual of all nations will be converted and saved to eternal life, but that when the kingdoms of this world becomes the Messiah's kingdom they will confess God is the Creator and Christ His Son is who He said He is. The Gospel will now be preached to all nations, and the earth shall be filled with the knowledge of it, and the kingdoms of this world will become Christ's, and his Kingdom will be to the ends of the earth, and all people will obey him. Everywhere in the New Testament the destruction of the anti-Christian world power is, connected with the promise of a total change in the world. All nations will come and worship God as the Creator and Ruler of all worlds, because at the end of these righteous judgments upon the antic-Christian world Christ's Kingdom of righteousness, justice, joy and peace begins.

REVELATION 15:5

The Sanctuary of the Tent of Witness in Heaven was Opened.

- **Revelation 15:5:** After this I looked, and the sanctuary of the tent of witness (temple of the tabernacle of the testimony in KJV) in heaven was opened.

After this: (v5) meaning after John had seen the vision of the seven angels with seven plagues, the sea of glass mingled with fire and of those who had conquered the beast, he has another vision whereby he sees the temple of the tabernacle of the testimony in heaven opened, this is a plain allusion to the Old Testament tabernacle or temple. This tabernacle was built according to the pattern God gave to Moses (Acts 7:44). It is fittingly called the tabernacle of witness, for it contained the ark of the covenant, the two tables of God's law, often called the testimonies of God and was a perpetual witness of God's presence among His people and served to keep up the remembrance of Him. The word tabernacle here does not refer to the whole of the building called the temple, but to the second section behind the second curtain called "The Most Holy Place," also called, "The Holy of Holies," (Heb. 9:3) were the ark of the covenant sat. This was regarded as the unique sacred dwelling-place of God usually closed from all access, but is now opened, implying that the command to execute these judgments came directly from God Himself. The following verses show that when the, "Most Holy Place," of the heavenly tabernacle of the testimony is opened God's righteous judgments go forth to destroy His enemies and avenge and vindicate His people.

- God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail. (Rev. 11:19).
- The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done! (Rev. 16:17).

In this vision of John, the temple of the tabernacle signifies the inner sanctuary of the true heavenly tabernacle which is the Most Holy Place now being opened and revealing a new stage for the pouring out of the last seven judgments of wrath.

No one could enter the sanctuary: (v5) until these seven angels have poured out their vial/bowls of judgment and their plagues have completed their purposes under the blowing of the seventh trumpet, there is no entering into the temple of heaven, because of the smoke of God's glory (Rev. 15:8). Supporting this idea is the fact that it was not until John had seen the seven angels, with the last seven judgments and the wrath of

God completed and finished, that he beheld the temple opened. (Rev. 15:1). The church is called "the temple of the living God," (2 Cor. 6:16), in allusion to Solomon's temple, because of its magnificence, and as the following verses show it was upon this temple that God put his name.

- As soon as Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build, ²the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon. ³And the LORD said to him, "I have heard your prayer and your plea, which you have made before me. I have consecrated this house that you have built, by putting my name there forever. My eyes and my heart will be there for all time. (1 Kings 9:1-3).
- Now my (the LORD'S) eyes will be open and my ears attentive to the prayer that is made in this place (Solomon's temple). ¹⁶For now I have chosen and consecrated this house that my name may be there forever. My eyes and my heart will be there for all time. (2 Chronicles 7:15-16).

The tabernacle of Moses and of heaven: the tabernacle in heaven, is in allusion to the tabernacle of Moses, because:

- God's presence dwelt in it, and because it was moved from place to place, as the church spreads from country to country.
- It contained the two tables of stone in the ark of the covenant called the testimony of the law, because they testified to what was good and perfect and the acceptable will of God.
- The stones were a testimony of the covenant between God and the people of Israel, and were a witness against them, when they transgressed the law that was written upon them. (Deut. 31:26).
- Covering these tablets of stone was the mercy seat, and cherubim, as a testimony of God's divine presence and mercy and signifying that mercy covers the law.

All these are types that signify God's covenant of law and mercy, blessing and judgment, reward and punishment. Mercy, grace and reward for those who honour God and are faithful to Him, and judgment and condemnation for those who deny God and are hostile toward His people. The expression, "the opening of the temple of the tabernacle of the testimony in heaven," in this context carries the idea that God's righteous judgment will fall upon those who have violated His law contained in the ark of the covenant. In anticipation God shows John that the Gospel will freely flow out to all nations after the seven vial/bowls of wrath have been poured out and brought the global beast empire to ruin. It can also be viewed as God being ready to answer His people's prayers for deliverance from the tyranny of the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and his antichristian empire, his forces and all nations aligned with him.

REVELATION 15:6

From the Sanctuary came Seven Angels with Seven Last Plagues.

- **Revelation 15:6:** and out of the sanctuary (temple in KJV), came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests. (breasts girded with golden girdles in KJV).

The tabernacle had three areas, the outer court were the common people worshipped, the Holy Place were only the priests could go and the Holy of Holies also called the most Holy Place were the ark of the covenant was and only the high priest could go. The area in focus here is the Most Holy Place. The seven angels came out of the sanctuary (temple in KJV), that John was told to measure those who worship there. (Rev. 11:1). It was from this temple in heaven that the angel with the sharp sickle. came out

of. (Rev. 14:17) and now the seven angels with the seven vial/bowls of wrath come. It carries the idea that the seven angels immediately came from the presence of God making it clear that they were being sent from Him clothed in pure white linen. Each angel was entrusted with a single golden vial (bowl) filled with a different plague to be executed upon the earth. Unlike the judgments of the trumpets, which are designed to call people to repentance; the vial/plagues fall upon those who have obstinately rejected the temple of witness (the Gospel), and therefore rather than blessing flowing out from it, wrath comes. The ancient saying is true, "out of rejected mercies the heaviest of plagues are forged."

Clothed in pure, bright linen, with golden sashes around their chests: (v6), the following verses show that pure white linen is the emblem of holiness and the common representation regarding the heavenly inhabitants.

- You have a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. (Rev. 3:4).
- One of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" (Rev. 7:13).
- Jesus was transfigured before them, and his face shone like the sun, and his clothes became white as light. (Matt. 17:2).
- As Jesus was praying, the appearance of his face was altered, and his clothing became dazzling white. (Luke 9:29).
- Entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. (Mark 16:5).

The clothing of these seven angels resembles the Lord Jesus Christ as the following verse shows:

- In the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. (Rev. 1:13).

They are likened to Christ, because they are righteous and fully and perfectly equipped in character and righteousness for the heavenly work assigned to them and are coming forth to administer his heavenly Father's judgements upon the enemies of Christ and those who follow him.

Golden sashes around their chests: (v6) (breasts girded with golden girdles in KJV) the girdle of gold was a sign of sincerity, diligence and trustworthiness in serving God and signifies kingly or princely dignity. The angels received the vials from one of the four living creatures, in answer to the prayers of the people of God. The man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and his antichristian empire, his hostile forces and nations aligned to him could not be destroyed without these great and sudden shocks that will throw the entire world into utter fear, terror and confusion during the outpouring of these judgments of wrath. The greatest deliverance of the church from this fallen world will be brought about by dreadful and fearful terrors, and the perfect and happy state of the Christ's glorious Kingdom on earth will not begin until the antichristian hostile enemies of God are destroyed and whatever is against Scripture has been purged away.

REVELATION 15:7

A Living Creature Gives Seven Angels Seven Bowls of Gods Wrath.

- **Revelation 15:7:** And one of the four living creatures gave to the seven angels seven golden bowls (golden vials in KJV) full of the wrath of God who lives forever and ever.

A vial can refer to a plain shallow cup like a soup bowl; a goblet or a glass with a wide mouth, which were normally used for sweet smelling incense, but are now filled with the wrath of God, that is now about to be poured out upon the antichrist kingdoms. These are golden vials, which means

they would be bowls or cups made of brass or gold, brass symbolises judgment while gold would symbolise the fact that they are divine judgments from the hand of God. The allusion seems to be to a drinking a bowl or goblet filled with poison and given to persons to drink which was one of the common methods of destroying a high-ranking enemy in ancient times. The image is of one of the four living creatures handing the seven vial/bowls filled with a mixture of different toxic poisons that destroy, pollute and bring to ruin whatever they are pored upon, which in this context is the earth, the sea, the rivers, the sun, the seat of the beast, the river Euphrates and the air and finally upon the great anti-Christian beast power and his global system of government and corrupt religion. In the following chapter we read:

1. The first angel caused painful sores to come upon those who bore the mark of the beast and worshiped its image. (Rev. 16:2).
2. The second angel caused the sea, to become blood and everything that was in it died. (Rev. 16:3).
3. The third caused the rivers and springs to become blood. (Rev. 16:4).
4. The fourth angel caused the sun, to scorch people with fire. (Rev. 16:8).
5. The fifth angel plunged the throne and kingdom of the beast into darkness. (Revelation 16:10).
6. The sixth angel caused the great river Euphrates and its water to dry up. (Revelation 16:12).
7. The seventh angel cried with a loud voice from the throne, "It is done." (Revelation 16:17).

Four living creatures: (v7) one of the four living creatures gave seven-golden bowls (golden vials in KJV) to the seven angels (Rev. 15:7). These golden bowls were normally used for sweet smelling incense, but in the hands of this living creature are now filled with the wrath of God, which is about to be poured out upon the antichristian beast empire in answer to the heartfelt prayer and cry of the faithful, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" (Revelation 6:10). The fact it was one of the four living creatures that gives the seven vials of wrath to the angels (Rev. 15:7) shows that the four living creatures cannot be human ministers of the church on earth (as some suppose). In Johns visions of future things to come the four living creatures are seen in heaven from the time John was called up to heaven (Rev. 4:1-11) to the time the Bride appears ready for the Lamb. (Rev. 19:4-7). During all this time the church is still on earth which means that the four living creatures most likely symbolise:

- Four figures that have great authority, outstanding power and influence and stand in the presence of the LORD forever, ready to carry out His will, plans and purposes.
- God's mighty power and omnipresence over the entire universe and the earth and His will and judgment being worked out on the nations and all creation.

Being awe-inspiring creatures of splendour and wonder in vision form that worship God and the Lord Jesus Christ they inspire and encourage the church by showing that all things are in God's control and no matter what terrors, dread and calamities come upon earth the redeemed will be resurrected to heaven and stand before God's throne and worship the Lamb with the angels surrounding them. Whatever these four living creatures are that represent creation, it is interesting to notice that one of them gave the seven vials/bowls to the seven angels to pour out God's divine justice upon His enemies, and that it is through creation that the wrath of God comes upon the anti-Christian beast world. It could be said

that God has given to all things an eternally righteous law that is averse to evil, and cannot be broken without consequences, which means that His wrath is the operation of His righteous law against sin. For further information of the four living creatures click or tap [Topics in Revelation](#) and select the title: Four Living Creatures. The following verse shows that the four living creatures, and the twenty-four elders, appear under the blowing of the seventh trumpet.

- Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." ¹⁶And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God. (Rev. 11:15-16).

This seventh trumpet is also the third woe) (Rev. 11:11). These verses show that this vision of the seven golden vials full of the wrath of God, takes place under the seventh trumpet. Without these judgments the world would continue in its ungodly downhill spiral and all the people of God would come under greater and greater hostility from the antichristian global beast power. The deliverance and the happy state of the true church are brought about by awful and fearful judgments, whatever is against Scripture and hostile to Christ and his Kingdom will be purged away and Christ's Kingdom on earth will be firmly established.

God who lives forever and ever: (v7) the reason for referring to this specific aspect of God's nature here, maybe to highlight the truth that though the execution of His judgment is delayed at this present time they will be accomplished, because He is the ever-living, just and unchangeable God. It should never be thought that because His judgment and wrath upon the wicked is delayed means that He has abandoned His purposes. It could be rightly said that we are living at this present time in the long day of grace and the long day of death.

REVELATION 15:8

No One could Enter the Sanctuary until the Plagues were Finished.

- **Revelation 15:8:** and the sanctuary (temple in KJV) was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary (temple in KJV) until the seven plagues of the seven angels were finished.

The following verses show that during Israel's wilderness journeys the cloud of God's glory stopped Moses from entering the tabernacle.

- The cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. ³⁵And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. (Exod. 40:34-35).

And at the dedication of Solomon's temple, the priests could not stand because of the cloud of God's glory.

- When the priests came out of the Holy Place, a cloud filled the house of the LORD, ¹¹so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD. (1 Kings 8:10-11).

The cloud of God's presence filled Moses tabernacle and Solomon's temple and is now seen at the time of these seven vial judgments again filling the temple in heaven, but with a major difference, in that it is smoke, not a cloud that is now filling the temple. This vision corresponds to a vision recorded in Isaiah chapter six that was given to Isaiah while he dwelt in very similar circumstances. While he was amongst a people of unclean lips (meaning they denied God and worshipped idols and pagan gods), and who had repeatedly heard the word of God, by the prophets they chose to remain spiritually blind rather than embrace it. He saw in a vision the LORD sitting upon a throne, high and lifted-up; and the train of His robe filling the temple and the house being filled with smoke after which

he proclaims, "my eyes have seen the King, the LORD of hosts." The LORD in this vision tells Isaiah that these people of unclean lips will continue in their hardness of heart until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste and the LORD removes them far away. (Isaiah 6:1-13). The general theme of the present vision is similar; the days of warning are over: the plagues which now fall will fall on those who refused to hear. The time for the Gospel call to go out is finished (signified by no one being able to enter the temple), as it is now time for judgment and wrath, not salvation and grace. The conscience has been deadened by sin and the heart made diamond hard toward God, the day when the conviction of the Holy Spirit was felt upon the heart and the conscience and God's gracious influences of love and grace towards repentance being felt has passed, the focus is now upon the fury and terrors of God's judgment and wrath. Unlike the cloud of glory that filled Moses tabernacle and Solomon's temple this cloud in John's vision, is not a cloud of glory that fills the temple, but a cloud of smoke, both come from the glory of God, but they symbolise two very different things. The glory cloud that filled Moses tabernacle and Solomon's temple was a cloud of God's awesome Holy presence, whereas the cloud of smoke that John saw in the temple was a cloud of God's judgment and wrath. The time for obtaining access to the mercy-seat is past, the cup of iniquity is overflowing it is the time of judgment, the threatened punishment on the ungodly anti-Christian beast power that has for so long stood up against the truth, the Gospel and against Christ and his people, and now no intercession will avail to turn away the impending judgment and wrath of God. This smoke of glory, prevents anyone from entering the sanctuary of the heavenly temple until the judgment of the seven vial/bowls of wrath are completed, meaning the time of grace and mercy is past, only judgment and wrath remain. (The detail of this judgment and the seven vial/bowls of wrath follow in the next chapter).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.