

# BEWARE THE LAMB



## *THE REVELATION OF JESUS CHRIST*

### REV 15:1-8

#### **Rev. 15:1-8 KJV**

##### **The Shortest Chapter in Revelation**

[1] And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

[2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

[3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

[4] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

[5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

[6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

[7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

[8] And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

## Pouring out of the seven bowls of wrath, Revelation 15 and 16

Preparation for final judgment of the Great Tribulation, 15:1 — 16:1

Tribulation saints in heaven worship God because He is holy and just, 15:1-4

Temple of the tabernacle opened in heaven that seven angels, having seven golden bowls, might proceed forth, 15:5 — 16:1

Pouring out of the first bowl, 16:2

Pouring out of the second bowl, 16:3

Pouring out of the third bowl, 16:4-7

Pouring out of the fourth bowl, 16:8, 9

Pouring out of the fifth bowl, 16:10, 11

Pouring out of the sixth bowl, 16:12

Interlude: kings of inhabited earth proceed to Har-Magedon, 16:13-16

Pouring out of the seventh bowl, 16:17-21

## Rev 15:1-8 Free Translation

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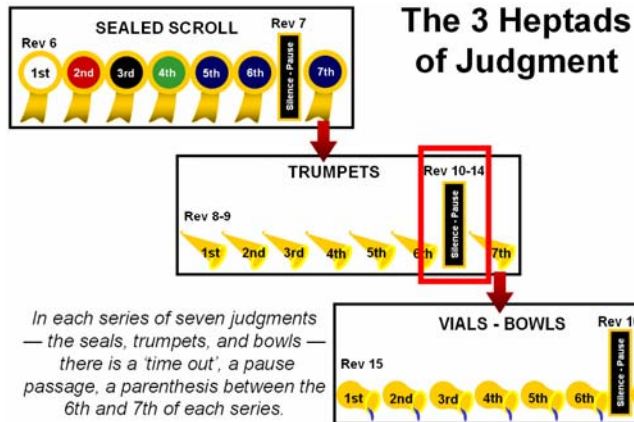
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# Revelation 15

7 and 3 together as in 3 groups of 7 (seals, trumpets, and vials) is typical of prophetic writers.

When groups of 7 and groups of 3 taken together implied perfection to the ancients.



Acts 17:11    1 Thes 5:21

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## Rev 15:1 The Beginning of the End

*[1] And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

John sees "another" (3<sup>rd</sup>) sign, so wonderful that he calls it "great and marvelous."

This may be "*the sign of the Son of Man in heaven*" (*Matt. 24:30*), at which all the tribes of the earth will mourn.

The nations would have good reason to wail.

*"Wait ye upon me, saith the Lord, until that day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).*

"...is filled..." = "was finished."    Cf. *Ps 110:1*.

All God's anger is poured going to be out.

7 messengers are seen in Heaven, having the 7 last plagues.

In the pouring out of these bowls of judgment, the wrath of God is finished;

When God's wrath has been satisfied and comes to its final end against the sin of the earth, there nothing is left to do.

Acts 17:11    1 Thes 5:21

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## Rev 15:2 The Victorious

*[2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

In the time period just before the overthrow of the Antichrist and his power, there will be a time of the greatest trial of faith in history.

Fire is often associated with judgment in scripture

*Exod 9:24 Matt 3:12 Heb 12:29*

The sea is lit with the fire of God's judgment which is about to fall upon the earth.

Peter writes of the symbol of fire in this connection,

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Pet. 1:7).

In sea mingled with fire the Lord recognizes these sufferings and the faithfulness of this martyr group in this beautiful way.

The victors shown here are distinct from all other groups of believers spoken of in the book of Revelation.

They have come through victoriously in the conflict with Satan's counterfeit trinity:

- |                                 |                           |
|---------------------------------|---------------------------|
| • Satan, the dragon; the beast, | The devil – the false god |
| • Antichrist; and               | The false christ          |
| • the False Prophet             | The un-holy spirit.       |

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## Rev 15 The Defining Victory

*[2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

Those seen here are martyrs who died savage deaths at anti-christ's hand while they were in his control - yet they are declared to be victorious.

Victory in Christ is not measured by physical circumstances or success in worldly terms.

Victory in Christ is not yielding or giving in to Satan, his plans, or servants.

By not compromising your position in Christ you are victorious.

Christians who experience and endure great hardship and suffering in life are looked at as being weak or as being punished or ....

In actual fact, how they maintained their position and whether they remained faithful during trial and trouble determined their spiritual standing.

Whether they were ever delivered from the situation is of no importance.

Victory is not to prudently preserve life but to face the worst that evil can do (even to death) and yet not compromise.

*Matt 16:25*

## Rev 15:2 The Sea of glass and fire

*[2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

The glassy sea = like the sea of glass like crystal before which the 24 elders sat *Rev 4:6*

There it was 'like unto crystal' in clearness, here it is 'mingled with fire.'

There the elders sat before it, Here the martyrs are standing on it,  
(not "beside" it as in NIV, Greek preposition could mean by, upon, or over).

When the believers of the Church period are removed at the beginning of the tribulation period their laver is seen as a sea of crystal.

Some may have suffered martyrdom but their fellowship was by the Word alone.

During the tribulation period, the faithful maintain their fellowship at the price of their great sufferings.

Their "sea of glass" (laver) is crystal, mingled with fire.

This is a passage of judgment. Fire in Scripture is often the symbol of judgment.

Egypt = hail mingled with fire (Exo.9:24);

Chaff = consumed in the fire (Matt.3:12);

God = a consuming fire (Heb.12:29).

Here the whole scene is illuminated by the fire of judgment which is to fall upon the earth.

## Rev 15:2 – Victory, how it was won ...

*[2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

The martyrs seen here have emerged victorious from their contest with the forces of Antichrist.

These martyrs died savage deaths and yet they are said to have emerged victorious.

The very fact that they had died for their faith in Christ that made them victors;

If they had remained alive by being false to their faith, they would have been the defeated.

*"Whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:25).*

Real victory is not to prudently preserve life

but to face the worst that evil can do and if need be to be faithful to death.

## Micah 7:13-20 The Confounded World

The sight of these wonders will confound the nations at the might of God's people. They will be astounded at the work of God.

All of the nations shall bow in the presence of the Lord as a result of these marvels. All shall see God in His workings in behalf of His people.

*Mic 7:13-20*

*13 The land shall be desolate because of them that dwell therein, for the fruit of their doings. 14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. 15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.*

*16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.*

*18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. 20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*

Acts 17:11 1 Thes 5:21

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## Rev 15:2 The Harpists of Heaven

*[2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

This group of believers, seen standing upon (or over) the sea of glass mingled with fire are seen in full praise and worship.

They have the harps of God and they are singing.

The victorious martyrs sing two songs.

The song of the Lamb which is the song which they alone could learn (Rev.14:3).

They sing the song of Moses, the servant of God.

This does not mean that they sang the same words which Moses and the children of Israel sang when they stood on the victory side of the Red Sea.

The theme of this song are given to us - it can be sung irrespective of race and background.

To sing the song of Moses and the Lamb means to sing the song of physical deliverance and spiritual redemption.

Acts 17:11 1 Thes 5:21

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## Rev 15:3-4 The song being sung

*[3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying,*

*Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

Israel was led out of Egypt and through the Red Sea.

After their enemies were destroyed by God, the people together with Moses sang a great song of victory and deliverance from their enemies...

*Exo.15:1-19.*

*"I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation"*

*Who is like thee, O Lord, among the gods, who is like thee, majestic in holiness, terrible in glorious deeds, doing wonders?...*

*The Lord will reign forever and ever.*

## Rev 15:3 The Song of Moses - Reprise

*[3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

The song of Moses is sung every Sabbath evening service in every Synagogue.

Every Jewish service where the 'shema' (the creed of Israel) is recited, two prayers follow. One refers to the Song of Moses:

*"True it is that thou art Jehovah our God, and the God of our fathers, our King, and the King of our fathers, our Saviour, and the Saviour of our fathers, our Creator, the Rock of our Salvation, our Help and our Deliverer. Thy name is from everlasting, and there is no God beside thee. A new song did they that were delivered sing to thy name by the sea-shore; together did all praise and own thee King, and say, Jehovah shall reign, world without end! Blessed be the Lord who saveth Israel."*

The song of Moses commemorated the greatest deliverance in the history of God's people Israel, and the victorious martyrs, brought through the sea of persecution to the promised land of heaven, sing that song.

## Rev 15:3 The Song of Moses - Reprise

*[3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

The song of Moses became a pattern for Israel when praising God. *Exod 15:1-19*

In the time of the tribulation period, the people of God are again kept safe.

- Earth – Egypt
- Antichrist – Pharaoh
- Sea of Glass – Red Sea
- Tribulation persecution – Bondage in Egypt
- 7 plagues (bowls of God's wrath poured out on the Earth) – 10 plagues on Egypt

Note: 7 represents divine perfection and finality, and 10 for numerical perfection.

Both series of events end in triumph for God's people Israel.

As at the Red Sea, those who come through the tribulation victoriously, worship and praise God singing Moses song of redemption again.

## Rev 15:3-4 Simply Marvelous

*[3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

The marvelous acts of God on Israel's behalf during the Exodus:

- grace in passing over the bloodstained houses of His people.
- power in opening a way through the Red Sea.
- judgment in destroying the pursuing Egyptians in the sea.
- guidance in supplying the cloud and the fire to lead the people by day and by night.
- goodness in giving them manna and quails for their daily food.
- condescension in pitching His tabernacle to dwell among them.
- patience in enduring their murmurings and rebellion.
- faithfulness in the constant remembrance of His covenant.

God says that He is going to show His people new marvels!

Can you imagine ??

God is unlimited / infinite!

The Lord's work on behalf of His people will be so great that

*"the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers"*

*(Jer. 16:14-15).*



## Rev 15:3-4 The Song of the Lamb

The song of the Lamb is a new song sung by these martyrs; a new song of their own that only they can really sing. Most of us can only sing about it; they lived it...

It is almost entirely composed of quotations from the Old Testament.

*"Great and wonderful are your works."*

*O Lord, how great are thy works! (Ps.92:5);*

*The works of the Lord are great (Ps. 111:2);*

*he has done marvellous (wonderful) things (Ps.98:1);*

*Wonderful are thy works (Ps. 139:14).*

*"Just and true are your ways."*

*The Lord is just in all his ways, and kind in all his doings (Ps.145:17).*

*"Who shall not fear and glorify your name, O Lord"*

*All the nations thou hast made shall come and bow down before Thee, O Lord; and shall glorify thy name (Ps.86:9).*

*"You alone are holy."*

*There is none holy like the Lord (1Sam.2:2);*

*Let them praise thy great and terrible name! Holy is he! (Ps.99:3);*

*Holy and terrible is his name (Ps. 111:9).*

*"All the nations will come and worship before you."*

*All the nations thou hast made shall come and bow down before thee, O Lord (Ps.86:9).*

*"Your righteous judgments are made manifest."*

*The Lord has made known his victory, he has revealed his vindication in the sight of the nations (Ps.98:2).*

Note that in the song of the Lamb being sung there is not a single word or reference to the martyrs or their actions or achievements. It is pure and total praise of God and his greatness.

## Rev 15:4 – Fear God !!??!!

*4] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

Note the *decline* of the fear of God in our age...

There is little reverential fear of God, even among believers....

"Nations shall come and worship...":

Not true today.

The immorality, godlessness, and injustice—even in our own country—is increasingly conspicuous

*(Ps 7:9; 11:7; 107:1, 40, 42; cf. Ps 2:8; Phil 2:9-11).*

Judgment proceeds out of heart of His holiness:

The inner Temple;

## Rev 15:3 The King of ....

*[3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

Different ancient manuscripts have three different readings for the phrase "King of saints" in verse three.

- King James Version has it as "the king of saints."
- The New American Standard and most commentators have "the king of the nations."
- The Revised Version and American Standard has "the king of the ages,"  
"King of the ages" ties to Jeremiah, where God is called *"the living God, and an everlasting king"* (Jer. 10:10),  
and to Timothy where He is called *"the king eternal, immortal, invisible, the only wise God"* (I Tim. 1:17).

The context of Revelation justifies the phrase as being "king of the nations" (as in Jer. 10:7), or "King of the ages."

Here He is announcing the final judgments upon the nations, and is showing Himself to be the Lord of eternity.

## Rev 15:5-6 Judgment from God's Presence

*[5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*

*[6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

With the saints who have stood firm and overcome Antichrist, victorious in their struggle with the enemy, are safely in glory, 7 messengers come out from the inner temple of Heaven before the very presence of God to pour out God's wrath on the earth.

Note: the judgment of God proceeds from the very heart of His holiness.  
His judgment is based on the righteousness displayed at the cross.

The inner temple in Heaven is the place of the presence of God Himself.

The vision that John saw under the seventh trumpet (Rev 11:19) is here expanded to its fullness. We are about to see further details of the judgment that was there announced (Rev 11:18).

*Rev 11:18-19 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

## Revelation 15:6 The 7 Angels in white robes

*[6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

The white robes may symbolize at least 3 things:

- 1) priestly dress - white robes of fine linen with a golden girdle about the chest was the dress of the high priest.
- 2) their dress was also the dress of royalty who usually wore white clothing with a high girdle.
- 3) their dress was the dress seen in heaven often worn by heavenly beings.

*Mark 16:5      Matt 28:3*

These angels are heavenly dwellers come to execute God's judgment upon the earth according to God's law for violating God's law – something everyone who has lived has done. Unless you have accepted Jesus Christ's payment on your behalf for your violation of the law of God, you face the laws penalty on your own.

## Revelation 15:5-7 Tabernacle of the Testimony

*[5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

*[7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

Temple mentioned 15X in Revelation but not until Chapter 4 beginning after the Church is removed.

From Chapter 4 on, God is dealing with a people who have had a temple—a replica of things in heaven (*Ex 25:40      Heb 9:23*).

The temple of the tabernacle (or tent of witness) was a common title in the Old Testament for the tabernacle used during the exodus in the wilderness.

*(Num 9:15      Num 17:7      Num 18:2)*

John is seeing this in terms of the tent temple rather than the temple in Jerusalem.

- It is a temporary place of God's presence (dwelling), where God met man.
- In the center of the holy place, in the tabernacle lay the ark of the covenant.
- In the ark was kept the law of God, the tables of stone containing the 10 commandments.

The 7 angels come out from where the law of God rests to pass judgment on those who defy and impune God's law.

## Rev 15:7-8 The Censers

*[7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

*[8] And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

One of the four living creatures (Rev 4:6) now hands the seven bowls of wrath to the seven messengers clothed in white.

The four beasts were described as like a lion, an ox, a man and an eagle.

KJV renders this word "vials", which causes us to think of it as though it were some sort of a bottle.

**BOWLS (Censers; Vials) G5357 φιάλη phiale**: a broad shallow bowl, deep saucer

Incense for worship was carried into the Temple in these censers; flat saucers as used in worship.

It is the same vessel as that which was carried by the living creatures and the four and twenty elders in their worship before the Lamb (Rev 5:8).

Since the Antichrist and the nations would not bring the censers filled with worship and praise to God, God fills their censers with His wrath and returns them.

## Rev 15:8 Holy 'Smoke'

*[8] And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

From the presence of God's glory and power comes smoke, filling the inner temple.

Smoke is frequently a symbol of the presence of the Lord in His holiness.

When God came down to give the law,

*"Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Exod. 19:18)*

Before Isaiah was cleansed from his sin, he saw the vision of the Lord, high and lifted up, His train filling the Temple, with the attendant seraphim veiling their faces and their feet, crying to one another of the holiness of the Lord of hosts

*"The posts of the door moved at the voice of him that cried, and the house was filled with smoke." (Isa. 6:1 4)*

When Aaron and his successors offered the sacrifice on the day of atonement, the Lord ordered that

*"he shall take a censer full of burning coals of fire from off the altar before the Lord . . . that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not" (Lev. 16:12-13)*

## Rev 15:8 The solitary horror of Sin

*[8] And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

Aaron could not approach the mercy seat without hiding it with the smoke of the incense,  
We can never come to our holy God except through the Lord Jesus Christ.

Notice:

No man, not even the redeemed are permitted to enter into the inner temple during the pouring out of the seven bowls containing the last plagues which are the fullness of the wrath of God.

God in His Holiness is about to pour out His wrath on sin and rebellion. But, do not think there is any sort of vindictiveness in it; it is justice that compels it to happen.

Behind the screen of smoke, God must be weeping, even as the Lord Jesus wept over Jerusalem, as He acknowledged that all the efforts of His mercy had been in vain, and that the city refused all of His offers of pardon and love.

We will be in Heaven at that moment, yet outside of the presence of God. We will know how much He suffers at the horror of the sin that separates men from Himself and forces Him to send them away to outer darkness forever.

As it horrifies Him, it should horrify us to action – NOW !!