

**Revelation 15 - The Song of Moses and the Lamb:
Great and Marvellous are Thy Works, Lord God;
Just and True are Thy Ways!**

Revelation 15:1 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.

Revelation 15:2 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.

Revelation 15:3 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.

Revelation 15:4 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.

Revelation 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Revelation 15:6 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.

Revelation 15:7 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.

Revelation 15:8 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.

Here is where we have been:

Revelation 1 = The PERSON of Jesus Christ — Christ in glory. *See! Write! Send! Get in the action! The ACTIVE presence of God in Christ.*

Revelation 2 = The POSSESSION of Jesus Christ — The Church in the world. Letter of Christ to churches in Ephesus, Smyrna, Pergamum, Thyatira.

Revelation 3 = The POSSESSION of Jesus Christ — The Church in the world. Letter of Christ to churches in Sardis, Philadelphia, Laodicea.

Revelation 4 = The PROGRAM of Jesus Christ — The scene in heaven: “Come UP and I will show you things! God the Father, the Seven Spirits of God, the four living creatures and the elders.

Revelation 5 = The PROGRAM of Jesus Christ — The scene in heaven: the church with Christ, the book with 7 seals, the Lamb of God, the song of angels, worship of Savior of the universe. The Life of the Redeemed: Proclaiming the WORTH of Christ for Eternity!

Revelation 6-18 deals with the seven-year great tribulation in the world.

Revelation 6 = The first six seals, the noise of thunder, Come and See! Who can stand in the day of His wrath? Covers Seals 1-6 (S1 white horse: religious deception; S2 red horse: peace taken from the earth; war and bloodshed; S3 black horse: extreme famine; S4 pale horse (*chloros* — the yellowish green of decay, pallor of death, ashen color): death and Hades; S5 Believers slain for the Word and their testimony *which they held*; S6 (back to the earth as we see...) great earthquake, sun black and moon as blood and stars of heaven fall, heaven departs as a scroll...

Revelation 7 = An interlude (the first) which refers to the tribulation saints and tells us how many will come to know the Lord in those years: remnant of Israel sealed; redeemed multitude of Gentiles.

Revelation 8 = The opening of seventh seal which contains the first six trumpets; angel at altar with incense; 1st-4th trumpets blown. (1st trees burnt; 2nd seas become blood; 3rd fresh water becomes bitter; 4th sun moon and stars smitten — all judgments shown on the earth from God and not against humankind yet.)

Revelation 9 = 5th trumpet (first “woe”) and 6th trumpet (second “woe”). (5th fallen star and plague of locusts; 6th fallen angels loosed at river Euphrates — judgments shown on earth by manifesting demons from the abyss and allowing them limited access to show humankind who they are.)

Revelation 10-11.14 = There is another (second) interlude.

Revelation 10.1-10.11 = Describes the mysteries of God; the strong angel with the little book John is told to eat.

Revelation 11.1-11.15 = Timing for ending of “the times of the Gentiles;” measuring of the Temple of God; duration of prophesying of 2 witnesses; Zerubbabel (seen in Zechariah 4); fulfillment of Zechariah 12; doom of the 2nd woe (5th trumpet) — great earthquake.

Revelation 11.15 – 11.19 (chapter end) The 7th trumpet (third “woe”) that initiates the seven bowl judgments (but we don't learn about the contents of the bowl judgments until chapters 15-18); opening of Temple opened in heaven (v. 19).

Revelation 12-14 = A third interlude. In these chapters John describes things that happen throughout the span of those seven years – they're not strictly chronological; they're an overview of things that are happening throughout that seven-year period. Seven performers during the Great Tribulation: (1) The woman — Israel; (2) the red dragon — Satan; (3) the child of the woman — Jesus Christ; (4) Michael, the archangel; (5) rest of woman's offspring (remnant of Israel); (6) Beast of the sea (13.1-10) and (7) Beast of the earth (13.11-18).

Revelation 12 = A description of Satan's long war against God, His Messiah, and His people, describing that long war from beginning to end: *Jacob's Trouble*; first 5 of the “7 performers” listed above. Supplement with God's Covenant with Israel and the Time of Jacob's Trouble.

Revelation 13 = Last 2 of the “7 performers” listed above — Satan's generals the Tribulation (in the beginning of chapter 13 we met the beast from the sea/the false Christ/the antichrist; in the second half of chapter 13 we saw the beast from the earth/the false prophet); Supplement with Prophecies of Daniel; Supplement with Study of the Beast., the seven-year Tribulation.

Revelation 14 = Revelation 14 provides a **powerful preview** of the Lamb's final victory with the eternal defeat of His enemies and the eternal reward of His followers. That's what this chapter is all about. We see a preview of the Lamb with the 144,000; proclamation of the everlasting Gospel; pronouncement of judgment on Babylon and those who receive the mark of the Beast; praise for those who die in the Lord; preview of Armageddon.

Chapter 13	Chapter 14
Dominated by Antichrist	Dominated by the Lamb

Dominated by Satan and Demons	Dominated by holy angels
Dominated by unbelievers	Dominated by true believers
Marked by sin, lies and falsehoods	Marked by righteousness and truth
Marked by blasphemy and idolatrous worship	Marked by praise and genuine worship of the true God
There are those sealed with the mark of the beast	There are those sealed with the mark of God and of the Lamb
Sin and rebellion against God appears to run rampant and completely unpunished	All sinners are condemned under the judgment of Jesus Christ, the Lamb
The exultation of the antichrist	The exultation of Jesus Christ

Revelation 15 = (The third *Interlude* over, chapter 15 picks up chronologically where chapter 11 left off.) Seen from heaven: tribulation saints worship God. The temple of the tabernacle of the testimony in heaven is opened so that 7 angels having 7 golden bowls might proceed (5.5-16.1). This chapter describes the preparation in heaven for the final seven bowl judgments of God's wrath, judgments that will come at the end of the tribulation and immediately precede the second coming. This *initiates* the final seven bowls of God's wrath, to be poured forth in the next chapter. Chapter 15.1 is in heaven: "**Then I saw another sign in heaven.**" In Revelation 15, John tells us that it's time: it's finally time for the ultimate and final display of God's wrath on this sinful world.

Revelation 16 = This chapter describes the bowl judgments as they unfold on earth, with the seventh bowl ushering in the destruction of Babylon. Chapter 16.1 begins with: "*I heard a loud voice from the temple saying to the seven angels, 'Go and pour out on the earth the seven bowls of the wrath of God.'*" This is where the bowls begin to be poured out, and what follows is what's happening on the earth: the seven bowl judgments, with the seventh bowl ushering in the destruction of Babylon. (16.2-21: B1 foul sores on those with the mark of the Beast; B2 sea turns to blood; all fish die; B3 fresh water turns to blood; B4 sun scorches men; B5 darkness on Beast empire; B6 Euphrates River dries up/prepares for battle; B7 poured into air: earthquake, destroys cities worldwide—splits great city into 3, accompanied by thunder, lightnings, and massive hailstones.)

Revelation 17-18 = The destruction of Babylon described in detail. This chapter brings us to the end of the tribulation. (See Endnote ¹ for a chart on the *Harlot* (chapter 17) and the *City* (chapter 18) References dispelling the conclusion and confusion of *two Babylons* and reasons why Revelation Chapters 17 and 18 describe the same Babylon. [Note: This Endnote is also contained in the **Supplement to Revelation Bible Study — Babylon**, to be handed out with chapter 17.]

Revelation 17 speaks more of the spiritual aspects of the Harlot (*Babylon*).

Revelation 18 emphasizes commercial aspects of Babylon.

Revelation 19 = The marriage supper of the Lamb, the second coming, Armageddon, and the end.

Notice how **Revelation 15** is a scene in heaven, preparing for the judgments that are coming – that's **exactly what happened with the seven seals**. There was a scene in heaven in **Chapters 4-5** before the seven seals. There was also a scene in heaven in **Chapter 8**, (verses 2-6), before the seven trumpets. **This is the same thing** – there's a scene in heaven.²

Revelation 20 = Millennial Kingdom; mainly Satan bound 1000 years; Saints reign with Christ 1000 years; Satan loosed after 1000 years; Satan cast into lake of fire and brimstone; setting of Great White Throne where lost are judged and follow Satan into lake of fire and brimstone.

Revelation 21-22 = Entry into eternity; eternity unveiled.

Revelation 21 New heaven, new earth, new Jerusalem, new era, Description of eternal abode of Bride of Christ; new relationship — God dwelling with man; new enter of new creation,.

Revelation 22 River of the water of life and tree of life; promise of return of Christ; final invitation and warning; final promise and prayer,

I. Another sign in heaven, **great and marvellous**, is 7 angels having 7 last plagues filled with the wrath of God, with those that had gotten victory over the Beast standing on a sea of glass having the harps of God and singing the song of Moses and the song of the Lamb, acknowledging **great and marvellous** are Thy works, Lord God ALMIGHTY: **just and true** are Thy ways, King of saints!

Revelation 15:1 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.**

Revelation 15:2 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.†

Revelation 15:3 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. ††

Revelation 15:4 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. ❤️

***Leviticus 26.21** ²¹ And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times more plagues upon you according to your sins**.

John's attention is once again directed to heaven and there he sees another sign, one he calls "great," *megas* in Greek – it was a mega-sign – and "**marvelous**," which means it produced marvel, it produced a sense of awe and wonder in all of those who saw it. What is this extraordinary mega-sign that produces awe in those who witness it? "*Seven angels who had seven plagues*:" literally, it's their assignment to inflict these plagues on the inhabitants of the earth. Literally, these are seven divine disasters that will strike the world.

Why are these seven angels with their seven plagues such a great and marvelous sign? The answer is at the end of verse 1 – it's because of their mission. Their seven plagues "**are the last, because in them the wrath of God is finished**." In Revelation 16.17 we will see when "*the seventh angel poured out his bowl upon the air, ...a loud voice came out of the temple from the throne, saying, 'It is done,' it's over.*" **These seven angels will inflict the last seven catastrophic, divine disasters on this world before the second coming.** That is an **extraordinary mega-sign that [will] produce awe in those who witness it!!!**³

The ancient Greek word for **wrath is *thymos*. As was the case in

Revelation 14:10 “he himself shall also drink of the wine **of the wrath of God**, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.”

There are two words for *wrath* or *anger* in Biblical Greek: *thymos* (a volatile, passionate anger) and *orge* (anger from a settled disposition). This is a place where God’s anger flashes hot. *Orge* is the more common word for God’s anger in the New Testament. *Thymos* is used only **11 times, and 10 of the 11 are in Revelation. It is the book that reveals the judgment of God against a Jesus-rejecting world.**

*** Here we are reminded of

Revelation 4:6 And before the throne *there was* a sea of glass like unto **crystal**:...

“*Mingled with fire*” may speak of divine judgment proceeding from God’s holiness.”⁴ Because many of the images in this chapter are connected with the Book of Exodus, some simply see an indication of the color red as an allusion to the Red Sea and the deliverance from bondage. In this chapter we will also see plagues, Moses, the tabernacle, and the cloud of God’s glory. This chapter shows the **ultimate Exodus, the freedom of God’s people from a sinful and persecuting world.**

******Those who have victory over the beast:** These are those who were victorious over the beast through their faithfulness unto death. They are the tribulation martyrs we saw described in Revelation 7:9-17.⁵ They are not those who survive the tribulation. As much as we can discern any sort of chronology from Revelation (which is difficult), we are still very much in the tribulation – the bowl judgments still wait. Therefore, even though the Antichrist kills them, they **have victory over the beast** – they are *not* losers. The early church consistently described the day of martyrdom as “*a day of victory*.”⁶

The Greek word translated *victory* has the root “**nikao**.” This is the same word translated as “**overcome**” or “**overcomes**” in Revelation 2:7, 11, 17, 26, 3:5, 12, 21, 5:5, 11:7, 12:11, 13:7, 17:14 and 21:7. **To overcome is to be victorious.** (This is a great irony, as in Revelation 13:7 the beast was given power to “*overcome*” (“**nikao**”) the saints of God and kill them while on earth. **But, by having faith to endure death rather than worship the beast, these saints have been victorious.** The beast will soon be thrown into the lake of fire and these saints who refused to worship the beast will reign with Christ forever and ever.

Now these overcomers who stood firm are **victorious**. Their death was swallowed up in victory. Their victory was not in political might or worldly power in this world, but **in faithful witness—even to the point of death** (Revelation 12:11). This emphasizes Revelation’s primary point, that all who are fearless witnesses and do not fear rejection, loss, or death will gain a great blessing (Revelation 3:1). What looked like defeat on earth is now an eternal victory. The faithful believers, likely also martyrs, will soon reign with Christ in His messianic kingdom (Revelation 20:4).⁷

✠ The ancient Greek word for **on** (*epi*) can mean *on*, *over* or *beside*. Many believe that in the architecture of heaven, the sea of glass is a physical representation of the *Word of God*, connecting to the idea of the tabernacle’s laver and the washing of water by the word (Ephesians 5:26). Perhaps we could say that these saints are **standing on the Word**. The only people seen with **harps** before were the twenty-four elders we saw in

Revelation 5.8 ⁸Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.

These tribulation martyrs are given the blessing of worshipping God with music in heaven.

†† The Song of Moses and the Song of the Lamb

The two titles refer to a single song. Here is a perfect union between law and love, between the Old Covenant and the New Covenant.

Moses and the Lamb appear together because the Exodus and Calvary form two movements of one symphony. Moses' deliverance prefigures and predicts the greater deliverance achieved by Jesus. The final bowl judgments mirror the plagues, the sea of glass mirrors the Red Sea, and the unified song mirrors the unified plan of God—from the creation week to the new creation. The saints' worship celebrates this seamless garment of redemption, affirming the reliability of Scripture, the justice of God, and the certainty that "Salvation belongs to our God, who sits on the throne, and to the Lamb!" (**Revelation 7.10** And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.)

Commentator John Phillips compares and contrasts the two songs: ⁸

The Song of Moses	The Song of the Lamb
Sung at the Red Sea	Sung at the Crystal Sea
Song of Triumph over Egypt	Song of triumph over Babylon
Told how God brought His people out	Tells how God brings His people in
The first song in Scripture.	The last song in Scripture
Commemorated the execution of the foe, the expectation of the saints, and the exaltation of the Lord.	Commemorated the execution of the foe, the expectation of the saints, and the exaltation of the Lord.

This song, deeply rooted in the Old Testament, gives praise to:

- God's works (Great and marvelous are **Your** works).
- God's ways (Just and true are **Your** ways).
- God's worthiness (Who shall not fear **You**, O Lord, and glorify **Your** name? For **You** alone are holy).
- God's worship (all nations shall come and worship before **You**).

Your... Your... You... Your... You... You... Your: These martyrs are **only focused on God**. They did not even focus on their own costly and glorious victory. They have the **heart of true worship, understanding that it's all about God, not about us.** ⁹

Exodus 15:1 THEN MOSES and the Israelites sang this song to the Lord, saying, I will sing to the Lord, for He has triumphed gloriously; the horse and his rider or its chariot has He thrown into the sea. ²The Lord is my Strength and my Song, and He has become my Salvation; this is my God, and I will praise Him, my father's God, and I will exalt Him. ³The Lord is a Man of War; the Lord is His name. ⁴Pharaoh's chariots and his host has He cast into the sea; his chosen captains also are sunk in the Red Sea. ⁵The floods cover them; they sank in the depths [clad in mail] like a stone. ⁶Your right hand, O Lord, is glorious in power; Your right hand, O Lord, shatters the enemy. ⁷In the greatness of Your majesty You overthrow those rising against You. You send forth Your fury; it consumes them like stubble. ⁸With the blast of Your nostrils the waters piled up, the floods stood fixed in a heap, the deeps congealed in the heart of the sea. ⁹The enemy said, I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them. ¹⁰You [Lord] blew with Your wind, the sea covered them; [clad in mail] they sank as lead in the mighty waters. ¹¹Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, awesome in splendor, doing wonders? ¹²You stretched out Your right hand,

the earth's [sea] swallowed them. ¹³You in Your mercy and loving-kindness have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation. ¹⁴The peoples have heard of it; they tremble; pangs have taken hold on the inhabitants of Philistia. ¹⁵Now the chiefs of Edom are dismayed; the mighty men of Moab [renowned for strength], trembling takes hold of them; all the inhabitants of Canaan have melted away—little by little. ¹⁶Terror and dread fall upon them; because of the greatness of Your arm they are as still as a stone—till Your people pass by and over [into Canaan], O Lord, till the people pass by whom You have purchased. ¹⁷You will bring them in [to the land] and plant them on Your own mountain, the place, O Lord, You have made for Your dwelling, the sanctuary, O Lord, which Your hands have established. ¹⁸The Lord will reign forever and ever. ¹⁹For the horses of Pharaoh went with his chariots and horsemen into the sea, and the Lord brought back the waters of the sea upon them, but the Israelites walked on dry ground in the midst of the sea.

Deuteronomy 32.1-47 ¹Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. ²My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: ³Because I will publish the name of the LORD: ascribe ye greatness unto our God. ⁴He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. ⁵They have corrupted themselves, their spot is not the spot of his children: *they are* a perverse and crooked generation. ⁶Do ye thus requite the LORD, O foolish people and unwise? *is not he thy father that hath bought thee? hath he not made thee, and established thee?* ⁷Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. ⁸When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

⁹For the LORD'S portion *is* his people; *Jacob is* the lot of his inheritance. ¹⁰He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. ¹¹As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: ¹²So the LORD alone did lead him, and there was no strange god with him. ¹³He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; ¹⁴Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

¹⁵But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. ¹⁶They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger. ¹⁷They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not. ¹⁸Of the Rock *that* begat thee thou art **unmindful** and hast forgotten God that formed thee. ¹⁹And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters. ²⁰And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith. ²¹They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation. ²²For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. ²³I will heap mischiefs upon them; I will spend mine arrows upon them. ²⁴*They shall be* burnt with

hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. ²⁵The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

²⁶I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: ²⁷Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this. ²⁸For they *are* a nation void of counsel, neither *is there any* understanding in them. ²⁹O that they were wise, *that* they understood this, *that* they would consider their latter end! ³⁰How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? ³¹For their rock *is* not as our Rock, even our enemies themselves *being* judges. ³²For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter: ³³Their wine *is* the poison of dragons, and the cruel venom of asps. ³⁴*Is* not this laid up in store with me, *and* sealed up among my treasures? ³⁵To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

³⁶For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is none* shut up, or left. ³⁷And he shall say, Where *are* their gods, *their* rock in whom they trusted, ³⁸Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection. ³⁹See now that I, even I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. ⁴⁰For I lift up my hand to heaven, and say, I live for ever. ⁴¹If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. ⁴²I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

⁴³**Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.**

⁴⁴And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. ⁴⁵And Moses made an end of speaking all these words to all Israel: ⁴⁶And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. ⁴⁷For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.¹⁰

✠✠✠ **Zechariah 14:16** "Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts."

Isaiah 66:23 "'And it shall be from new moon to new moon and from sabbath to sabbath, all mankind will come to bow down before Me,' says Yahweh."



These judgments have two results.

- *First*, every individual who refuses to turn to God in faith will be removed from the earth.
- *Second*, the remainder who see His power and glory manifested in the judgments will respond in faith and be saved.

These are the intended results of the Tribulation period when God's wrath is poured out in the most visible series of judgments ever known to history.¹¹

Isaiah 26.9 ⁹ With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

At the end of v. 4, it says, ...**thy judgments are made manifest**. All people should fear and glorify God because of His just verdict against the world and His execution of the sentence of condemnation. And remember who is accomplishing this; don't forget who we're talking about – it's the Lamb who had been slain. **He's the one**, remember, who takes the scroll, the title deed to the earth in chapter 5, and begins to break its seals, who unleashes all of this on the world – **this is the work of Jesus Christ**.

Psalms 94 is the heart cry of God's people:

Psalms 94:1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. ² Lift up thyself, thou judge of the earth: render a reward to the proud. ³ LORD, how long shall the wicked, how long shall the wicked triumph? ⁴ How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? ⁵ They break in pieces thy people, O LORD, and afflict thine heritage. ⁶ They slay the widow and the stranger, and murder the fatherless. ⁷ Yet they say, The LORD shall not see, neither shall the God of Jacob regard it. ⁸ Understand, ye brutish among the people: and ye fools, when will ye be wise? ⁹ He that planted the ear, shall he not hear? he that formed the eye, shall he not see? ¹⁰ He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? ¹¹ The LORD knoweth the thoughts of man, that they are vanity. ¹² Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; ¹³ That thou mayest give him rest from the days of adversity, until **the pit be digged for the wicked**. ¹⁴ For the LORD will not cast off his people, neither will he forsake his inheritance. ¹⁵ But judgment shall return unto righteousness: and all the upright in heart shall follow it. ¹⁶ **Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?** ¹⁷ Unless the LORD had been my help, my soul had almost dwelt in silence. ¹⁸ When I said, My foot slippeth; thy mercy, O LORD, held me up. ¹⁹ In the multitude of my thoughts within me thy comforts delight my soul. ²⁰ **Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?** ²¹ They gather themselves together against the soul of the righteous, and condemn the innocent blood. ²² But the LORD is my defence; and my God is the rock of my refuge. ²³ And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

O Lord, God of vengeance, God of vengeance, shine forth! Rise up, O Judge of the earth, render recompense to the proud. How long shall the wicked, O Lord, how long shall the wicked exult? They pour forth words, they speak arrogantly; all who do wickedness vaunt themselves. They crush Your people, O Lord, and afflict Your heritage. They slay the widow and the stranger and murder the orphans. They have said, "The Lord does not see, nor does the God of Jacob pay heed." [We live in a world like that, don't we?] Pay heed, you senseless among the people, and when will you understand, stupid ones? He who planted the ear, does He not hear? He who formed the eye, does He not see? He who chastens the nations, will He not rebuke, even He who teaches man knowledge? **The Lord knows the thoughts of man, that they are a mere breath.**

Don't misunderstand – remember the little book John ate when he learned of these prophecies? **It was sweet in his mouth, but it was bitter as he digested the reality of what it meant.** So, we don't find some sadistic delight in the destruction of the wicked – instead, like God, we find delight

in God doing what's right, what's just. The tribulation saints and the martyrs will celebrate God's sovereignty over the nations, they will celebrate His justice against sinners, and they will praise Him for His rightful glory – and all of that will center in the Lamb who has been slain.

Believers will praise God and praise the Lamb, that They are sending Their wrath to serve justice on those who have abused and martyred God's people and who still remain, in spite of offer of grace after offer of grace, stubbornly unrepentant – it's time.¹²

Application Questions

1. Do I see that it is **great and marvellous** that the wrath of God will be revealed against all ungodliness, as God brings true righteousness and deliverance from sin to His people? How am I living to show that His judgment against sin is **great and marvellous** and I look forward to it being forever established?

Romans 1.18 ¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

2. How am I establishing His judgment against sin in my own life?
3. Have I gotten the *victory* over the beast and am I standing on the washing of water of the Word that Jesus died to give me? Is there anything standing in the way of that?
4. Is my song of victory focused *only on Him* and not on me?
5. Am I singing the *song of Moses* and the *song of the Lamb*: praising God **for His wrath** knowing it is one of His praiseworthy attributes:

Wrath is *“the settled opposition of God’s nature against evil, His holy displeasure against sinners, and the punishment He justly metes out to them on account of their sins.”*¹³

6. Go through the song of Moses in **Exodus 15:1** and **Deuteronomy 32.1-47** and highlight all the praises of God for *deliverance from sin and its bondage*. Is this my *Song of Praise*: praising and thanking God that He **deals with sin** and His wrath will be executed against all that rebel against His character and goodness?

II. Behold, the temple of the tabernacle of the **testimony in heaven** was opened, and 7 angels came out of it having the 7 plagues, clothed in pure and white linen, girded with golden girdles, and one of the four beasts gave them 7 golden vials full of the wrath of God, and the temple was filled with smoke from the glory of God and His power, and no man was able to enter into the temple till the 7 plagues of the 7 angels were fulfilled.

Revelation 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*

Revelation 15:6 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.

Revelation 15:7 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.

Revelation 15:8 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. ✨

* The tabernacle God told Moses to build was based on a heavenly pattern. The **temple of the tabernacle** here refers to the **heavenly reality of the tabernacle** (not the earthly copy).

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them. ⁹According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

** The Greek word for *temple* is “**naos**”, generally used of the innermost portion of the temple, **the holy of holies**. **These angels come forth directly from God’s presence**: ...their **mission has the utmost authority behind it**. Like the two angels who come out of the temple and initiate the two harvests of the previous chapter (Revelation 14:15, .17), **their work has divine mandate**. (This is also seen in **God’s response** from within the Temple when the last of these angels pours forth his golden bowl in Revelation 16.17: “It is done!”

*** These are the final judgments in the series of seals, trumpets, and bowls.

† “The righteous character of their mission is signified by the pure and bright linen in which they are clothed.”¹⁴

†† The “four living creatures” are undoubtedly cherubim who manifest and protect certain aspects of God’s glory and essence, especially His holiness. They are seen here engaged in this role by distributing the bowls to the seven angels.¹⁵

††† Here, we are to understand a parallel between these golden bowls of wrath and the “golden bowls of incense, which are the prayers of the saints.”

Revelation 5:8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

The wrath contained in these bowls represents God’s response to the mountains of prayers over the ages by the saints of God to avenge the blood of the martyrs and to bring His kingdom to earth.

Revelation 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Matthew 6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Luke 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? ⁸ I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

These seven most severe plagues are reminiscent of **God’s promise to Israel** if she refused to heed his prior judgments designed to turn her back to Him.

Leviticus 26:27-28 [emphasis added] “And after all this, if you do not obey Me, but walk contrary to Me, then I also will walk contrary to you in fury; and I, even I, will chastise you **seven times** for your sins.”

The Greek word for bowls describes **shallow bowls**, more like saucers or like pasta bowls that are flat; not some deep bowl, not a pitcher with a narrow neck where the contents are slowly poured out in a steady stream. **Instead, these are wide-mouthed bowls where the entire contents can be suddenly, catastrophically dumped and poured out all at once, like a flood.** These bowls are full of the wrath of God; they are filled to the brim with the **white-hot anger of Almighty God**. The idea that these bowls are full speaks of the devastation of the judgment that's coming, as well as its eternal finality. **And the God here who is filled with this righteous anger is the one true and living God**, unlike the gods of the nations, **and this God lives forever and ever**. I love the Greek expression, **literally He lives into the ages of the ages** – not just into a couple of ages, **but the ages of the ages**. Sinners will never outlive His decisions because this Judge never dies. These are hard things – it reminds me of what the writer of Hebrews says in

Hebrews 10:31, "It is a terrifying thing to fall into the hands of the living God."

People treat God so lightly, with such disrespect – they have no idea who they are dealing with.

✠✠✠✠ Although God has been within the Temple, His **shekinah glory** (*the manifest presence of God*) now manifests itself. Such manifestations of His presence typically attend moments of great import and significance. His glory filled the Tabernacle in the Wilderness indicating His approval and presence among the children of Israel:

Exodus 40.34-35 ³⁴*Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle.* ³⁵*And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the Lord filled the tabernacle.*

His presence also filled Solomon's Temple at its dedication:

1Kings 8:10-11b ¹⁰And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the LORD, ¹¹so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD.

The same glory was seen by Isaiah in the heavenly Temple:

Isaiah 6:1-4 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

It is the **perfect holiness of God's divine essence** that causes the temple to be filled with smoke, ...here it is acting in divine justice against sin. Our passage in Revelation tells us this smoke proceeds from two sources:

- (a) "From the glory of God." "Glory" stands for God's divine essence and particularly God's righteousness and justice. Together they form the holiness of God.
- (b) "And from his power." This refers to God's sovereign omnipotence, His inherent and sovereign power to execute and carry out the demands of His holy character.

The smoke illustrates the truth of God's righteousness; **He is unable and unwilling to have fellowship with sin**. Further, the seven golden bowls proceeding from God illustrate the concept of God's justice acting to judge sin in the world.

Note that this smoke continues until the plagues are finished, until God's holy character is satisfied and God deals with sin.¹⁶

Habakkuk 1.13a You are of purer eyes than to behold evil and can not look [inactively] upon injustice...

Psalms 76:7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry? ⁸ Thou didst cause judgment to be heard from heaven; the earth feared, and was still, ⁹ When God arose to judgment, to save all the meek of the earth. Selah.

☼ Here we have perhaps one of the most mysterious and wondrous verses in all of Scripture. It surely **must indicate a period of great privacy and intensity in the mind of God attending the final outpouring of His wrath**. It probably indicates an unwillingness to allow for even the possibility of distraction until what has been initiated finds its completion and likely **signifies the holiness of the moment**, as when Moses could not enter the tabernacle when the glory fell upon it (Exodus 40:35) and the priests could not minister in Solomon's Temple (1Kings 8:11).

Exodus 40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

1Kings 8:11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Perhaps the idea is that of the finality of the action:

Jeremiah 15:1-2 *"Even if Moses and Samuel stood before Me, My mind would not be favorable toward this people. Cast them out of My sight . . . Such as are for death, to death."*

It may suggest that God will, at this point in history, **seal the doors of Heaven**, making it impossible for any who have not hitherto accepted Jesus as Savior to do so. In other words, from this time forth until God has executed the human race, no additional souls will be saved. This is reminiscent of the previous great judgment, for, in the age before the flood, God said, "My Spirit will not strive with man forever" (Genesis 6:3). What a fearsome prospect: God closeted in His sanctuary until His wrath is satisfied, and no one able to approach Him. Sin will cause this; sin is never a light matter.¹⁷

Perhaps there is also great sadness in knowing that nothing further can be done, no more will turn.

2Peter 3.9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance

All that remains is the hand of judgment. Perhaps there is **anguish** on the part of the Father like that of the Son on the cross (as seen in Matthew 27:46 and Mark 15:34 when He cried out to His Father).

What insight we should have here of the holiness of God. [Knowing the heart of God] we know that behind this glory **the heart of God is weeping** (even as the Lord Jesus wept over Jerusalem as He acknowledged that all the efforts of His mercy has been in vain: the city refused all of His offers of pardon and love).]

And since we shall be in Heaven at that moment, yet outside of the presence of God, shall we not know that He suffers alone for the horror of the sin that separates men forever from Himself and forces Him to send them away to outer darkness forever? ¹⁸
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To speculate further is to go where “angels fear to tread.” God has covered Himself with a cloud of darkness and we do well to respect His privacy in this matter.

Lamentations 3:44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

Romans 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

Such intense judgment to come! Such grief on the part of the Creator for the creature which refuses to acknowledge Him. Yet He *must* judge for His very holiness and justice require it!

Every person born will drink from one or the other of two cups. Either they will drink the cup of salvation:

Luke 22:17-20 Then He [Jesus] took the cup, and gave thanks, and said, “Take this and divide *it* among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.” And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, “This is My body which is given for you; do this in remembrance of Me.” Likewise He also *took* the cup after supper, saying, “This cup *is* the new covenant in My blood, which is shed for you.”

Or they will drink the cup of the wrath of God:

Revelation 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.

Hebrews 3:15 Today, if you will hear His voice, do not harden your heart,...

2Corinthians 6:2 ²(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.¹⁹

Every believer is ...invited to live now in alignment with that coming reality. Revelation invites every believer to live a victorious life by being an overcomer. As Jesus promises, to all who overcome as He overcame, He will give the immense reward to share in His inheritance.

Revelation 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Everyone loves to win, and everyone can win. To win at life is to walk in faithfulness, setting aside self, listening to the Spirit and walking in the good works God has prepared for each one of us.²⁰

James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Galatians 5:16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Our Response

What does this mean to us today? How should we respond to God's settled disposition against sin, and the display of His wrath that is coming?

1. **Fear God.**

Matthew 10:28 "Do not fear those who kill the body but are unable to kill the soul; rather, fear Him who is able to destroy [or to punish] both soul and body in hell."

Luke 12:5, "I will warn you whom to fear; fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!"

2. **Run from God's wrath to Jesus Christ.** The reason we need the gospel is the coming wrath of God. Some people think, what do I need to be saved from? ...I have a pretty good life, I have what I need, and I enjoy my friends and I enjoy my work and I enjoy all the good things of this life – what do I need to be saved from? The answer is **the coming wrath of God.**

Romans 5:9, "We will be saved, [rescued,] from the wrath of God through Jesus."

1Thessalonians 5:9, "God has not destined us [who are believers] for wrath, but for obtaining salvation through our Lord Jesus Christ." For those who have accepted the gift of God and made Jesus Lord, ...the wrath of God is not yours. Why? Because **Jesus satisfied the wrath of God Himself**; He absorbed the full fury of the wrath of God; He drained the cup of God's wrath to its dregs so there's none left for us. Run from God's wrath to Jesus Christ.

3. Urge others to run from God's coming wrath to Christ.

2 Corinthians 5:20, Paul says, "We are ambassadors for Christ, as though God were making an appeal through us; we beg you, on behalf of Christ, be reconciled to God." [This is] our mission: "*we beg you, on behalf of Christ, be reconciled to God.*"

1 Thessalonians 1:10, we "wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come." Urge others to flee from God's coming wrath to Jesus.

4. Don't take your revenge on the sins of others.

Romans 12:19, "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'Vengeance is Mine, I will repay,' says the Lord."

You don't need to deal with the injustices that come at you; you can leave that to the righteous Judge.

5. Praise God for His justice, including the coming display of His wrath; that's what the saints in heaven do.

Revelation 11:16-18 ¹⁶And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, ¹⁷ Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. ¹⁸ And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Praise God for His grace toward you and toward all who will believe in His Son, and praise Him for His justice, that someday He will make everything right.

We sometimes struggle with [God's] concept of justice, but can you imagine how awful it would be if God was not righteously angered by the terrible sins that are committed in our world? What if God was not righteously angry when a child is abused? What if God were never moved, and His own great heart were never moved by the senseless murder of a living being, a human being made in His image? What if God was never angered by lying and deception and stealing and taking advantage of

other people? What if God was never moved by any of those things that His law proscribes – what kind of a God would that be? **Thank God for His justice, as the saints have and one day will.** [And I believe eternity will be filled with praises for His justice and His making all things new.] **Heaven is prepared for the end – are you? am I?**

Thank God for this reminder of His character, even as we work our way through the song of Moses and the song of the Lamb, a celebration of who He is and what He will accomplish. Thank God for the Lord Jesus, the Lamb Who was slain – worthy of our praise. He is our Savior; we love Him, we adore Him. We thank God that Jesus Christ has absorbed wrath on our behalf. Thank the Father that He is a God of **perfect justice** who is **righteously angered by those things that should anger all of us.**²¹

Application Questions

1. As God told US to make His tabernacle on earth reflect the reality of the tabernacle in heaven, am I making *all things according to the pattern* of the tabernacle even as He showed Moses on the mount? Do I live to show the actualization and realization of my body being the Holy of Holies and possessing the gift of His Holy Spirit inside me?

1 Corinthians 6. ¹⁵ Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. ...¹⁷ But he that is joined unto the Lord is one spirit. ¹⁹ What? **know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?** ²⁰ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

2. Do I **realize** the holiness of God and **not grieve His Holy Spirit** who came to convict me of sin and lead me in all righteousness.

John 16:8-11 (AMP) And when He comes, He will convict *and* convince the world *and* bring demonstration to it about sin and about righteousness (uprightness of heart and right standing with God) and about judgment: ⁹ About sin, because they do not believe in Me [trust in, rely on, and adhere to Me]; ¹⁰ About righteousness (uprightness of heart and right standing with God), because I go to My Father, and you will see Me no longer; ¹¹ About judgment, because the ruler (evil genius, prince) of this world [Satan] is judged *and* condemned *and* sentence already is passed upon him.

Galatians 5.16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

3. Do I have the *heart of God* in His **anguish** against sin and its ultimate judgment?
4. Do I *fear* — *have an* **awesome reverential respect** of God more than those that can kill my body?
5. Do I *run from the wrath of God to Jesus Christ* and urge others to do the same? Do I hold it in my mind as an *ultimate reality* daily?
6. Do I leave off *dealing with injustices* and trust God to do that? Do I concentrate on what the role is that God has given to me for others: to pray, live a consecrated life before them, not return evil for evil for contrariwise blessing, and leave the **judgment** to God Himself?

James 4:11-12 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but **if thou judge the law, thou art not a doer of the law, but a judge.** ¹² **There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?**

7. Do I praise God for His justice, *including the coming display of His wrath?*

Hebrews 12.2-3 (AMP) *Looking away [from all that will distract] to Jesus, Who is the Leader and the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising and ignoring the shame, and is now seated at the right hand of the throne of God. ³ Just think of Him Who endured from sinners such grievous opposition and bitter hostility against Himself [reckon up and consider it all in comparison with your trials], so that you may not grow weary or exhausted, losing heart and relaxing and fainting in your minds.*

Subject sentence: Before the 7th and last bowl of the wrath of God is poured upon the earth, His people are *singing the song of Moses as a 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, fearing Him and glorifying His Name as the Only Holy One, knowing all nations will come worship before Him because His judgments are manifest; and in the face of the final bowl of His wrath being poured upon the earth, the Lord is high and lifted up, with His train and glory filling His heavenly temple, as He told us, and the future of the whole earth being full of His glory making the tabernacle of God the Holy of Holies a forthcoming reality to fix our eyes upon.*

Isaiah 6:1-4 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ² Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. ⁴ And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Aim: *This passage would cause me to use the preparation time God has provided me to concentrate on His great and marvellous works, and His justice and truth, fearing Him and glorifying His Name as the Only Holy One. This passage would cause me to lift Him up in the face of His judgments, letting His train and glory fill the temple of the Holy Spirit in me, knowing that the whole earth being full of His glory and the tabernacle of God the Holy of Holies is a forthcoming reality and what I fix my eyes upon.*

Habakkuk 3² O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

Psalms 46:1 God is our refuge and strength, a very present help in trouble. ² Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; ³ Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. ⁴ There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. ⁵ God is in the midst of her; she shall not be moved: God shall help her, and that right early. ⁶ The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. ⁷ The LORD of hosts is with us; the God of Jacob is our refuge. Selah. ⁸ Come, behold the works of the LORD, what desolations he hath made in the earth. ⁹ He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. ¹⁰ Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. ¹¹ The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Isaiah 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. ²¹ 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.

¹ **Chart on the Harlot and the City References dispelling the conclusion of two *Babylons* and reasons why Revelation Chapters 17 and 18 describe the same Babylon.**

The Harlot versus The City

Attribute	The Harlot (Revelation 17)	The City (Revelation 18, 19)
Named “Babylon the Great.”	Revelation 17:5	Revelation 18:2
Called “The Great Harlot.”	Revelation 17:1	Revelation 19:2
Holding a cup.	Revelation 17:4	Revelation 18:6
Fornicating with kings.	Revelation 17:2	Revelation 18:3
Drunk with wine of immorality.	Revelation 17:2	Revelation 18:3
Persecuting believers.	Revelation 17:6	Revelation 18:20, 24; 19:2
Destroyed by fire.	Revelation 17:16	Revelation 18:8, 18
Destroyed by God.	Revelation 17:17	Revelation 18:5, 8
Clothed with purple, scarlet, gold, precious stones, pearls.	Revelation 17:4	Revelation 18:16
Wealthy.	Revelation 17:4	Revelation 18:3, 7, 12-14
Sitting.	Revelation 17:1, 7, 15	Revelation 18:7
Global influence.	Revelation 17:12, 15, 18	Revelation 18:3, 9, 11, 19:2
Spiritual wickedness.	Revelation 17:5	Revelation 18:23

Revelation 17, while speaking of her harlotry, abominations, and being drunk with the blood of the martyrs of Jesus, **also relates her great commercial wealth**: “arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup” (Revelation 17:4).

Revelation 18 **speaks of her spiritual aspects**: “For all nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her” (Revelation 18:3a) and “for by your sorcery all the nations were deceived. And in her was found the blood of prophets and saints, and of all who were slain on the earth” (Revelation 18:24). When the *city* of Babylon is finally overthrown, as predicted by the angel (Revelation 18:21), it is said, “He has judged **the great harlot** who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her” [emphasis added] (Revelation 19:2).

The question is, how different from the Babylon of chapter 17 is the Babylon of chapter 18? Undoubtedly the city is the same in both instances. Both have the name “Babylon the great” (Revelation 17:5; 18:2). Both are guilty of fornication (Revelation 17:1, 2, 4, 5, 16; 18:3) and of causing the kings of the earth and the earth-dwellers to imbibe of the wine (of

the anger) of the city's fornication (Revelation 17:2; 18:3). The destiny of both is to be burned with fire (Revelation 17:16; 18:8, 9, 18) and to become an utter desolation (Revelation 17:16; 18:17,19). In both chapters Babylon is "the great city" (Revelation 17:18; 18:10, 16, 18, 19, 21) and wears the apparel and adornment of a harlot (Revelation 17:4; 18:16). Both are responsible for the martyrdom of the faithful (Revelation 17:6; 18:20, 24 [cf. 19:2]).

We also note that in the prediction of Babylon's demise by the flying angel there is not the slightest intimation of two systems or two destructions. Moreover, in the angel's description of Babylon, he calls it a "great city" (commercial) which is guilty of "fornication" (spiritual idolatry) (Revelation 14:8). There the self-same Babylon is described using both commercial and spiritual attributes. This unity is also evidenced under the seventh bowl where "Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath" (Revelation 16:19). Only one Babylon is in view and its destruction is associated with a single judgment—the pouring forth of the last bowl of the wrath of God. We see no evidence of a separate judgment for the Harlot and a subsequent judgment of the city—as if they were two different entities.

Another factor favoring the unity of Revelation 17 and 18 is the announced mission of the angel sent to John: "I will show you the judgment of the great harlot who sits on many waters" (Revelation 17:1). This angel is with John from Revelation 17:1 throughout both chapters and speaks to him again in Revelation 19:19. The act of showing John *the judgment* (singular) of *the great harlot* (singular) spans Revelation 17:1 through Revelation 19:4 . The same event is in view the entire time. The angel gives not the slightest indication that John is being shown two entities and two destructions.

If we look at these two chapters carefully [Revelation 1 and 18], we fail to find the distinction so persistently affirmed. Some one states a thing as a fact; and then others think they see it. There is no such thing as "Mystic Babylon." The Babylon mentioned in chapter 17 is the same as that in chapter 18. It is the "Woman" which is a secret symbol or sign. But that means only that we are not to take it literally as a woman, but as "that great city," as is explained in [Revelation 17:18].

The idea that the Harlot is something other than the city of Babylon is difficult to maintain if Scripture alone is our guide. The Harlot is called a city (Revelation 17:18) while the city is described as a harlot (Revelation 18:3, 9, 23-24) and called "the great harlot" (Revelation 19:2). The Harlot is that great city Babylon!

² https://countrysidebible.org/sermons/20230402p-162517#_msocom_2

³ https://countrysidebible.org/sermons/20230402p-162517#_msocom_2

⁴ (Walvoord), as cited in <https://enduringword.com/bible-commentary/revelation-15/#>

⁵ **Revelation 7:9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. ¹¹ And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, ¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. ¹³ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? ¹⁴ And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. ¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

⁶ <https://enduringword.com/bible-commentary/revelation-15/#>

⁷ <https://thebiblesays.com/en/commentary/rev+15:2>

⁸ Commentator John Phillips, as quoted in (*Exploring Revelation*, rev. ed. [Chicago: Moody, 1987; reprint, Neptune, N.J.: Loizeaux, 1991], 187), as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/15.html#13237

⁹ <https://enduringword.com/bible-commentary/revelation-15/#>

¹⁰ https://biblehub.com/topical/t/the_song_of_moses_and_the_lamb.htm

¹¹ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/15.html#13237

¹² https://countrysidebible.org/sermons/20230402p-162517#_msocom_2

¹³ Alan Cairns, in his excellent *Dictionary of Theological Terms*, as quoted in https://countrysidebible.org/sermons/20230402p-162517#_msocom_2

¹⁴ Scott, *Exposition of The Revelation*, Rev. 15:6. as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/15.html#62891E

¹⁵ <https://bible.org/seriespage/prelude-seven-last-plagues-rev-15-1-8>

¹⁶ <https://bible.org/seriespage/prelude-seven-last-plagues-rev-15-1-8>

¹⁷ Monty S. Mills, *Revelations: An Exegetical Study of the Revelation to John* (Dallas, TX: 3E Ministries, 1987), Rev. 15:5. as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/15.html#62891

¹⁸ Barnhouse, *Revelation*, 287, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/15.html#62891

¹⁹ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/15.html#62891

²⁰ <https://thebiblesays.com/en/commentary/rev+16:1>

²¹ Taken from https://countrysidebible.org/sermons/20230402p-162517#_msocom_7