

The Beginning of The End Revelation 15

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Picking back up from the theme begun in Revelation 11:19, John moves back to judgement.

Revelation 11:19

“And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.” (NASB95)

Revelation 15:1

“Then I saw **another sign** in heaven, **great and marvelous**, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished.” (NASB95)

Full disclosure, there is a lot of old testament in this chapter. It is heavy in old testament phrases.

It is time for what has been anticipated in the cup of wine (14:10), the harvest (14:14–16), and the vintage (14:17–20) to be delineated in its chronological fulfillment. (Thomas 1995, 228)

Here in chapter 15, we are about to be introduced to seven angels. These seven angels have received a specific commission direct from God, to pour out seven bowls of judgement which are filled with the wrath of God. In Revelation, we have seen two great signs in heaven up to this point. Both were in chapter 12 and pointed us to look at constellations.

Revelation 12:1–4

“A **great sign** appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. Then **another sign** appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.” (NASB95)

This sign, however, is both **great and marvelous**, especially awesome. It is awesome because it signifies the climax of the outpouring of God's wrath on nature, humankind, the dragon, and the two beasts. The sign itself is the seven angels who control seven plagues. (Constable 2003, Re 15:1)

“The first divinely-given sign in Revelation was that of the great woman and the second that of the great dragon (Revelation 12:1, 3). Both of these were also “miracles” or “wonders” because they were specially-created pictorializations in the heavens, depicting the principal characters in the age-long conflict between the seed of the woman and the old serpent, Satan.

In the same way, this third sign is a miraculous scene in the skies, a preview of the great drama about to be played on earth and the majestic choir that will be prepared to sing the chorus at its triumphant conclusion. When the woman's conquering seed finally consigns that old serpent to the great pit (Revelation 20:2, 3), all those whom the beast had sought to destroy will reign with Christ instead (Revelation 20:4).” (Morris 1983, 282)

This sign in chapter 15, unlike the ones in chapter 12, is “great and marvelous.” This appears only here and in verse 3. “Great” we have examined before, coming from the Greek word *meegas*.

Marvelous (*θαυμαστόν* *thaumaston*) means “to being a cause of wonder or worthy of amazement, wonderful, marvelous, remarkable.” (Arndt, et al. 2000, 445)

This sign that John is seeing is great, so much so that the sign itself, unlike the previous signs, is a cause of wonder, worthy of amazement. This word, marvelous, shows up six times in the New Testament, twice right here in Revelation 15. Two of the occurrences are from Jesus quoting Psalm 118:22-23 where the reference is to Him being the chief cornerstone. (Matthew 21:43, Mark 12:11) One reference is the blind man who had his sight restored by Jesus referring to how amazing it is that his eyesight was restored in John 9:30. The other is in 1 Peter 2:9-10

1 Peter 2:9–10

“But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God's very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light. “Once you had no identity as a people; now you are God's people. Once you received no mercy; now you have received God's mercy.” (NLT)

They all have a common theme – God and His works, those done through Jesus. This vision is like the ones in chapter 12, but the overall awe of these angels being presented as the ones who signal the consummation of history with the completion of God's wrath ties everything back to Genesis 3 and the source of original indignation.

The signs – seven angels with seven plagues “which are the last, because in them the wrath of God is finished.”

Plagues - *πληγὰς* (*plegas*) - a sudden hard stroke with some instrument, blow, wound caused by a blow, wound, a sudden calamity that causes severe distress, blow. (Arndt, et al. 2000, 825)

The same word, in the singular, is used for the last wonder worked against Egypt (Exod 11:1–9, LXX, the death of all their firstborn.) (Ford 2008, 252)

God's wrath - *θυμός* (*thymos*) not *ὀργή* (*orge*). But to make a point, both terms are later used in Revelation 19:15 and are translated as the “fierce wrath of God.”

Θυμός - intense expression of the inner self, frequently expressed as strong desire, passion, passionate longing, the wine-cup of God's passionate wrath; a state of intense displeasure, anger, wrath, rage, indignation. (Arndt, et al. 2000, 461)

ὀργή - state of relatively strong displeasure, with focus on the emotional aspect, anger; strong indignation directed at wrongdoing, with focus on retribution, wrath. (Arndt, et al. 2000, 720)

It is the duty of these angels to inflict the plagues on mankind in fulfillment of the purposes of God. They are a repeat of something that took place before. We need to see this as once again it points to God finishing His plan for His people, Israel. The church is not on earth, but Israel is.

Thymos is the venting of God's anger based on ὀργή (orgē, "wrath") which is God's attitude toward sin. (Thomas 1995, 231)

Their duty is to inflict "seven plagues, the last ones" (πληγὰς ἐπὶ τὰς ἐσχάτας [plēgas hepta tas eschatas]). Five of the plagues recall five of the ten Egyptian plagues in Exodus 7–10. The first and third bowl-plagues are particularly reminiscent of what God did to punish the Egyptians and to deliver His people Israel. Besides the plagues, other features of this context that resemble God's previous deliverance are the crossing of the sea (16:12), the song of Moses (15:3), the giving of the Law amid the smoke of Sinai (15:8), and the erection of the tent of testimony (15:5). These similarities hint that the seven bowls have a similar purpose, that of punishing the world as a whole and delivering the faithful into their promised bliss. (Thomas 1995, 230)

"Was finished" in the Greek language is in the prophetic aorist tense, which considers an event in the future as already accomplished. (McGee 1997, 1017)

Revelation 15:2

"And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God." (NASB95)

Once again, we see the sea of glass, the place of the throne room of the entire universe.

Revelation 4:5–6

"Out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne there was something like a sea of glass, like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind." (NASB95)

Exodus 24:9–11

"Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up, and they saw the God of Israel. Under his feet there was something like a pavement made of sapphire, clear like the sky itself. But he did not lay a hand on the leaders of the Israelites, so they saw God, and they ate and they drank." (NET)

Ezekiel 1:26

"Above the platform over their heads was something like a sapphire shaped like a throne. High above on the throne was a form that appeared to be a man." (NET)

Revelation 21:10–11

"And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper." (NASB95)

We get it, the building materials are brilliant and hard to describe.

Revelation 6:9–11

"When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out

with a loud voice, saying, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?” And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also.” (NASB95)

We know how long, and we knew there would be a blessing per Revelation 14:13, now we get a glimpse.

Revelation 15:2

“And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God.” (NASB95)

John sees the seven angels with the seven plagues, but he also sees, there with them, the reason for the plagues. Yes, the glass tells us this is the throne room, but the fire tells us that God’s judgement is active. The sea reflects God’s glory. The four living creatures are here, the Divine Council is here, the church is here, and as we saw in the vision from Revelation 6, so are those who are losing their lives because of their testimony during this time. They were promised a blessing.

Saying these believers have been victorious over the beast is cutting short the meaning of the Greek word here. The word translated victorious is νικῶντας (nikontas) – “to win in the face of obstacles, be victor, conquer, overcome, prevail, in a battle or contest; in a legal action; to overcome someone, vanquish, overcome; to surpass in ability, outstrip, excel.” (Arndt, et al. 2000, 673)

Revelation 15:2

“Then I saw something like a sea of glass mixed with fire, and those who had conquered the beast and his image and the number of his name. They were standing by the sea of glass, holding harps given to them by God.” (NET)

John 16:33

“I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; **I have overcome the world.**” (ESV)

1 John 5:4–5

“For everyone who has been born of God overcomes the world. **And this is the victory that has overcome the world—our faith.** Who is it that overcomes the world except the one who believes that Jesus is the Son of God?” (ESV)

Romans 8:37–39

“But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.” (NASB95)

They are overcomers. These are the ones who specifically have rejected the call to receive the mark of the beast indicating loyalty to him. These are the ones who took seriously the call from the angels in chapter 14. They have harps.

The harpers’ privileged position before the throne contributing to the heavenly harmony of the chorus of the redeemed is their reward for refusing to worship the beast, receive his mark, bow to his image, or be identified with his number. (Walvoord 2008, 227)

Where they are now located is a highly privileged place. Recall back to chapter 4 the description of the throne room and where the thrones are and where the church is.

Revelation 4:5–6

“Out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and **before the throne there was something like a sea of glass, like crystal**; and in the center and around the throne, four living creatures full of eyes in front and behind.” (NASB95)

Revelation 15:3–4

“And they sang **the song of Moses**, the bond-servant of God, and **the song of the Lamb**, saying, “Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED.”” (NASB95)

Why two specific songs? The Song of Moses? The Song of the Lamb?

I take it that the song of Moses is here united with the song of the Lamb, because the one was a type and picture of the other. The glorious overthrow of Pharaoh in the Red Sea shadowed forth the total destruction of Satan and all his host in the day of the great battle of the Lord; and there was in the song of Moses the expression of the same feelings of triumph which will pervade the breasts of the redeemed when they shall triumph with their Captain. (Spurgeon 1857, 233)

In Exodus 14, the nation of Israel escapes from the Egyptian army by walking across the Red Sea on dry land. The Lord performed a mighty miracle to save His people.

Only one song is sung, but this song goes by two titles (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. (Guzik 2013, Re 15:3-4)

The reason for the song comes from the following.

Exodus 14:27–31

“So Moses extended his hand toward the sea, and the sea returned to its normal state when the sun began to rise. Now the Egyptians were fleeing before it, but the LORD overthrew the Egyptians in the middle of the sea. The water returned and covered the chariots and the horsemen and all the army of Pharaoh that was coming after the Israelites into the sea—not so much as one of them survived! But the Israelites walked on dry ground in the middle of the sea, the water forming a wall for them on their right and on their left. So the LORD saved Israel on that day from the power of the Egyptians, and Israel saw the Egyptians dead on the shore of the sea. When Israel saw the great power that the LORD had exercised over the Egyptians, they feared the LORD, and they believed in the LORD and in his servant Moses.” (NET)

Exodus 15 provides the Song of Moses for us in its entirety.

The song of Moses is the triumphant chant raised on the shores of the Red Sea, when Israel, delivered from the oppression of Egypt, had been brought safely through the deep waters, and beheld the waves closing over the pursuing host. So had these saints been delivered from this scene of persecution, brought through death, and now looked back on the judgment of their foes. The song of the Lamb is the song, not of redemption, but of the triumphs which belong to Christ as the meek and lowly One, now exalted in the earth. God is addressed by His Old Testament name, Lord God Almighty. (Baines 2005, 208)

The heavenly song of Rev. 15 features essential themes of Moses' old-time songs. God delivered His people as He has delivered these worshipers, and He acts justly against those who oppose His will, as in the bowl judgments. A song of praise to God for the latest, greatest enactment of the same things true about Him not only has the similarities to Moses but also to the Lamb. He, in perfect accord with the

Father, is the warrior Lord and reigning one of Exod. 15:3, 18 who vindicates His people and defeats the enemy (Rev. 19:11, 15–16). And the full deliverance to be wrought for those who trust is one of being before the Father and the Lamb (22:3–4). Moses' song before God and this later song in His presence is aptly to the glory of the Lamb. (Rosscup 2008, 2795)

Philippians 2:9–11

“Therefore, God elevated him to the place of highest honor and gave him the name above all other names, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue declare that Jesus Christ is Lord, to the glory of God the Father.” (NLT)

Practically every phrase of the hymn is taken from the rich vocabulary of the OT. For the first strophe cf. Ps 111:3 (“Glorious and majestic are his deeds”); Amos 4:13 (“the Lord God Almighty is his name”); Deut 32:4 (“all his ways are just”); Jer 10:7 (“O King of the nations”). (Mounce 1997, 286)

When first sung by Israel, they stood next to the sea, now when sung, they stand on the sea.

Revelation 15:5–6

“After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes.” (NASB95)

The Tabernacle and the Temple, here on earth, were simply copies of the original in heaven. John now sees, coming out of the Temple, the Tabernacle of Testimony, the seven angels.

Prior to chapter 4, there was only one reference to the Temple in Revelation 3:12 where overcomers from Philadelphia are promised a place, but after the church is removed, there are 15 more references.

This fact makes it abundantly clear that, beginning with chapter 4, God is dealing with people who have had a temple, and only to Israel had God given a temple, patterned after the one in heaven. (McGee 1997, 1020)

Hebrews 8:5

“They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.”” (ESV)

Numbers 1:50–54

“But appoint the Levites over the tabernacle of the testimony, over all its furnishings and over everything in it. They must carry the tabernacle and all its furnishings; and they must attend to it and camp around it. Whenever the tabernacle is to move, the Levites must take it down, and whenever the tabernacle is to be reassembled, the Levites must set it up. Any unauthorized person who approaches it must be killed. “The Israelites will camp according to their divisions, each man in his camp, and each man by his standard. But the Levites must camp around the tabernacle of the testimony, so that the LORD’s anger will not fall on the Israelite community. The Levites are responsible for the care of the tabernacle of the testimony.” The Israelites did according to all that the LORD commanded Moses—that is what they did.” (NET)

The temple is more closely defined as “the tabernacle of the Testimony,” a reference to the period of Israel’s sojourn in the wilderness. In this context it emphasizes that the final plagues come from the presence of God and are the expression of his unalterable opposition to sin. The ancient tabernacle was a “Tent of the Testimony” (Num 17:7; 18:2) because it contained the two tables of testimony brought down from Mt. Sinai by Moses (Exod 32:15; Deut 10:5). (Mounce 1997, 288)

Deuteronomy 10:5

“And turning I went down from the mountain, and I put the tablets into the ark that I made, and they are in that place just as the Lord commanded me.” (Lexham Press 2020, Deu 10:5)

The tabernacle of testimony, also known as the Ark of the Covenant, was behind the veil, the same one that was torn in two from top to bottom as a result of the crucifixion. John clearly sees it, because of Jesus and what He has done, there is full access.

Numbers 9:15

“And on the day in which the tent was erected, the cloud enveloped the tent, the house of the testimony, and in the evenings it was on the tent as an appearance of fire until morning.” (Lexham Press 2020, Nu 9:15)

“John calls this structure “the tent of testimony” and not “the tent of meeting.” The expression testimony refers to the ark of the covenant that was placed in the Holy of Holies; the ark contained the two tablets of stone on which the Ten Commandments were inscribed (Rev. 11:19). In short, this expression alludes to the Ten Commandments, which were the basic condition of the covenant God made with his people at Mount Sinai (Exod. 25:16; 40:20). These two slabs of stone were called “the two tablets of the Testimony” (Exod. 31:18).

The Ten Commandments are a witness to the people’s transgressions that would call forth God’s judgment and condemnation. Hence from the very presence of God and from the testimony of these laws divine judgment flows forth.” (Kistemaker and Hendriksen 1953-2001, 431-432)

The angels that John sees come out have the seven plagues. The seven plagues is a reference to Leviticus 26:21.

Leviticus 26:21

“Then, if after these things you conduct yourselves in your crooked ways and are not willing to obey me, I will continue to place on you plagues seven more times according to your sins.” (Lexham Press 2020, Lev 26:21)

This is something that God took seriously as reflected in the history of the Jewish people, but here it is all about the angels, not the plagues which we get a whole lot more of in chapter 16.

Notice how the angels who are coming out of the Temple are dressed. “...clothed in linen, clean and bright, and girded around their chests with golden sashes.” This sounds a lot like the required attire for the High Priest.

Leviticus 16:3–4

“In this way Aaron will enter into the holy place: with a young bull from the herd for a sin offering and a ram for a whole burnt offering. And he will wear a consecrated linen tunic, and linen undergarments will be next to his skin, and he will be girded with a linen sash, and a linen turban will be placed around his head; they are holy garments. And he will bathe his entire body with water, and he will put on these garments.” (Lexham Press 2020, Lev 16:3-4)

The priests wore linen as are these angels; these angels are fulfilling a priestly role for God.

The perfect participles ἐνδεδυμένοι (endedyomenoi, “clothed”) and περιεζωσμένοι (periezōsmenoi, “girded”) are the same as the two perfect participles describing the Son of Man in John’s vision of 1:13. The “linen” (λίνον [linon]) worn by the angels represents righteousness in action as it does with the wife of the Lamb, though βύσσινον (byssinon) is the word in 19:8 for the latter’s garments. Linon is a product from which linen is made (i.e., flax), and byssinon is the material itself (i.e., linen). Both καθαρὸν (katharon, “clean”) and λαμπρὸν (lampron, “bright”) appear again to describe the garments of the bride of Christ (19:8) who composes His army that is so clothed when they return with Him (19:14). The purity of their clothing befits the purpose of their mission which is purification. (Thomas 1995, 242-243)

Revelation 1:13

“and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.” (NASB95)

The angels are wearing golden sashes, just like Jesus. This is also a picture that was seen in Daniel, again, of the preincarnate Christ who was part of the vision that Daniel saw including a discussion with Gabriel and a discussion of the future in chapter 11.

Daniel 10:4–6

“On the twenty-fourth day of the first month I was beside the great river, the Tigris. I looked up and saw a man clothed in linen; around his waist was a belt made of gold from Upaz. His body resembled yellow jasper, and his face had an appearance like lightning. His eyes were like blazing torches; his arms and feet had the gleam of polished bronze. His voice thundered forth like the sound of a large crowd.” (NET)

Revelation 15:7–8

“Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.” (NASB95)

...the seven angels...

In the Greek, there is the article pertaining to the seven angels present. It is “The Seven Angels.”

Does this mean these are the Seven Archangels of Jewish tradition?

Enoch 20: 1 – 8

1. And these are the names of the holy angels who watch. 2. Uriel, one of the holy angels, who is over the world and over Tartarus. 3. Raphael, one of the holy angels, who is over the spirits of men. 4. Raguel, one of the holy angels who †takes vengeance on† the world of the luminaries. 5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind †and† over chaos. 6. Saraqâel, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. Remiel, one of the holy angels, whom God set over those who rise. (Charles 1912, 43-44)

We see the four living creatures, the cherubim who are around the throne, taking part again as part of the commissioning of these seven angels. One of the cherubim gave a golden bowl to each of the seven angels.

The word used for bowl is φιάλας (phialas) - bowl, specifically a bowl used in offerings. (Arndt, et al. 1979, 858)

These were used as containers for flour mixed with oil (Num 7:13, 19, 25, 31), wine (Zech 9:15), and perhaps blood. (Aune 1998, 879)

The imagery of the bowls held by the angels combines two different ideas from the Hebrew Bible. [Bowls] First, these bowls probably represent cultic utensils, objects used in the sacrificial worship. Bronze basins or bowls were used by the priests to carry away ashes from the altar after sacrifices were burned (Exod 27:3; 38:3; Num 4:14). In Revelation 5:8, the angels at the altar hold golden bowls filled with incense, “which are the prayers of the saints.” In taking the bowls they have brought from the altar and pouring them out on the earth, the angels in chapter 15 function in a manner similar to that of the angel in 8:5 who fills a censer with fire from the altar and throws it on the earth. Second, the bowls given to the angels are “full of the wrath of God” (15:7). Several passages in the Hebrew Bible speak of the cup of God’s wrath (Ps 75:8; Isa 51:17; Jer 25:15–29; 49:12) that God’s enemies must drink, symbolizing God’s punishments

on them. John has used this metaphor for divine punishment already in the previous chapter (14:8, 10). (Reddish 2001, 295)

When we last saw the golden bowls, we did not know how many there were. We did know the cherubim had them and that they contained the prayers of the saints.

Revelation 5:8

“When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.” (NASB95)

Later we learned that these were the imprecatory prayers of the saints.

Revelation 8:3–5

“Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel’s hand. Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake.” (NASB95)

Which were announced to the earth and possibly are now being answered. They may not be the same bowls. These bowls are completely filled.

This God, unlike the false god and the false trinity, has always been alive and will always be alive.

The solemn reminder that God lives forever and ever gives a solemn cast to the wrath that is to be poured out to be inflicted forever and ever upon those who perish. (Walvoord 2008, 230)

Then we see a scene right out of the book of Exodus, the temple is filled with smoke from the glory of God and from His power.

Exodus 40:34–35

“The cloud covered the Tent of Meeting, and the glory of the LORD filled the tent. Moses was not able to enter the Tent of Meeting because the cloud had settled on it, and the glory of the LORD filled the tent.” (ISV)

This event was repeated when the Temple was dedicated by Solomon.

1 Kings 8:9–11

“The ark was empty except for the two stone tablets that Moses had placed there at Horeb when the LORD had made a covenant with the Israelites after they had come out of the land of Egypt. When the priests left the Holy Place after setting the ark in place, the cloud filled the LORD’s Temple so that the priests could not stand to minister because of the cloud, since the glory of the LORD filled the LORD’s Temple.” (ISV)

Just as the Priests could not enter to minister due to the cloud, as the angels depart on their mission of judgement, the same event occurs to the temple in heaven and no one was able to enter until the plagues are done.

2 Chronicles 5:11–14

“After this, the priests vacated the Holy Place. (Meanwhile, all the priests who were participating consecrated themselves, irrespective of their Levitical divisions. All the musicians who were descendants of Levi, including Asaph, Heman, Jeduthun, and their sons and relatives wore linen and played cymbals and stringed instruments as they stood east of the altar. Accompanied by 120 priests who played

trumpets, the trumpeters and musicians played in union, praising and giving thanks to the LORD. They praised the LORD loudly and sang, “He is good, and his gracious love is eternal,” accompanied by the trumpets, cymbals, and other musical instruments.) As they did this, a cloud filled the Temple, that is, the LORD’s Temple, and the priests were unable to complete their duties because of the cloud, since the glory of the LORD had filled God’s Temple.” (ISV)

What we see with the bowl judgements is “God’s response to those who refuse to accept the offer of life, and highlights the justice of God’s judgments—a theme that is further developed in the judgment of the great prostitute in Revelation 18.” (Paul 2018, 265)

Hebrews 10:31

“It is a terrifying thing to fall into the hands of the living God.” (NASB95)

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