

**What follows represents the unedited lecture notes of Pastor Merritt's teaching of The Book of The Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.**

1. Last week I taught an introduction to Revelation Chapter 15 and reviewed the seals, trumpets and bowls which in the aggregate form a nexus, for chapters 15 and 16.
2. Before we continue I want to provide "1Jo 1:9 time" as may be necessary.
3. I want to review some of that learned last week and then we will begin new material at point eight on page two.

### Introduction

1. Chapter fifteen and chapter sixteen go together because they describe two descriptions of the same set of events - the seven final judgments upon planet earth.
2. Revelation chapter fifteen is the shortest chapter in the Book of The Revelation but it is by no means the least important.
3. It reveals a joyous yet solemn scene in heaven as preparation is made for the final, most dreadful judgments of the entire tribulation.
4. As we have noted one judgment after another has gotten successively more severe, and now God reveals to John the final sign of a coming punishment on a Christ rejecting world.
5. The seven bowls are poured out in the Great Tribulation, the last or seventh taking place near the Second Advent of Christ. The seven bowls are also called the seven bowl judgments and are said to "fill up the wrath of God."
6. Last week I listed for you the seven bowl judgments:
  - (1) sores appear on the bodies of all unbelievers
  - (2) the ocean becomes blood
  - (3) rivers and streams become blood
  - (4) the heat from the sun intensifies burning the skin of unbelievers
  - (5) the pain of unbelievers intensifies as darkness pervades
  - (6) the Euphrates dries up and a vast armada of Orientals appear
  - (7) unprecedented earthquakes appear destroying city after city

7. The phrase "filled up" in the KJV of Rev 15:1 "they filled up the wrath of God" is a translation from the Greek verb **Teleo**, it means to bring to conclusion or to the ultimate goal, that is, a fulfillment of divine purpose.

8. We are about to see all things fulfilled. John describes it as great and glorious, and we'll see that these seven angels administer the divine judgment of God upon the Satanic kingdom and political power of the Beast.

8.1 The seven plagues brought by the seven angels finish the wrath of God on earth. The Greek word translated "finished" is the same word that Jesus shouted from the Cross as He died: "It is finished!" John recorded it in his gospel writing in the perfect tense and passive voice.

Joh 19:30 When Jesus felt the sponge being pushed against His lips He said, "It **has been finished** in the past with the result it is now finished." With that, He bowed His head and gave up His human spirit.

8.2 As this triumphant cry came from Jesus it meant that the debt of man's sin against God was finished. Here in our context, those who have rejected this finished work of Christ on their behalf find that God's patience is finished. Never forget the declaration: Vengeance is mine sayeth the Lord!

Rom 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.

8.3 As John looks in awe at the seven mighty angels preparing to initiate things of such magnitude that they are without precedent in human history, his attention is shifted to a great crowd of people standing on a "sea of glass mingled with fire."

8.4 We encountered a "sea of glass" in Chapter 4, and we saw there that it symbolized the mass of believers who came through the Rapture and are now at rest before God's throne.

8.5 Now there is mixed with this sea of glass the symbol of judgment, which is fire. Hal Lindsey has written:

"I believe this judgment-fire is called forth by the believers in heaven on behalf of the martyrs who have come through the agonies of the Tribulation. It's as if these brother Christians smolder with outrage against the unbelieving world that has committed such unspeakable atrocities against the family of God."

8.6 Before you get all weepy eyed with "misguided tears" for these tribulation saint, recognize what is happening in our world today. Christians being placed in cages and set afire by Muslims and young school girls being sold as sex slaves by Muslims. God does not forget and prayers are answered.

9. The word for "wrath" in Rev 15:1 is not **Orge** but **Thumos**, it is often translated "anger." In view is not divine wrath as an attitude, but divine judgment as the expression of God's wrath.

9.1 Keep in mind the use of anger or wrath as an emotion of God is always an anthropopathism. God does not emote.

10. The word **Orge** with **Thumos** is used in Revelation 16:19 in the final judgment upon Rome; a judgment extending from the seventh vial.

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness (**Thumos**) of his wrath (**Orge**).

11. As Arndt and Gingrich observe, the combination of **Thumos** and **Orge** notes the strongest kind of outpouring of divine judgment. The word **Thumos** is defined as "anger, wrath, rage." It may be concluded, therefore, that the anger of God is the preliminary expression, the wrath of God is the final expression of divine righteousness.

12. Let me give you several points about anger:

1. Definition: Anger is a mental attitude precluding rational thought. It therefore makes difficult the application of doctrine.

1.1 Anger can be a fleeting emotion.

1.2 Anger happens to both believers and unbelievers.

1.3 All people get angry.

1.4 Anger often hangs around and when it does it becomes a sin.

1.5 Consequently, the believer must maintain an awareness of the need to rebound this sin as with all sins.

1.6 We must not think we have to wait until we stop seething.

2. Etymology: Anger is defined by Webster as "a strong feeling of displeasure, hostility ... indignation, or ire."

2.1 The Greek **Thumos** describes a strong passion resulting in wrath or anger.

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding **wroth**, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Luk 4:28 And all they in the synagogue at Nazareth, when they heard these things, were filled with **wrath**, [Recall Elijah and the Syrian]

Acts 19:28 And when they heard these sayings, they were full of **wrath**, and cried out, saying, Great is Diana of the Ephesians.

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, **wraths**, strifes, backbitings, whisperings, swellings, tumults:

2Co 12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Gal 5:20 Idolatry, witchcraft, hatred, variance, jealousy, **wrath**, strife, seditions, heresies,

2.2 The Greek **Orge** is the mental impulse of indignation and wrath.

Mar 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Mar 3:5 And when he had looked round about on them with **anger**, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and **wrath** upon this people.

2.2.1 **Orge** can also mean judicial punishment or discipline, as found in Paul's admonishment to submit to the authorities of the land.

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute **wrath** upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for **wrath**, but also for conscience sake.

Rom 13:6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

2.2.2 **Orge** is an emotion common to the human race. The admonition of Eph 4:26 is to not let anger become a sin. In Eph 4:26 the word for wrath is **Paragismos**, meaning a wrath yielding "frustration and exasperation."

Eph 4:26 Be ye **angry**, and sin not: let not the sun go down upon your *wrath*:

2.2.3 In Eph 4:31 and Col 3:8 we see how similar **Orge** and **Thumos** are in meaning and application.

Eph 4:31 Let all bitterness, and wrath (**Thumos**), and anger (**Orge**) and clamour, and evil speaking, let it be removed from you together with all evil:

Col 3:8 But now ye also put off all these; anger (**Orge**), wrath (**Thumos**), jealousy, blasphemy, filthy communication out of your mouth.

2.3 With reference to the difference between **Thumos** and **Orge**: **Orge** signifies the spirit panting, as it were, in the body with rage, passion and heat.

2.3.1 On the other hand, **Thumos** can signify indignation which has arisen gradually and has become settled. **Orge** also means the “natural juices” that flow and seethe, as in the immediate emotional response to a precipitate situation.

2.3.2 In summary, these two words represent the emotion of anger or indignation which must be *nipped in the bud* at the mental attitude level. This is only done by rebound.

2.3.3 As we have seen in Rom 13:4, **Orge** over time came also to mean judicial punishment, which is not a sin.

2.3.4 Notice how **Orge** is used to describe what a pastor-teacher should not be, i.e., “not soon angry.”

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry (**Orge**), not given to wine, no striker, not given to filthy lucre;

2.4 **Anaph** in the Hebrew means to breathe through the nose, like the snorting of a bull; it also means anger as a strong feeling of indignation. It is an onomatopoeic word like *buzz*. In the case of **Anaph**, the bull or cow when angry and preparing to charge often makes a sound like **Anaph**. Notice how **Anaph** is used first with reference to Judah in Egypt when speaking to Joseph, and Jacob’s description of Simeon and Levi in their dealing with the men of Shechem.

Gen 44:18 Then Judah came near unto Joseph, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine **anger** burn against thy servant: for thou art even as Pharaoh.

Gen 44:19 My lord asked his servants, saying, Have ye a father, or a brother?

Gen 44:20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

Gen 44:21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

Gen 49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations ...

Gen 49:7 Cursed be their **anger**, for it was fierce; and their **wrath**, for it was cruel: I will divide them in Jacob, and scatter them in Israel. [Dinah and animal cruelty]

3. In general, in the English Bible it distinguishes anger from wrath, the latter being the more explosive, as an active manifestation of displeasure.

4. Anger results in self-induced misery and failure and it also hurts others.

4.1 Both “overt and sneaky” anger needs to be named as sin if we are to maintain fellowship. By sneaky, or repressed anger, I mean that anger resident in your soul but never expressed, or that described by the axiom “Many an unkind word is said in jest.”

Pro 21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

Pro 22:24 Make no friendship with an angry man; and with a furious man thou shalt not go:

Pro 25:24 It is better to dwell in the corner of the housetop, than with a quarrelsome wife and in a wide house.

Pro 29:22 An angry man stirs up dissension, and a hot-tempered one commits many sins.

Ecc 7:9 Do not be quickly provoked in your spirit, for anger resides in the lap of fools.

End Lesson Taught 9-6-2017