

# REVELATION CHAPTER FIFTEEN

## BOOK OF THE REVELATION

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. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 107

2-20-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 107.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught Rev 14:20 and summarized what we know and don't know about the timing of the seals, trumpets and bowl judgments.

3. When time ran out I was introducing Revelation chapter 15.

4. Before returning to our study, I want us to look once again at our outline of what I have called Book II of the Book of The Revelation.

I. In Chapter twelve we have an introduction, more like a preview of what we shall see in Book II.

II. The False Prophet and The Antichrist are Introduced and described in Chapter thirteen.

III. In Chapter fourteen the 144,00 Jewish Evangelist are seen with our Lord in Jerusalem; beside them stand the many who were saved as a result of their work. Three Angels fly over announcing a series of judgments which include: the fall of the Global Church and Political Rome. Several other judgments are announced, there is even a vision of Armageddon revealed.

IV. In Chapter fifteen all of heaven anticipates with joy the coming of the seven Vial Judgments.

V. In Chapter sixteen the Seven Bowl judgments are poured out on the planet.

VI. The Doom of The Whore Church is foretold in Chapter seventeen.

VII. The fall of The World Political System at Rome is foretold in Chapter eighteen.

VIII. The Second Advent of Christ is described with emphasis on the person of Christ in Chapter nineteen and then

IX. in Chapter twenty we see the final judgments of the False Prophet, the Antichrist and all unbelievers.

X. Chapters twenty-one and twenty-two probably deserve a Book III designation.

5. Now let's see what we can learn from Chapter Fifteen of the Book of the Revelation.

6. Chapter fifteen and chapter sixteen go together because they describe two aspects of the same set of events - the seven final judgments upon planet earth.

7. Revelation chapter fifteen, as I noted last week, is the shortest chapter in the Book of The Revelation but it is by no means the least important.

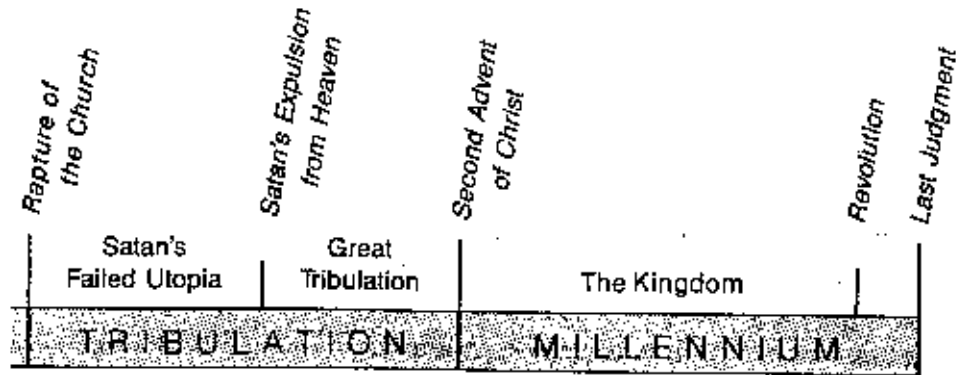
8. It reveals a joyous yet solemn scene in heaven as preparation is made for the final, most dreadful judgments of the entire Tribulation.

9. 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.

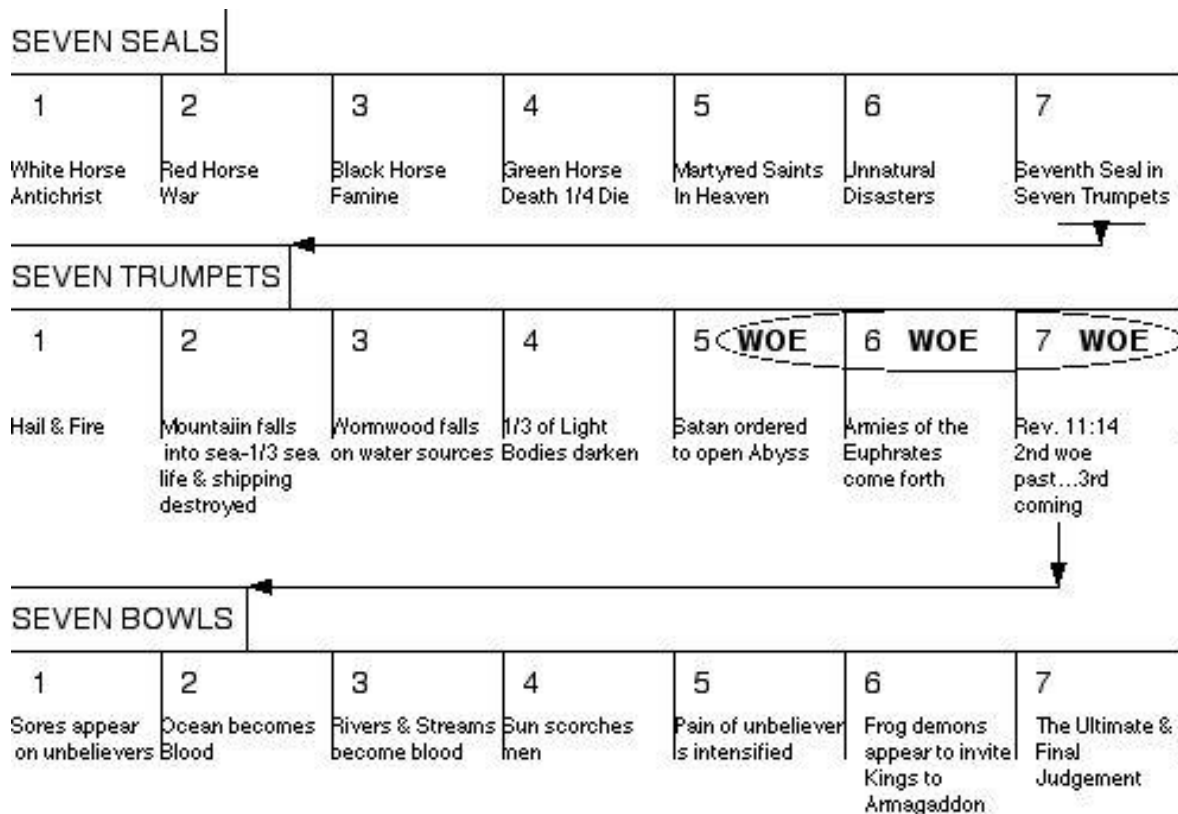
10. Tim LaHaye has written of this chapter: "... it reveals three things. (1) it concludes the events revealed in chapters 10-15 concerning visions in heaven or conditions on the earth to the middle of the Tribulation period. (2) It serves as an introduction to the Great Tribulation, the latter half of the Tribulation described in chapter 16, when the seven angels pour out the bowls of God's wrath. (3) it reveals important truths concerning the wrath of God."

11. As you can see Mr. LaHaye assumes the seals and the trumpets occur in the first half of the Tribulation. This may or may not be accurate; certainly with reference to the severity and timing of the bowls he is correct.

11.1 The seven bowls are poured out in the Great Tribulation, the last or seventh taking place near the Second Advent of Christ.



12. To again illustrate what I believe is the best position regarding the timing of the seals and trumpets:



13. The seals are in the main an overview of what will occur in the Tribulation; beginning with the appearance of the Antichrist and ending with destruction of planet earth.

13.1 It is difficult to place some of the seals and unless the Scriptures make clear when the event or events occur, you should only assume such will occur during the Tribulation.

14. The Trumpets are even more difficult to place in "a proper chronological order" for many would seem to occur in part in the first half and part in the second half; and then others are clearly events which occur just before the Second Advent.

14.1 Again, unless the Scriptures make clear when the event or events occur, you should only assume such will occur sometime during the Tribulation.

15. As Tim LaHaye has written: "In chapter fifteen we are about to see a tale of unprecedented judgment from a Righteous God."

16. The rather short chapter has been translated in the NIV:

Rev 15:1 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues--last, because with them God's wrath is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God

Rev 15:3 and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Rev 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

Rev 15:8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

Now let's see what we can learn from Revelation Chapter Fifteen:

1. Chapters 15 and 16 of The Revelation bring to an end the strange and eclectically "ordered" events leading up to the second coming of Christ.

1.1 His coming being summarily described in Rev 11:15-19 and later described in great detail in chapter 19 where emphasis is placed on a description of Christ rather than the event of the Return.

Rev 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

Rev 11:16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,

Rev 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and for destroying those who destroy the earth."

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

2. The seven bowls are introduced in this chapter as "the seven last plagues" which are the divine judgments preceding the second coming of Christ just as the "seventh trumpet" announced the coming of Christ with emphasis on the event and the 6th seal described the heavens coming apart as a sign of His coming.

2.1 The seven plagues are also called the seven vials.

3. The Second Coming of Christ follows the seventh vial. The term vial is a translation from the Greek Phiale which can be found elsewhere in the Apocalypse five times:

Rev 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" (Phiale - a broad shallow cup) full of odors, which are the prayers of saints.

Rev 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.

Rev 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the "vials" of the wrath of God upon the earth.

Rev 17:1 And there came one of the seven angels which had the seven "vials" and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Rev 21:9 And there came unto me one of the seven angels which had the seven "vials" full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

4. There is certainly some indication that the seals, trumpets and bowls move the narrative forward.
5. The intervening sections such as Rev 10:1 through Rev 11:14; Rev chapters 13 and 14 and Rev chapters 17 and 18 do not advance the narrative chronologically.
6. It would certainly seem Chapter 19 of the book of the Revelation follows immediately after chapter 16 in the chronological development.
7. The final series of the seven last plagues is introduced by the vision in which John sees "another sign in heaven."

#### KJV

Rev 15:1 And I saw another sign (shmeion) in heaven, great (megas) and marvelous (thaumastos), seven angels (hepta angelos) having the seven (escatos) last plagues (phlegas escatos); for in them is filled up the wrath of God.

Rev 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.

#### NIV

Rev 15:1 I saw in heaven another great and marvelous sign : seven angels with the seven last plagues -- last, because with them God's wrath (thumos) is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God.

1. Walvoord has written: "The word another refers to the two preceding signs of chapter 12, namely, the woman who appeared as "a great wonder in heaven," literally "a great sign in heaven" (Rev 12:1), and the "great red dragon" (Rev 12:3), signifying the empire of the beast under Satan's control. The three signs taken together represent important elements in the prophetic scene:

(1) Israel, that is, the woman;

(2) the final world empire under the control of Satan and the beast, that is, the great red dragon; and

(3) the seven angels having the seven last plagues, that is, the divine judgment upon the satanic system and political power of the beast."

2. The sign in heaven is described as "great and marvelous" (Greek mega kai thaumaston).

2.1 These words appear together in the book of the Revelation only here and in verse 3 (in a description of the works of God), though they appear separately elsewhere and quite often I might add.

3. Central in the vision are seven angels, apparently another group of seven angels not to be confused with any other group of seven, this because the Greek article is not used with the expression.

3.1 We have earlier seen two such mentionings of seven angels:

Rev 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Rev 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets...

Rev 8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

4. This new group of seven angels is described as having the seven last plagues. As in the trumpets and seals, the number seven is used of completion and perfection.

4.1 This will be the last and a perfect judgment.

4.2 It is most significant that they are described as "last," more emphatic in the Greek (literally "having seven plagues, the last ones").

5. This implies that the previous judgments unfolding in the breaking of the seals and the blowing of the trumpets were also plagues, that is, divine judgments of God pouring out affliction upon a wicked world.

5.1 This we have earlier taught.

6. Let's compare other divine judgments in Rev 9:18, Rev 11:6 and Revelation chapter 20.

Rev 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

Rev 9:19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Rev 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

7. From a study of Rev 16:7-9; Rev 18:8; Rev 19:2 and Rev 21:9 the objective student of the Word is compelled to believe these are the last plagues; they are the final judgments preceding the second coming itself.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Rev 16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.



Rev 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Rev 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Rev 19:2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

8. The seven plagues are further described as acts of judgment which "filled up the wrath of God."

8.1 The phrase "filled up" is a translation from the Greek teleo, it means to bring to conclusion or to the ultimate goal, that is, a fulfillment of divine purpose.

8.2 We are about to see the all things fulfilled.

8.2.1 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.

8.3 The seven plagues brought by the seven angels finish the wrath of God on earth.

8.3.1 The Greek word translated "finished" is the same word that Jesus shouted from the Cross as He died: "It is finished!"

8.3.2 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.

8.4 As this triumphant cry came from Jesus it meant that the debt of man's sin against God was finished.

8.4.1 Here in our context, those who have rejected this finished work of Christ on their behalf find that God's patience is finished.

8.5 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."

8.6 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.

8.7 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."

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 anthropomorphism. 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 connotes 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.

End Lesson Taught 2-20-2002

Revelation

Lesson 108

3-6-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 108.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught in part Rev 15:1-2. When time ran out I was about to give you several points relating to the subject of anger.
3. Now let's return to our study of chapter 15 of the book of the Revelation.
4. Chapter fifteen and chapter sixteen go together because they describe two aspects of the same set of events - the seven final judgments upon planet earth.
5. Revelation chapter fifteen is the shortest chapter in the book of the Revelation but it is by no means the least important.
6. It reveals a joyous yet solemn scene in heaven as preparation is for the final, most dreadful judgments of the entire Tribulation.
7. The seven bowls are poured out in the Great Tribulation, the last or seventh taking place near the Second Advent of Christ.
8. To again illustrate what I believe is the best position regarding the timing of the seals and trumpets:
9. The seals are in the main an overview of what will occur in the Tribulation; beginning with the appearance of the Antichrist and ending with the disruption of earth's light bodies in preparation for the Second Coming.
10. It is difficult to place some of the seals and unless the Scriptures make clear when the event or events occur, you should only assume such will occur during the Tribulation.
11. The Trumpets are even more difficult to place in "a proper chronological order" for many would seem to occur in part in the first half and part in the second half; and then others are clearly events which occur just before the Second Advent.
12. Again, unless the Scriptures make clear when the event or events occur, you should only assume such will occur sometime during the Tribulation.
13. Chapters 15 and 16 of the Revelation bring to an end the strange and eclectically "ordered" events leading up to the second coming of Christ.
14. The seven bowls are introduced in this chapter as "the seven last plagues" which are the divine judgments preceding the second coming of Christ just as the "seventh trumpet" announced the coming of Christ with emphasis on the event and the 6th seal described the heavens coming apart as a sign of His coming.
15. The Second Coming of Christ follows the seventh vial. The term vial is a translation from the Greek Phiale which can be found elsewhere in the Apocalypse five times:

Rev 5:8; Rev 15:7; Rev 16:1; Rev 17:1 and Rev 21:9

16. There is certainly some indication that the seals, trumpets and bowls move the narrative forward.

17. The intervening sections such as Rev 10:1 through Rev 11:14; Revelation chapters 13 and 14 and Revelation chapters 17 and 18 do not advance the narrative chronologically.

18. It would certainly seem chapter 19 of the book of The Revelation follows immediately after chapter 16 in the chronological development.

19. The final series of the seven last plagues is introduced by the vision in which John sees "another sign in heaven."

KJV

Rev 15:1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Rev 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.

NIV

Rev 15:1 I saw in heaven another great and marvelous sign : seven angels with the seven last plagues last, because with them God's wrath is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God.

1. Walvoord has written: "The word another refers to the two preceding signs of chapter 12, namely, the woman who appeared as "a great wonder in heaven," literally "a great sign in heaven" (Rev 12:1), and the "great red dragon" (Rev 12:3), signifying the empire of the beast under Satan's control. The three signs taken together represent important elements in the prophetic scene:

(1) Israel, that is, the woman;

(2) the final world empire under the control of Satan and the beast, that is, the great red dragon; and

(3) the seven angels having the seven last plagues, that is, the divine judgment upon the satanic system and political power of the beast."

2. Central in the vision are seven angels, apparently another group of seven angels not to be confused with any other group of seven, this because the Greek article is not used with the expression.

3. We have earlier seen two such mentionings of seven angels: Rev 1:20 and Rev 8:2-6
4. This new group of seven angels is described as having the seven last plagues. As in the trumpets and seals, the number seven is used of completion and perfection.
5. This implies that the previous judgments unfolding in the breaking of the seals and the blowing of the trumpets were also plagues, that is, divine judgments of God pouring out affliction upon a wicked world.
6. There are other divine judgments mentioned in Rev 9:18, Rev 11:6 and Revelation chapter 20.
7. From a study of Rev 21:9 the objective student of the Word is compelled to believe these are the last plagues; they are the final judgments preceding the second coming itself.

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

8. The seven plagues are further described as acts of judgment which "filled up the wrath of God."

8.1 The phrase "filled up" is a translation from the Greek telew, it means to bring to conclusion or to the ultimate goal, that is, a fulfillment of divine purpose.

8.2 We are about to see the all things fulfilled.

8.2.1 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.

8.3 The seven plagues brought by the seven angels finish the wrath of God on earth.

8.3.1 The Greek word translated "finished" is the same word that Jesus shouted from the Cross as He died: "It is finished!"

8.3.2 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.

8.4 As this triumphant cry came from Jesus it meant that the debt of man's sin against God was finished.

8.5 Here in our context, those who have rejected this finished work of Christ on their behalf find that God's patience is finished.

9. The word for "wrath" in Rev 15:1 is not orgh but qumos, 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 connotes the strongest kind of outpouring of divine judgment."

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,

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, emulations, 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." We will see more of PARAGISMOS later in this doctrine.

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, be put away from you, with all malice:

Col 3:8 But now ye also put off all these; anger (ORGE), wrath (THUMOS), malice, 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 him, 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.

2.4.1 Simeon and Levi, Jacob's second and third sons by Leah, were brothers in violence. Jacob could never forget their cruel massacre of the Shechemites.

2.4.2 They revealed their true characters that day, for they violently attacked and destroyed men they had previously made helpless by strategy and deceit. At that time they were censured by their father.

2.5 PAROGISMOS in the Greek means wrath and indignation, characterized by frustration and exasperation, i.e. that emotion of anger which seethes alongside.

2.5.1 It is used in Eph 4:26 to explain what we are to avoid.

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

3. It is not a sin to experience the emotion of anger, unless we permit the emotion to continue and thereby prevent proper thinking and/or action.

3.1 God being "slow to anger" is an anthropopathism.

Neh 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger (APH), and of great kindness, and forsookest them not.

3.2 In general, usage in the English Bible 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; it also hurts others.

4.1 Both "overt and sneaky" anger need 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.

5. Anger and wrath are related and replete with cruelty.

Pro 27:4 Wrath is cruel and anger is overwhelming, but who can stand before jealousy?

5.1 Wrath in Pro 27:4 is CHEMAH, meaning furious heat-- unbridled anger. Anger is APH, from ANAPH, meaning a strong feeling of anger and indignation. CHEMAH would seem to describe that held within, whereas APH would seem to describe expressed anger--the bull is about to charge.

6. Uncontrolled anger can certainly frustrate the ministry of a believer.

1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

7. Anger leads to revenge when it goes underground. The story of Absalom avenging Tamar by murdering Amnon is an example.

2Sa 13:22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

2Sa 13:23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.

2Sa 13:24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

2Sa 13:25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

2Sa 13:26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

2Sa 13:27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

2Sa 13:28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

2Sa 13:29 And the servants of Absalom did unto Amnon as Absalom had commanded ...

8. Anger is ever present in churches full of people negative to the Word of God.

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:

8.1 In 2Co 12:20 THUMOS is the word translated “wraths.”

9. Anger characterizes the life of a reversionist.

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

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

9.1 In Gal 5:20 the word translated “wrath” is THUMOS.

10. We are therefore to put off anger and wrath as part of the maturing process.

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

11. Fury is used in Scripture to express the burning anger and rage of man. It is also used of God in the sense of an anthropopathism. Examples:

11.1 The fury of man

Gen 27:43 Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran;

Gen 27:44 And tarry with him a few days, until thy brother's fury turn away;

Est 1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

Est 1:11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

Est 1:12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

11.2 The fury of God

1Sa 4:3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

1Sa 4:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Psa 145:8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

Now back to John's vision and the sea of glass:

NIV

Rev 15:1 I saw in heaven (ouranos) another (allos) great (megas) and marvelous (Thaumastos) sign (shmeion): seven (Hepta) angels (aggelos) with the seven last (escatos) plagues (plhgas)--last (escatos), because with them God's wrath (Thumos) is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God.

13. The scene in heaven is described thus by John: "as it were a sea of glass mingled with fire."

13.1 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."

13.2 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.

13.3 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."

13.4 This seems to be an allusion to the same situation as in Rev 4:6 where a "sea of glass like unto crystal" is "in the midst of the throne." But note the difference, there is fire mixed with the sea of glass in the chapter fifteen vision whereas a sea of glass like unto crystal is seen in the Rev 4:6 picture.

Rev 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

14. Alford observes: "The fact, that the personages of the former heavenly vision are still present, Rev 15:7, seems to remove all doubt of this being the same sea of glass as that before described, Ch. 4:6."

Rev 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

15. In Revelation chapter fifteen the sea of glass has two variations. The sea of glass is said to be "mingled with fire," the statement qualified by the phrase "as it were a translation from the Greek Hos, an adverb meaning "like as" or like fire."

15.1 The addition of fire would seem to add judgment to the scene - a time of final judgment has now come; the prayers of the saints from all ages are about to be answered.

15.2 Especially in view are the prayers of the Tribulation martyrs - vindication is on its way.

16. Let's review quickly some of what we learned when I taught Rev 4:2-6:

16.1 Background:

Rev 4:2 Immediately I found myself under the absolute control of the Holy Spirit. I was commanded to consider what I heard and saw. A throne had been placed right there in the middle of the Third Heaven. And there was One seated on the throne.

Rev 4:3 And He who was seated was in appearance like a jasper stone [Benjamin's] and a sardius [Reuben's]. And encircling the throne there was a ring of light which was like an emerald [Judah's] in appearance.

Rev 4:4 Surrounding the throne (Thronos) were twenty-four other thrones, and seated on them were twenty-four elders (presbuteros). They were dressed in white (leuka Himatia) and had crowns (stefanos) of gold on their heads.

Rev 4:5 From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits of God.

Rev 4:6 Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living beings, and they were covered with eyes, in front and in back.

Revelation 4:2-6 Principles:

1. In addition to the glory of the throne and the One who sat upon it, John's attention is next directed to twenty-four thrones upon which the twenty-four elders are seated. The term "seats" [KJV] is properly "thrones."

2. The elders are in a situation of repose, sitting on their thrones, clothed in white raiment and having on their heads crowns of gold. Considerable discussion has arisen concerning the identity of these twenty-four elders.

3. Some have thought they are angels, others Israel and still others "church age saints." The latter being my view.

4. That they represent a group seems clear. From parallel Old Testament passages the priesthood was represented by twenty-four orders of priests.

4.1 There were actually thousands of priests in Israel's day of ascendancy under David and Solomon, but they all could not minister at the same time.

5. Accordingly, they were divided into twenty-four orders. When these priests met together, even though there were only twenty-four, they represented the whole priesthood and at the same time the whole of the nation.

5.1 In a similar way the twenty-four elders mentioned in Rev 4:4 may be regarded as representative, but of what?

6. The text itself does not give a specific statement concerning the identity of these elders. Some help, however, is afforded in the description given here and in Rev 15:1.

7. The elders are described as being clothed in white raiment and having on their heads crowns of gold.

7.1 There are two kinds of crowns in the book of The Revelation involving two different Greek words. One is the crown of a ruler or a sovereign (Greek "Diadem"), which is a crown of governmental authority.

8. The other is the crown of a victor (Greek, "Stephanos"), such as was awarded in the Greek games when a person won a race or some contest. This crown was usually made of leaves, therefore as we have noted, it is better translated a "wreath."

9. The word here is the crown of a victor rather than that of a sovereign.

9.1 It is significant that the passage states the twenty-four elders already have their crowns of gold as victors. It would seem the crowns were those tried by fire and awarded at the Bema.

10. If this passage is regarded as chronologically before the time of the tribulation, it would seem reasonable to eliminate the angels, at this point the angels have not "exhausted their final appeal."

10.1 Recall the angelic conflict is now in its appeal phase.

10.2 For the same reason the elders do not seem to be a proper representation of Israel, for Israel's judgment also comes at the end of the tribulation, and not before.

End Lesson Taught 3-6-2002

Revelation

Lesson 109

3-13-2002

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson 109.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught in part Rev 15:1 and 2, reviewed the Doctrine of Anger and then we compared the sea of glass in Revelation chapter four with John's similar vision seen in chapter fifteen.

Now let's return to our study of Rev 15:1-2:

KJV

Rev 15:1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Rev 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.

NIV

Rev 15:1 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues -- last, because with them God's wrath is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God.

1. In both the Revelation four and Revelation fifteen visions, it is obvious that John does not see an ordinary sea because there are martyrs standing upon it.

1.1 The symbolism is rich.

2. The sea is designed to reflect the glory of God and His sovereign rule. In chapter four its description "like unto crystal" spoke of the holiness of God.

3. Here the sea mingled with fire speaks of divine judgment proceeding from God's holiness.

3.1 The roiling sea of Daniel seven from which the gentile powers arose has now become smooth and tranquil; a base upon which Tribulation martyrs stand triumphantly.

4. The fact that the saints are able to stand upon it reflects the faithfulness of God in upholding His own in keeping with His divine character.

5. Upon this sea stand an innumerable company of those who "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

6. These unmistakably are the martyred dead destroyed by the beast of Rev 13:1-8 whose number is given in Rev 13:18.

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Rev 13:5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast--all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

Rev 13:18 This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.

7. Their [the martyred saints of the Tribulation] triumph consists in the fact that they remained faithful to death instead of yielding to the blasphemous demands of the beast.



Their resurrection and reward are described in Rev 20:4-6.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

8. These saints are said to have "harps of God."

8.1 The harp (a Lyre) and the trumpet are the only musical instruments mentioned in The book of the Revelation.

8.2 The harps signal music to soothe the savage beast; music to relax with; the sound of pleasant victory over all that is unholy.

8.3 The trumpet on the other hand seems to be used when action is required; a call to battle signals the sound of the trumpet, a call to action and often judgment.

9. Though held by this group of saints, the harps apparently are not given to all the martyred dead (compare the absence of harps in Rev 7:15-17).

Rev 7:15 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.

Rev 7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Rev 7:17 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.

10. John Walvoord has written:

"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. They clearly belong to saints martyred during the time of great tribulation, confirming that the time schedule is near the end of the period and contrasting them to saints of other ages."

11. Hal Lindsey holds a minority view that the sea of glass holds not only the martyred saints of the Tribulation but also the raptured saints of the church age. He writes:

"John says that he saw a multitude who had obviously come out of the Tribulation by martyrdom, and that they were standing on the sea of glass ... have you ever seen a mob of deliriously happy fans carry a coach and team off the field on their shoulders after they have just won the big game of the year? That's what I see here the Church-age saints carrying the Tribulation martyrs on their shoulders in triumph ... they're the winners!

"All the believers who died during the Tribulation ... no doubt suffered ... But no one standing in this crowd before the throne bears any semblance of defeat or bitterness. There's nothing here but praise and worship and victory! Perhaps nothing is more difficult for the natural mind to understand than how death can really mean victory, how submitting to injustice can ultimately produce triumph ... Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26)

"Real victory is not found in seeking to avoid conflicts and living a don't-rock-the-boat kind of life. The cemetery is full of people who fit that category!

"The kind of triumph these martyrs of the Tribulation will experience will be deliverance through fire, not out of it. There's no guarantee that any of us are going to be spared some fiery trials before we go to meet the Lord."

12. I find little to support Mr. Lindsey's position that there are also raptured saints standing and celebrating on the Revelation chapter fifteen sea of glass; though certainly such may be the case.

13. Let me give you an expanded translation of Rev 15:1-2:

Expanded Translation:

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues - I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath. I mean it is curtains for planet earth.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints martyred in the Great Tribulation; these were those special believers who had been victorious over the beast and his image and over the number of his name. They had been given harps by God the Father and they were all ready to play and sing in praise of God.

Now let's take a look at Revelation 15:3-4:

KJV

Rev 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Rev 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.

NIV

Rev 15:3 and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

Principles:

1. It would seem all heaven echoes with the spontaneous singing of the martyrs as they praise the Lord, God has just made them victors over sorrow, pain and death.
  2. All the heart ache is behind them now, and they are just beginning to grasp the reality of what it is going to be like to spend eternity with all their expanded family in praise of God the Father, Son and Holy Spirit.
  3. The changes in their friends, their family and themselves is in itself breathtaking; there is a unity of perfection and therefore appreciation of one another.
  4. The hymns of praise sung by the martyred saints in glory are identified as "the song of Moses the servant of God, and the song of the Lamb."
  5. The fact that the word "song" is repeated with a definite article in both cases would lead to the conclusion that two songs are in view rather than one, both being sung by the martyred throng.
  6. The former, the song of Moses, recounts the faithfulness of God to Israel in recognition that a large number of Israelites in this time of Jacob's trouble are among these martyred dead.
  7. How fitting for them to sing the "song of Moses." This is a song the Jews have sung for thousands of years, and commemorates their great deliverance from Pharaoh's army at the Red Sea.
- 7.1 The words are recorded in Exo 15:1-19.

Exo 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Exo 15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Exo 15:3 The LORD is a man of war: the LORD is his name.

Exo 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Exo 15:5 The depths have covered them: they sank into the bottom as a stone.

Exo 15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

Exo 15:7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

Exo 15:8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

Exo 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Exo 15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Exo 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Exo 15:12 Thou stretched out thy right hand, the earth swallowed them.

Exo 15:13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

Exo 15:14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine.

Exo 15:15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Exo 15:16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

Exo 15:17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.

Exo 15:18 The LORD shall reign for ever and ever.

Exo 15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

8. Just as the Israelites looked back toward Egypt and realized that they were forever delivered from slavery, so these people will look back to their experiences of horror on earth and realize that they are forever delivered from the grasp of suffering and death.

9. In this regard their song also becomes a song of praise and victory.

10. The song of the Lamb speaks of redemption from sin made possible by the sacrifice of the Lamb of God.

11. The words of the Song of the Lamb would seem to be that which is found in verses three and four:

"Great and marvelous are your deeds, Lord God Almighty.  
Just and true are your ways, King of the ages.  
Who will not fear you, O Lord,  
and bring glory to your name?  
For you alone are holy.  
All nations will come and worship before you,  
for your righteous acts have been revealed."

12. This song also is a song of praise and victory. There are those who believe the first song is one with particular application to Jewish martyrs and the second, the Song of The Lamb, as a song with particular application to gentile martyrs.

13. Whatever the case there is joy in heaven because this time mighty Casey did not strike out.

Let me give you several points relating to what the Bible has to say about music.

1. Singing is one of several acts of worship to be done in the local church, the others being: prayer, giving, the communion table and teaching.

2. Singing is authorized in every dispensation, including our own church age.

3. Singing will even be done in heaven and enjoyed by all.

3.1 Singing is one of many heavenly metaphors used to describe praise for the Trinity in a state of ecstatic joy.

Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

3.1.1 This song is no doubt very specialized and relates to the great evangelists of Israel who function during the Tribulation.

4. There is symbolic singing mentioned in Revelation Chapter 5. Again a specialized song of praise, in this case a praise of the victorious Christ who is the only One worthy to release the divine vindication of God by opening the seals.

4.1 Christ is the only One who is worthy to open the book.

4.2 In verse 9 a song of praise

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

End Lesson Taught 3-13-2002

Revelation

Lesson 109

3-13-2002

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson 109.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught in part Rev 15:1 and 2, reviewed the Doctrine of Anger and then we compared the sea of glass in Revelation chapter four with John's similar vision seen in chapter fifteen.

Now let's return to our study of Rev 15:1-2:

KJV

Rev 15:1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Rev 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.

NIV

Rev 15:1 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues -- last, because with them God's wrath is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God.

1. In both the Revelation four and Revelation fifteen visions, it is obvious that John does not see an ordinary sea because there are martyrs standing upon it.

1.1 The symbolism is rich.

2. The sea is designed to reflect the glory of God and His sovereign rule. In chapter four its description "like unto crystal" spoke of the holiness of God.

3. Here the sea mingled with fire speaks of divine judgment proceeding from God's holiness.

3.1 The roiling sea of Daniel seven from which the gentile powers arose has now become smooth and tranquil; a base upon which Tribulation martyrs stand triumphantly.

4. The fact that the saints are able to stand upon it reflects the faithfulness of God in upholding His own in keeping with His divine character.

5. Upon this sea stand an innumerable company of those who "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

6. These unmistakably are the martyred dead destroyed by the beast of Rev 13:1-8 whose number is given in Rev 13:18.

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Rev 13:5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast--all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

Rev 13:18 This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.

7. Their [the martyred saints of the Tribulation] triumph consists in the fact that they remained faithful to death instead of yielding to the blasphemous demands of the beast.

Their resurrection and reward are described in Rev 20:4-6.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

8. These saints are said to have "harps of God."

8.1 The harp (a Lyre) and the trumpet are the only musical instruments mentioned in The book of the Revelation.

8.2 The harps signal music to soothe the savage beast; music to relax with; the sound of pleasant victory over all that is unholy.

8.3 The trumpet on the other hand seems to be used when action is required; a call to battle signals the sound of the trumpet, a call to action and often judgment.

9. Though held by this group of saints, the harps apparently are not given to all the martyred dead (compare the absence of harps in Rev 7:15-17).

Rev 7:15 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.

Rev 7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Rev 7:17 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.

10. John Walvoord has written:

"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. They clearly belong to saints martyred during the time of great tribulation, confirming that the time schedule is near the end of the period and contrasting them to saints of other ages."

11. Hal Lindsey holds a minority view that the sea of glass holds not only the martyred saints of the Tribulation but also the raptured saints of the church age. He writes:



"John says that he saw a multitude who had obviously come out of the Tribulation by martyrdom, and that they were standing on the sea of glass ... have you ever seen a mob of deliriously happy fans carry a coach and team off the field on their shoulders after they have just won the big game of the year? That's what I see here the Church-age saints carrying the Tribulation martyrs on their shoulders in triumph ... they're the winners!

"All the believers who died during the Tribulation ... no doubt suffered ... But no one standing in this crowd before the throne bears any semblance of defeat or bitterness. There's nothing here but praise and worship and victory! Perhaps nothing is more difficult for the natural mind to understand than how death can really mean victory, how submitting to injustice can ultimately produce triumph ... Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26)

"Real victory is not found in seeking to avoid conflicts and living a don't-rock-the-boat kind of life. The cemetery is full of people who fit that category!

"The kind of triumph these martyrs of the Tribulation will experience will be deliverance through fire, not out of it. There's no guarantee that any of us are going to be spared some fiery trials before we go to meet the Lord."

12. I find little to support Mr. Lindsey's position that there are also raptured saints standing and celebrating on the Revelation chapter fifteen sea of glass; though certainly such may be the case.

13. Let me give you an expanded translation of Rev 15:1-2:

Expanded Translation:

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues - I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath. I mean it is curtains for planet earth.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints martyred in the Great Tribulation; these were those special believers who had been victorious over the beast and his image and over the number of his name. They had been given harps by God the Father and they were all ready to play and sing in praise of God.

Now let's take a look at Revelation 15:3-4:

KJV

Rev 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Rev 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.

NIV

Rev 15:3 and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

Principles:

1. It would seem all heaven echoes with the spontaneous singing of the martyrs as they praise the Lord, God has just made them victors over sorrow, pain and death.
2. All the heart ache is behind them now, and they are just beginning to grasp the reality of what it is going to be like to spend eternity with all their expanded family in praise of God the Father, Son and Holy Spirit.
3. The changes in their friends, their family and themselves is in itself breathtaking; there is a unity of perfection and therefore appreciation of one another.
4. The hymns of praise sung by the martyred saints in glory are identified as "the song of Moses the servant of God, and the song of the Lamb."
5. The fact that the word "song" is repeated with a definite article in both cases would lead to the conclusion that two songs are in view rather than one, both being sung by the martyred throng.
6. The former, the song of Moses, recounts the faithfulness of God to Israel in recognition that a large number of Israelites in this time of Jacob's trouble are among these martyred dead.
7. How fitting for them to sing the "song of Moses." This is a song the Jews have sung for thousands of years, and commemorates their great deliverance from Pharaoh's army at the Red Sea.

7.1 The words are recorded in Exo 15:1-19.

Exo 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Exo 15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Exo 15:3 The LORD is a man of war: the LORD is his name.

Exo 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Exo 15:5 The depths have covered them: they sank into the bottom as a stone.

Exo 15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

Exo 15:7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

Exo 15:8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

Exo 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Exo 15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Exo 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Exo 15:12 Thou stretched out thy right hand, the earth swallowed them.

Exo 15:13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

Exo 15:14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine.

Exo 15:15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Exo 15:16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

Exo 15:17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.

Exo 15:18 The LORD shall reign for ever and ever.

Exo 15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

8. Just as the Israelites looked back toward Egypt and realized that they were forever delivered from slavery, so these people will look back to their experiences of horror on earth and realize that they are forever delivered from the grasp of suffering and death.

9. In this regard their song also becomes a song of praise and victory.

10. The song of the Lamb speaks of redemption from sin made possible by the sacrifice of the Lamb of God.

11. The words of the Song of the Lamb would seem to be that which is found in verses three and four:

"Great and marvelous are your deeds, Lord God Almighty.  
Just and true are your ways, King of the ages.  
Who will not fear you, O Lord,  
and bring glory to your name?  
For you alone are holy.  
All nations will come and worship before you,  
for your righteous acts have been revealed."

12. This song also is a song of praise and victory. There are those who believe the first song is one with particular application to Jewish martyrs and the second, the Song of The Lamb, as a song with particular application to gentile martyrs.

13. Whatever the case there is joy in heaven because this time mighty Casey did not strike out.

Let me give you several points relating to what the Bible has to say about music.

1. Singing is one of several acts of worship to be done in the local church, the others being: prayer, giving, the communion table and teaching.

2. Singing is authorized in every dispensation, including our own church age.

3. Singing will even be done in heaven and enjoyed by all.

3.1 Singing is one of many heavenly metaphors used to describe praise for the Trinity in a state of ecstatic joy.

Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

3.1.1 This song is no doubt very specialized and relates to the great evangelists of Israel who function during the Tribulation.

4. There is symbolic singing mentioned in Revelation Chapter 5. Again a specialized song of praise, in this case a praise of the victorious Christ who is the only One worthy to release the divine vindication of God by opening the seals.

4.1 Christ is the only One who is worthy to open the book.

## 4.2 In verse 9 a song of praise

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

End Lesson Taught 3-13-2002

Revelation

Lesson 110

3-20-2002

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson 110.

1.1 Before we do let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I finished our teaching of Rev 15:1 and 2. We then began a study of verses three and four. When time ran out I had just started a review of The Doctrine of Music.

3. Before I return to our study I want to give you an expanded translation of verses one and two:

Expanded Translation:

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues - I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath. I mean it is curtains for planet earth.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints martyred in the Great Tribulation; these were those special believers who had been victorious over the beast and his image and over the number of his name. They had been given harps by God the Father and they were all ready to play and sing in praise of God.

4. Before returning to our Doctrine of Music I want to review some of that learned last week.

First let's take a look at the NIV of Rev 15:3-4:

Rev 15:3 and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

Principles:

1. It would seem all heaven echoes with the spontaneous singing of the martyrs as they praise the Lord, God has just made them victors over sorrow, pain and death.
2. All the heart ache is behind them now, and they are just beginning to grasp the reality of what it is going to be like to spend eternity with all their expanded family in praise of God the Father, Son and Holy Spirit.
3. The hymns of praise sung by the martyred saints in glory are identified as "the song of Moses the servant of God, and the song of the Lamb."
4. The fact that the word "song" is repeated with a definite article in both cases would lead to the conclusion that two songs are in view rather than one, both being sung by the martyred throng.
5. The former, the song of Moses, recounts the faithfulness of God to Israel in recognition that a large number of Israelites in this time of Jacob's trouble are among these martyred dead.
6. How fitting for them to sing the song of Moses. This is a song the Jews have sung for thousands of years, and commemorates their great deliverance from Pharaoh's army at the Red Sea.
7. The words are recorded in Exo 15:1-19:
8. Just as the Israelites looked back toward Egypt and realized that they were forever delivered from slavery, so these people will look back to their experiences of horror on earth and realize that they are forever delivered from the grasp of suffering and death.
9. In this regard their song also becomes a song of praise and victory.
10. The song of the Lamb speaks of redemption from sin made possible by the sacrifice of the Lamb of God.
11. The words of the Song of the Lamb would seem to be that which is found in verses three and four:

"Great and marvelous are your deeds, Lord God Almighty.  
Just and true are your ways, King of the ages.

Who will not fear you, O Lord,  
and bring glory to your name?  
For you alone are holy.  
All nations will come and worship before you,  
for your righteous acts have been revealed."

Now let's return to our review of the Doctrine of Music:

1. Singing is one of several acts of worship to be done in the local church, the others being: prayer, giving, the communion table and teaching.

2. Singing is authorized in every dispensation, including our own church age.

3. Singing will even be done in heaven and enjoyed by all.

3.1 Singing is one of many heavenly metaphors used to describe praise for the Trinity in a state of ecstatic joy.

Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.  
Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

3.1.1 This song is no doubt very specialized and relates to the great evangelists of Israel who function during the Tribulation.

4. There is symbolic singing mentioned in Revelation Chapter 5. Again a specialized song of praise, in this case a praise of the victorious Christ who is the only One worthy to release the divine vindication of God by opening the seals.

4.1 Christ is the only One who is worthy to open the book.

4.2 In verse 9 we have a song of praise

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

5. Singing is also noted as an emotional response to God, as we respond from the doctrine which is in our souls.

Jam 5:13 Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.

Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

5.1 Singing when you are happy and full of gratitude is a natural response and an appreciator of what is in your soul.

6. The first musician was Jubal, from the family of Cain.

Gen 4:21 His brother's name was Jubal; he was the father of all who play the harp and flute.

7. The Levitical system of worship used singing to teach doctrine.

7.1 Moses, as the supreme priest of God, sang praises to God as the God of war and victory.

Exo 15:1 Then Moses and the Israelites sang this song to the LORD: " I will sing to the LORD, for he is highly exalted. The horse and its rider he has hurled into the sea.

7.1.1 This, as we have just seen, was a praise song for killing the Egyptians and saving Israel from certain destruction.

7.2 There were certain Levites who played musical instruments as part of the Levitical worship services.

1Ch 23:5 "Four thousand are to be gatekeepers and four thousand are to praise the LORD with the musical instruments I have provided for that purpose."

7.3 David and his military commanders needed chaplains to inspire their men and to orient them to their reason for fighting.

7.3.1 The Chaplains taught the Bible accompanied by the musical sounds of a giant choir made up of the sons of Asaph, Heman and Jeduthun.

1Ch 25:1 David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals. Here is the list of the men who performed this service:

7.3.2 Musicians and singers were stationed at the gate of the city no doubt to provide pomp and ceremony when David reviewed his valiant warriors on their way to battle.

1Ch 16:42 Heman and Jeduthun were responsible for the sounding of the trumpets and cymbals and for the playing of the other instruments for sacred song. The sons of Jeduthun were stationed at the gate.



7.3.3 Music was part of Solomon's dedication of the Temple.

2Ch 7:5 And King Solomon offered a sacrifice of twenty-two thousand head of cattle and a hundred and twenty thousand sheep and goats. So the king and all the people dedicated the temple of God.

2Ch 7:6 The priests took their positions, as did the Levites with the LORD'S musical instruments, which King David had made for praising the LORD and which were used when he gave thanks, saying, "His love endures forever." Opposite the Levites, the priests blew their trumpets, and all the Israelites were standing.

7.3.4 When Hezekiah rededicated the Temple he also used music in his dedication ceremony.

2Ch 29:20 Early the next morning King Hezekiah gathered the city officials together and went up to the temple of the LORD.

2Ch 29:21 They brought seven bulls, seven rams, seven male lambs and seven male goats as a sin offering for the kingdom, for the sanctuary and for Judah.

7.3.5 The king commanded the priests, the descendants of Aaron, to offer these on the altar of the LORD.

2Ch 29:22 So they slaughtered the bulls, and the priests took the blood and sprinkled it on the altar; next they slaughtered the rams and sprinkled their blood on the altar; then they slaughtered the lambs and sprinkled their blood on the altar.

2Ch 29:23 The goats for the sin offering were brought before the king and the assembly, and they laid their hands on them.

2Ch 29:24 The priests then slaughtered the goats and presented their blood on the altar for a sin offering to atone for all Israel, because the king had ordered the burnt offering and the sin offering for all Israel.

2Ch 29:25 He stationed the Levites in the temple of the LORD with cymbals, harps and lyres in the way prescribed by David and Gad the king's seer and Nathan the prophet; this was commanded by the LORD through his prophets.

7.3.6 Trumpets sounded as David himself sang and praised the Lord in psalms.

7.4 David commanded a song be sung during the Levitical ceremony to teach doctrine.

Psa 40:6 Sacrifice and offering you did not desire, but my ears you have pierced; burnt offerings and sin offerings you did not require.

7.4.1 For some it must have seemed strange. This because the Psalm taught that the offerings did not to resolve the sin problem.

7.4.2 For those who were positive however the prophesy of the Messiah must have been comforting.

Psa 40:7 Then I said, "Here I am, I have come--it is written about me in the scroll.  
Psa 40:8 I desire to do your will, O my God; your law is within my heart."

7.4.3 The anonymous writer of the Book of Hebrew quoted this Psalm of David to teach the Jews of Jerusalem.

Heb 10:5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;  
Heb 10:6 with burnt offerings and sin offerings you were not pleased.  
Heb 10:7 Then I said, 'Here I am--it is written about me in the scroll--I have come to do your will, O God.'"

7.5 There were certain priests designated as singers by Nehemiah after the return to the land. They were led by Ezra in the singing of songs and the playing of musical instruments.

Neh 12:27 At the dedication of the wall of Jerusalem, the Levites were sought out from where they lived and were brought to Jerusalem to celebrate joyfully the dedication with songs of thanksgiving and with the music of cymbals, harps and lyres.

Neh 12:28 The singers also were brought together from the region around Jerusalem--from the villages of the Netophathites,

Neh 12:29 from Beth Gilgal, and from the area of Geba and Azmaveth, for the singers had built villages for themselves around Jerusalem...

Neh 12:35 as well as some priests with trumpets, and also Zechariah son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph,

Neh 12:36 and his associates--Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah and Hanani--with musical instruments prescribed by David the man of God. Ezra the scribe led the procession....

Neh 12:42 and also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam and Ezer. The choirs sang under the direction of Jezrahiah...

Neh 12:45 They performed the service of their God and the service of purification, as did also the singers and gatekeepers, according to the commands of David and his son Solomon.

8. Music however like all forms of "worship" when not a result of the consistent use of the two power options can be a substitute and a tool of Satan to keep people away from the transformed mind.

Amo 6:1 Woe to you who are complacent in Zion, and to you who feel secure on Mount Samaria, you notable men of the foremost nation, to whom the people of Israel come!

Amo 6:2 Go to Calneh and look at it; go from there to great Hamath, and then go down to Gath in Philistia. Are they better off than your two kingdoms? Is their land larger than yours?

Amo 6:3 You put off the evil day and bring near a reign of terror.

Amo 6:4 You lie on beds inlaid with ivory and lounge on your couches. You dine on choice lambs and fattened calves.

Amo 6:5 You strum away on your harps like David and improvise on musical instruments.

Amo 6:6 You drink wine by the bowlful and use the finest lotions, but you do not grieve over the ruin of Joseph.

Amo 6:7 Therefore you will be among the first to go into exile; your feasting and lounging will end.

Amo 6:8 The Sovereign LORD has sworn by himself--the LORD God Almighty declares: "I abhor the pride of Jacob and detest his fortresses; I will deliver up the city and everything in it."

8.1 Amos warns the careless men and women of Judah, as well as those of Israel, that their recklessness will end in disaster.

8.2 Singing then is very often a liturgy and a substitute for true worship or like any number of other things can become the headlight on one's locomotive.

9. We have already seen an example noted by Amos of the use of music in a state of reversionism during the 8th century but people in every age have used music as a substitute for true worship.

9.1 Isaiah as a prophet to both the northern and southern kingdoms lamented the misuse of God's ritual. Remember ritual without reality is evil and useless.

Isa 5:12 They have harps and lyres at their banquets, tambourines and flutes and wine, but they have no regard for the deeds of the LORD, no respect for the work of his hands.

Isa 14:11 All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you.

10. In the case of the idolatrous Chaldeans their response to music facilitated the worship of idols.

Dan 3:5 As soon as you hear the sound of the horn, flute, zither, lyre, harp, pipes and all kinds of music, you must fall down and worship the image of gold that King Nebuchadnezzar has set up.

11. The Psalms were sung in praise of God.

Psa 100:2 Worship the LORD with gladness; come before him with joyful songs.

Psa 126:2 Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, "The LORD has done great things for them."

11.1 All the Psalms were at one time sung and they all have a doctrinal message.

11.2 A few examples where music is mentioned in the psalms:

Psa 33:1 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

Psa 33:2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

Psa 33:3 Sing unto him a new song; play skilfully with a loud noise.

Psa 33:4 For the word of the LORD is right; and all his works are done in truth.

Psa 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

Psa 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Psa 81:1 Sing for joy to God our strength; shout aloud to the God of Jacob!

Psa 81:2 Begin the music, strike the tambourine, play the melodious harp and lyre.

Psa 81:3 Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast;

Psa 81:4 this is a decree for Israel, an ordinance of the God of Jacob.

Psa 81:5 He established it as a statute for Joseph when he went out against Egypt, where we heard a language we did not understand.

Psa 81:6 He says, "I removed the burden from their shoulders; their hands were set free from the basket.

Psa 81:7 In your distress you called and I rescued you, I answered you out of a thundercloud; I tested you at the waters of Meribah. Selah

Psa 81:8 "Hear, O my people, and I will warn you--if you would but listen to me, O Israel!

Psa 108:1 O god, my heart is fixed; I will sing and give praise, even with my glory. k

Psa 108:2 Awake, psaltery and harp: I myself will awake early.

Psa 108:3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

Psa 108:4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

Psa 108:5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

Psa 108:6 That thy beloved may be delivered: save with thy right hand, and answer me.

Psa 150:1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Psa 150:2 Praise him for his mighty acts: praise him according to his excellent greatness.

Psa 150:3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Psa 150:4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Psa 150:5 Praise him upon the loud cymbals: praise him y upon the high sounding cymbals.

Psa 150:6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

12. There was even a death march sung in Psalm 119.

12.1 On their way to slavery many of the people of God were positive.

Psa 119:15 I will meditate in thy precepts, and have respect unto thy ways.

Psa 119:16 I will delight myself in thy statutes: I will not forget thy word.

13. Angels, or the stars say some, sang when the heavens and the earth were created.

Job 38:7 while the morning stars sang together and all the angels shouted for joy?

14. David was a great musician and songwriter.

1Sa 16:18 One of the servants answered, "I have seen a son of Jesse of Bethlehem who knows how to play the harp. He is a brave man and a warrior. He speaks well and is a fine-looking man. And the LORD is with him."

14.1 David celebrated with music the recovery of the ark from the Philistine.

2Sa 5:25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

2Sa 6:1 Again, David gathered together all the chosen men of Israel, thirty thousand.

2Sa 6:2 And David arose, and went with all the people that were with him from the Lord of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

2Sa 6:3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

2Sa 6:4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

2Sa 6:5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

14.2 Dancing to music David celebrated the return of the ark to Jerusalem. His dancing got him into trouble with his wife.

2Sa 6:12 ... So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

2Sa 6:13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

2Sa 6:14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

2Sa 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

15. Music can have a soothing effect on some.

1Sa 16:16 Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better."

15.1. David often sang to his soldiers and praised God in their presence.

Psa 18:49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

Rom 15:9 so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name."

16. Music and singing is used to also convey doctrine as well as to respond to God's greatness and what we know about Him. This is still true today in the Church Age.

16.1 When the church gathers for worship there is to be singing and it should be consistent with God's Word.

Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

16.2 It is to be orderly and only done for the purpose of building up the souls of those assembled.

1Co 14:26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.

16.3 There must be a message or it is worthless.

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1Co 14:8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

17. In summary then music is a valid worship tool but like all worship must be done in accordance with the protocol plan of God.

Now let's return to our verses three and four of Revelation chapter fifteen as we look at an expanded translation:

Expanded Translation:

Rev 15:3 The martyred saints of the Tribulation began to sing; they sang two songs: the first was the song of Moses recorded in Exo 15:1-19 and the second was called the song of the Lamb:

"Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

Now let's see what we can learn from Rev 15:5 and 6:

KJV

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

Rev 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.

NIV

Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Principles:

1. From looking at the wonder of the victorious Tribulation saints, John's attention is drawn to another breathtaking sight.
2. The heavenly Tabernacle, of which the earthly Tabernacle and Temple were patterned, was thrown open, and John was permitted to look into the Holy of Holies.
3. This concept of a Tabernacle in heaven has been a hard thing for many people to understand.

4. Remember that God gave Moses specific instructions on how to build the Tabernacle in the wilderness and told him it was to be made from the same pattern as the one in heaven.

5. Now and then in the Bible we are given glimpses of what has gone on in the Tabernacle in heaven.

6. The Book of Hebrews in the New Testament draws many parallels between the function of the priests in the earthly Tabernacle and Christ, our High Priest, in the heavenly Tabernacle.

7. It makes clear that the rituals and symbols of the earthly tabernacle worship were all designed to portray things that would have an ultimate fulfillment in heaven.

8. Paul revealed to us in the Epistles that the Tabernacle and Temple rituals were what he called shadow worship designed to teach until the real thing, the Lord Jesus Christ came.

8.1 First the Living Word came and then the Written Word, both supplanting the liturgy of the Temple.

9. The church said Paul was to avoid the liturgy of the Tabernacle and Temple while at the same time understanding how Israel used and will use its liturgy, i.e., a training aid.

10. That the heavenly Tabernacle is being used here to train is obvious.

10.1 The Tabernacle has special meaning to Israel and will in the Millennium have even greater meaning when a new Temple is established and from within it the Lord Jesus Christ will rule atop mount Moriah.

11. It is also clear that we, as the church will not be involved as such on earth for we shall live in the New Jerusalem above planet earth as the Bride of Christ, unlike Israel who reside on earth as His special earthy Millennial Saints.

12. It will be Israel who will lead gentiles to the millennial Temple for worship.

13. John tells us of his vision of the Temple here in chapter fifteen, he emphasizes its function as a "tabernacle of testimony" or witness. The Temple was both a witness to man and against him.

14. It was a witness to man in that its furniture and function told of the way man must approach God.



14.1 It witnessed against him because the necessity of the rituals was a constant reminder that man was unworthy to come into the presence of a Holy God in his own merit.

15. In order to better understand the scene which John is describing in Revelation fifteen, let's get a better picture of the earthly tabernacle and its function in narrative form.

16. The tabernacle itself was a portable building made of cloth and skins and carried from place to place by the Jews during their forty years in the wilderness and in their first few years in the Promised Land.

17. Later they built their Temple in Jerusalem, using the exact floor plan of the tabernacle.

17.1 The main difference was the size and opulence of the materials used in the Temple in Jerusalem.

18. There was only one gate in the fence that surrounded the tabernacle. Squarely in front of the gate, inside the fence, was the brazen altar of sacrifice.

19. This showed man that there was only one way to God.

19.1 It also taught that it was through God's innocent sacrifice which made man's access to God possible.

20. There was only one light inside the building, a candelabra of God's design. It was by this light that all the divine services of the priests were performed.

21. This single light taught that only God could provide illumination for the understanding of divine truths and divine worship.

22. There was also the altar of incense, on which the priests were to continually burn incense. The incense was symbolic of the people's prayers.

23. The fragrant aroma drifting into the rear third of the tabernacle called the Holy of Holies, was a picture of our prayers continually coming into the presence of God.

End Lesson Taught 3-20-2002

Revelation

Lesson 111

3-27-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 111.

1.1 Before continuing, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I finished our teaching of The Doctrine of Music and Rev 15:3 and 4. I then began a study of verses five and six. When time ran I was in the process of teaching in summary fashion the meaning of the Tabernacle liturgy.

3. Before we return to that study I want to give you an expanded translation of Rev 15:1-4:

Expanded Translation:

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues - I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints martyred in the Great Tribulation; these were those special believers who had been victorious over the beast and his image and over the number of his name. They had been given harps by God the Father and they were all ready to play and sing in praise of God.

Rev 15:3 The martyred saints of the Tribulation began to sing; they sang two songs: the first was the song of Moses recorded in Exo 15:1-19 and the second was called the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

4. I want to review some of that learned last week before returning to our summary of Tabernacle/Temple liturgy. First let's take a look at the NIV of Rev 15:5 and 6:

NIV

Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

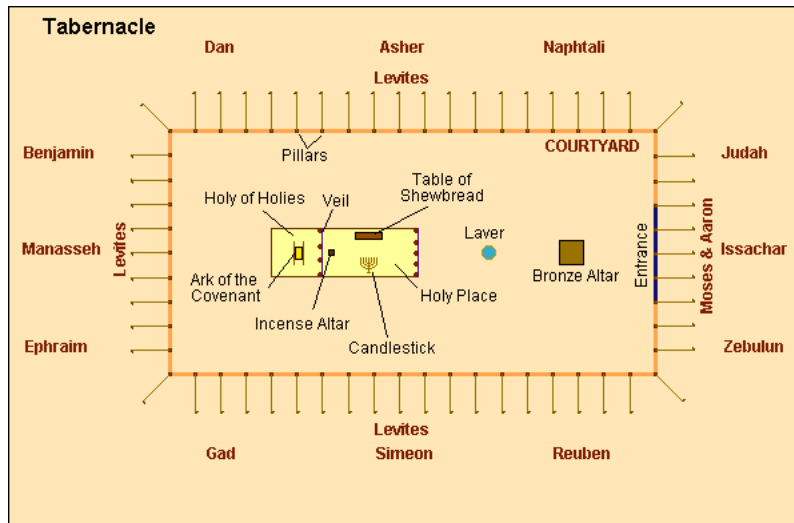
Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Principles:

1. From looking at the wonder of the victorious Tribulation saints, John's attention is drawn to another breathtaking sight.

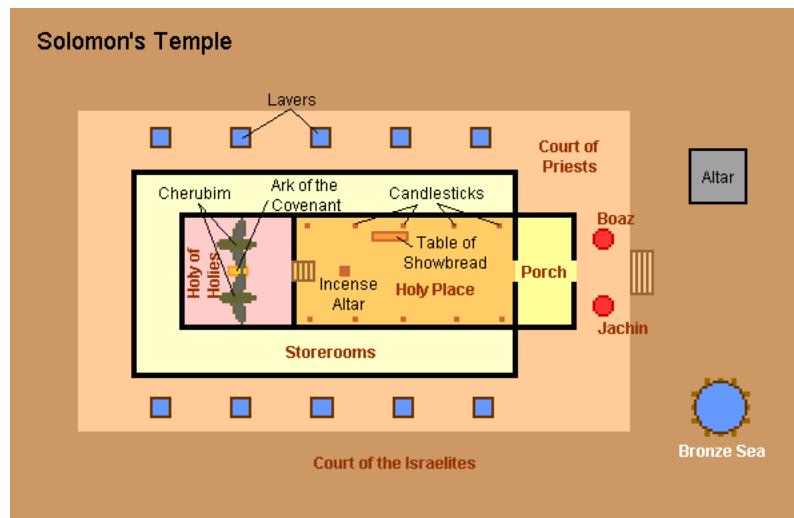
2. The heavenly Tabernacle, of which the earthly Tabernacle was patterned, was thrown open, and John was permitted to look into the Holy of Holies.

3. This concept of a Tabernacle in heaven has been a hard thing for many people to understand. How it relates to us of the church age requires careful analysis.
4. Remember that God gave Moses specific instructions on how to build the Tabernacle in the wilderness and told him it was to be made from the same pattern as the one in heaven.
5. The Bible makes clear that the rituals and symbols of the earthly tabernacle worship were all designed to portray things that would have an ultimate fulfillment in heaven.
6. Paul revealed to us in the Epistles that the Tabernacle and Temple rituals were what he called shadow worship designed to teach until the real thing," the Lord Jesus Christ came.
7. First the Living Word came and then the Written Word, both supplanting the liturgy of the Temple.
8. The church said Paul was to avoid the liturgy of the Tabernacle and Temple while at the same time understanding how Israel used and will use its liturgy, i.e., a training aid.
9. That the heavenly Tabernacle is being used here to train is obvious.
10. The Tabernacle has special meaning to Israel and will in the Millennium have even greater meaning when a new Temple is established and from within it the Lord Jesus Christ will rule atop mount Moriah.
11. It is also clear that we, as the church will not be involved as such on earth for we shall live in the New Jerusalem above planet earth as the Bride of Christ, unlike Israel who will reside on earth as His special earthy Millennial Saints.
12. John tells us of his vision of the Temple here in chapter fifteen, he emphasizes its function as a "tabernacle of testimony" or witness. the Temple was both a witness to man and against him.
13. It was a witness to man in that its furniture and function told of the way man must approach God.
14. It witnessed against him because the necessity of the rituals was a constant reminder that man was unworthy to come into the presence of a Holy God in his own merit.
15. In order to better understand the scene which John is describing in Revelation fifteen, let's get a better picture of the earthly tabernacle and its function in narrative form.



16. The tabernacle itself was a portable building made of cloth and skins and carried from place to place by the Jews during their forty years in the wilderness and in their first few years in the Promised Land.

17. Later they built their Temple in Jerusalem, using the exact floor plan of the tabernacle.



17.1 The main difference was the size and the opulence of the materials used in the Temple in Jerusalem.

17.2 The courtyard was a place of preparation and represented the believer before salvation and his experience of salvation.

17.3 The Holy Place or outer court was a place where only a priest could go; this area was representative of the world where the believer priest today functions.

17.4 The Holy of Holies represented what occurs in the third heaven.

17.5 The symbolism of salvation occurs just outside the Holy Place where on the altar a perfect animal was sacrificed on behalf of the believer and the blood was caught and placed in the golden laver. The hand of the one bringing the animal was placed on the head of the animal.

17.6 The perfect animal was symbolic of Jesus as the lamb without spot who would go to the cross as the perfect sacrifice.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

17.7 The blood was representative of the spiritual death of Christ which took care of all the sins of the world both past, present and future.

Luk 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

17.8 Only a priest could enter the Holy Place just as only a believer priest can worship God "I am the way the truth and the life no man cometh to the Father except by Me."

18. There was only one gate in the fence that surrounded the tabernacle. Squarely in front of the gate, inside the fence, was the brazen altar of sacrifice.

18.1 The outer court area then represented the world where everyone begins as an unbeliever.

18.2 To enter through the one door is symbolic of an unbeliever leaving the "world" and entering a new way of life.

18.3 This could only be done by faith in the Messiah to come, an act of volition where one elects to enter.

18.4 The one door showed man that there was only one way to God. Again as the Scripture says; "I am the way the truth and the life, no man comes to the Father except by Me."

19. It also taught that it was through God's innocent sacrifice which made man's access to God possible because the first thing the new believer sees is an altar where animals are sacrificed.

19.1 The first thing the believer is told to do is to bring an appropriate animal sacrifice based on his economic situation.

19.2 The Levite singers recall are singing and the priest are teaching that the animal sacrifice is only a teaching aid and does nothing to take away sins; it is only a training aid.

19.2.1 We can for certain be sure that God was not impressed with any of the ritual except and to the extent it communicated Doctrine. Heb 10:1 and Heb 10:4-8 make this clear.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect ...

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

19.2.2 People in Israel had the freedom to come and listen to the priest as it should be; volition is the first divine institution and should be protected.

19.3 The first thing to be learned then is salvation doctrine; eternal security was taught by illustrating we come to Him only by means of faith and not by anything which we have done. "For by grace you are saved through faith and that not of yourselves, it is a gift of God, not of works lest any man should boast" said Paul to the Ephesians.

19.4 The Priest would then require the death of the animal and the collection of the blood in a golden laver to illustrate how the life of the animal is in the blood and that the Christ to come would die spiritually for mankind. "All we like sheep have gone astray we have turned everyone to his own way and the Father has laid upon Him Jesus the iniquity of us all" said Isaiah to Israel.

19.5 As the animal was butchered the Priest would teach of its perfection and how no imperfect sacrifice could be offered just as Christ would be "the Lamb without spot Who was offered for the sins of the world."

19.6 The believer was required to stand with his hand upon the head of the animal as the blood pumped from its carotid artery. This was done to signify the transference of the sins of the "believer" to the animal.

19.7 The symbolic nature of the animal to Christ to come was made clear. "Though He was without sin, God the Father made Christ sin for us in order that we might become the righteousness of God in Him" said Paul.

19.8 Although the believer could not enter further into the Holy Place, he was informed that one day ordinary believers would be "priests" with direct access to God.

19.8.1 The Priest entered the Holy Place to serve.

19.9 The Holy Place was taught as symbolic of the believer functioning in the devil's world; he too was to serve as symbolized by the Priest who performed certain duties inside the Holy Place.

19.10 Now the ordinary believer was ready to learn more of what went on in the Holy Place though he was not permitted to enter therein; he was to learn from the priest what was there and its symbolic meaning.

20. There was only one light inside the building, a candelabra of God's design. It was by this light all the divine services of the priests were performed.

21. This single light taught that only God could provide illumination for the understanding of divine truths and divine worship. The lamp had special meaning:

21.1 It was made of gold to signify the Diety of Christ as the light of the world.

Joh 1:9 The true light that gives light to every man was coming into the world.

Joh 1:10 He was in the world, and though the world was made through him, the world did not recognize him.

Joh 1:11 He came to that which was his own, but his own did not receive him.

Joh 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

Joh 3:19 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.

Joh 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

21.2 The Lampstand had one source of oil serving all seven wicks. There were seven branches all joined to a central or middle branch, representing the union with the Lord Jesus Christ Who was to come.

21.3 The central stand took the oil to all seven branches. Seven is the perfect number of God.

21.4 The light in the Temple received energy from the Holy Spirit just as Christ would later be supported by God the Holy Spirit. The oil so represented just that.

21.5 The lamp was maintained daily by the Priest and the wicks, representing the works of each believer priest to come, were collected daily and placed in a box just as our divine good is collected and stored in heaven for later reward at the Bema.

21.6 All divine good recall is a product of the two power options - thus any crowns we later receive will be rightfully cast at the feet of Christ the Light of the World.

21.7 Though all six branches gain their light from the central branch, all six branches had their own light just as we are His little lights and are His witnesses in the world.

Mat 5:14 "You are the light of the world. A city on a hill cannot be hidden.

Mat 5:15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.

Mat 5:16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

21.8 Thus the central branch received its light from a single pot of oil representing the sustaining ministry of the Holy Spirit, first for Christ and then for each of us.

21.8.1 Let's look at eleven analogous principles of oil found in Scripture:

\* oil provides energy for light thereby revealing things

Joh 14:26 But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

\* oil was used for healing and the Holy Spirit heals both physically and spiritually

Luk 10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

\* oil was used to eliminate friction and so does the Holy Spirit



1Jo 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

\* oil was a source of energy and so also the Holy Spirit provides strength and energy to produce divine good in time

\* oil was used to invigorate and protect athletes and so also the Holy Spirit for us

\* oil was used to adorn and make beautiful and so also with the Holy Spirit

\* oil was used to polish and eliminate rough edges like as the Holy Spirit does for us

\* oil was consumed by the burning wicks; the burned wicks were removed by the priests each day and placed in a golden box- the wicks represented divine good stored for revelation and reward later.

\* gathering of the wicks also represented the need for continual production from the Holy Spirit, the source of our power; we can never rest on our laurels

\* oil was used for The Word of God

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

Pro 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

\* oil was used for divine Guidance

2Sa 22:29 For thou art my lamp, O LORD: and the LORD will lighten my darkness.

Psa 18:28 For thou wilt light my candle: the LORD my God will enlighten my darkness.  
22. There was also the altar of incense, on which the priests were to continually burn incense. The sweet aroma from the incense was symbolic of the people's prayers.

22.1 The altar of incense was kept always burning with sweet incense offered daily to God. Exo 30:1-10

Exo 30:1 "Make an altar of acacia wood for burning incense.

Exo 30:2 It is to be square, a cubit long and a cubit wide, and two cubits high-- its horns of one piece with it.

Exo 30:3 Overlay the top and all the sides and the horns with pure gold, and make a gold molding around it.

Exo 30:4 Make two gold rings for the altar below the molding--two on opposite sides-- to hold the poles used to carry it.

Exo 30:5 Make the poles of acacia wood and overlay them with gold.

Exo 30:6 Put the altar in front of the curtain that is before the ark of the Testimony-- before the atonement cover that is over the Testimony--where I will meet with you.

Exo 30:7 "Aaron must burn fragrant incense on the altar every morning when he tends the lamps.

Exo 30:8 He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come.

Exo 30:9 Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it.

Exo 30:10 Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. It is most holy to the LORD."

22.2 This small altar, made of acacia wood plated with gold, is often called the "golden altar" as contrasted with the brazen altar of sacrifice.

1Ki 7:48 Solomon also made all the furnishings that were in the LORD'S temple: the golden altar; the golden table on which was the bread of the Presence;

2Ch 4:19 Solomon also made all the furnishings that were in God's temple: the golden altar; the tables on which was the bread of the Presence;

Heb 9:4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

Exo 40:5 Place the gold altar of incense in front of the ark of the Testimony and put the curtain at the entrance to the tabernacle.

Exo 40:6 "Place the altar of burnt offering in front of the entrance to the tabernacle, the Tent of Meeting;

Exo 40:26 Moses placed the gold altar in the Tent of Meeting in front of the curtain

Exo 40:27 and burned fragrant incense on it, as the LORD commanded him.

Exo 40:28 Then he put up the curtain at the entrance to the tabernacle.

Exo 40:29 He set the altar of burnt offering near the entrance to the tabernacle, the Tent of Meeting, and offered on it burnt offerings and grain offerings, as the LORD commanded him.

22.3 It was one and a half feet square and three feet high. Upon the four upper corners were horns.

22.4 A rim or molding ran around the altar, and beneath this, on the corners, were rings of gold for carrying.

22.5 The altar was placed in the Holy Place, directly in front of the veil that separated it from the Holy of Holies and the ark.

22.6 This very close connection between the altar and the ark is apparently referred to in Heb 9:4. The word "golden censer" needs to be "altar of incense."

22.7 Strong has this to say about the word - golden censer- in the Greek it means "a place of fumigation, or better here the altar of incense (in the Temple)."

Heb 9:4 Which had the "golden censer," and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

22.8 Only incense was to be burned on this altar, and only that mixture prescribed by God (Exo 30:34-38).

22.9 This altar, the symbol of man's closest approach to God, had also to be cleansed by the atoning blood annually.

22.10 The incense-offering presupposed reconciliation with God.

22.11 This utensil and its incense was symbolic of the prayers offered to God which incense was carried into the Holy of Holies (a representation of Heaven) by the High Priest. This is symbolic of our High Priest the Lord Jesus.

22.12 The incense could only be carried into the Holy of Holies in the golden censer.

22.13 We have direct access because of Christ our High Priest and this is symbolized by the door which was always left open; also by the veil which was split on the day our Lord took care of the sins of this World and made possible our so great salvation.

22.14 Wycliffe has this to say of the altar of incense and its function:

"Incense was to be burned on the altar of incense which stood in the tent of meeting in the holy place directly before the inner sanctuary, the holy of holies. The priest would take pieces of coal from the altar of burnt offering on a kind of shovel, sprinkle the incense powder on the burning embers, and place the whole on the altar of incense. This was to be done morning and evening. Exo 30:7-9

"Once a year, on the Day of Atonement, the high priest was to take a censer of coals within the veil into the holy of holies and sprinkle incense on the fire preparatory to sprinkling the sacrificial blood before the mercy seat ..."

Exo 30:7 "Aaron must burn fragrant incense on the altar every morning when he tends the lamps.

Exo 30:8 He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come.

Exo 30:9 Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it.

22.15 Prayer then is one of many priestly functions we are to perform today.

23. The fragrant aroma drifting into the rear third of the tabernacle called the Holy of Holies, was a picture of our prayers continually coming into the presence of God.

23.1 The High Priest could not enter through the veil in the Holy of Holies without first thrusting the Golden Censer through the veil representing access is facilitated by the prayers of the saints. More of this later.

24. Across from the Golden Lampstand in the Holy Place stood a table where 12 loaves of fresh bread (show bread) were kept representing God's provision for the believer and the number of the twelve sons of Jacob.

24.1 We call this logistical grace.

24.2 Only the priest were to eat; symbolic of how God makes provision for believers. He is always with us even if at times He is only knocking with discipline.

Rev 3:14 And unto the angel of the church of the Laodiceans representing also the church of the Tribulation write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

24.3 The bread was replaced each week to signify the importance of keeping the Sabbath.

Exo 20:8 Remember the sabbath day, to keep it holy.

24.4 Today we are to keep every day holy, redeeming the time because the days are evil. We live our lives a moment at a time using 1Jo 1:9 as our stabilizer. It is however a two step process, i.e., the consistent use of the two power options.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

End Lesson Taught 3-27-2002

Revelation

Lesson 112

4-3-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 112.

1.1 Before continuing, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I continued the teaching Rev 15:5 and 6. When time expired I was in the process of teaching in summary fashion the meaning of the Tabernacle liturgy.

3. Before we return to that study I want to give you an expanded translation of Rev 15:1-4:

Expanded Translation:

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues - I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints martyred in the Great Tribulation; these were those special believers who had been victorious over the beast and his image and over the number of his name. They had been given harps by God the Father and they were all ready to play and sing in praise of God.

Rev 15:3 The martyred saints of the Tribulation began to sing; they sang two songs: the first was the song of Moses recorded in Exo 15:1-19 and the second was called the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

4. I want to review some of that learned last week before returning to our summary of Tabernacle/Temple liturgy.

5. First let's take a look at the NIV of Rev 15:5 and 6:

NIV

Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Principles:

1. From looking at the wonder of the victorious Tribulation saints, John's attention is drawn to another breathtaking sight.

2. The heavenly Tabernacle, of which the earthly Tabernacle was patterned, was thrown open, and John was permitted to look into the Holy of Holies.

3. This concept of a Tabernacle in heaven has been a hard thing for many people to understand. How it relates to us of the church age requires careful analysis.

4. Remember that God gave Moses specific instructions on how to build the Tabernacle in the wilderness and told him it was to be made from the same pattern as the one in heaven.

5. The Bible makes clear that the rituals and symbols of the earthly tabernacle worship were all designed to portray things that would have an ultimate fulfillment in heaven.

6. Paul revealed to us in the epistles that the Tabernacle and Temple rituals were what he called shadow worship. They were designed to teach until the real thing," the Lord Jesus Christ came.

7. First the Living Word came and then the Written Word, both supplanting the liturgy of the Temple.

8. The church, said Paul, was to avoid the liturgy of the Tabernacle and Temple while at the same time understanding how Israel used and will use its liturgy, i.e., a training aid.

9. That the heavenly Tabernacle is being used here to train is obvious.

10. The Tabernacle has special meaning to Israel and will in the Millennium have even greater meaning when a new Temple is established and from within it the Lord Jesus Christ will rule atop Mount Moriah.

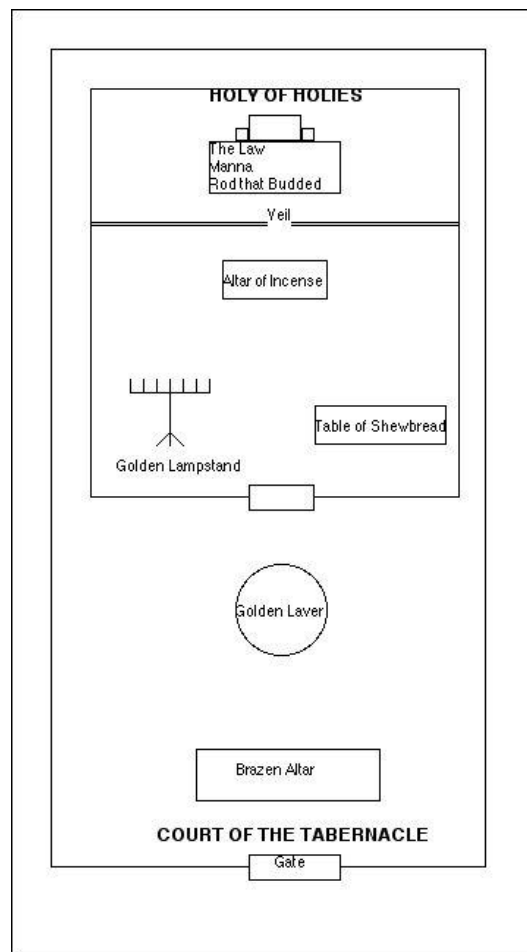
11. It is also clear that we, as the church will not be involved as such on earth for we shall live in the New Jerusalem above planet earth as the Bride of Christ, unlike Israel who will reside on earth as His special earthy Millennial Saints.

12. John tells us of his vision of the Temple here in chapter fifteen, he emphasizes its function as a "tabernacle of testimony" or witness. The Temple was both a witness to man and against him.

13. It was a witness to man in that its furniture and function told of the way man must approach God.

14. It witnessed against him because the necessity of the rituals was a constant reminder that man was unworthy to come into the presence of a Holy God in his own merit.

15. In order to better understand the scene which John is describing in Revelation fifteen, let's get a better picture of the earthly tabernacle and its function in narrative form.



16. The tabernacle itself was a portable building made of cloth and skins and carried from place to place by the Jews during their forty years in the wilderness and in their first few years in the Promised Land.

17. Later they built their Temple in Jerusalem, using the exact floor plan of the tabernacle.

18. There was only one gate in the fence that surrounded the tabernacle. Squarely in front of the gate, inside the fence, was the brazen altar of sacrifice.

19. It also taught that it was through God's innocent sacrifice which made man's access to God possible because the first thing the new believer sees is an altar where animals are sacrificed.

20. There was only one light inside the building, a candelabra of God's design. It was by this light all the divine services of the priests were performed.

21. This single light taught that only God could provide illumination for the understanding of divine truths and divine worship.

22. There was also the altar of incense, on which the priests were to continually burn incense. The sweet aroma from the incense was symbolic of the people's prayers.

23. Across from the Golden Lampstand in the Holy Place stood a table where 12 loaves of fresh bread (show bread) were kept representing God's provision for the believer and the number of the twelve sons of Jacob.

24. Only the priest were to eat; symbolic of how God makes provision for believers. He is always with us even if at times He is knocking with discipline.

Now we are ready for new material and a study of the Holy of Holies:

25. One of the greatest witnesses to Israel occurred on the Day of Atonement. Once a year, on the 10th of Tishri, (this year it falls on 16 September) the high priest would select a spotless lamb and offer it on the altar for the sins of the people.

25.1 He would then take some of its blood and go into the tabernacle and if it was accepted by God, the High Priest lived, and Israel would continue for another year as a Priest Nation.

25.2 There was also a "scapegoat" who is released outside the camp.

25.3 The death of the first goat represented the death of the Christ to come and the escaping goat represented the resurrection and ascension.



26. Before entering the Holy of Holies the high priest would take a censer of incense and thrust it through the heavy veil that separated it from the Holy Place, which was the main room of the tabernacle.

26.1 This symbolized the importance of the people's prayers in preparing his way into the holy presence of God.

27. After a great deal of ceremonial preparation (to include among other things the bringing and sacrificing of a bull, ram and one goat) the High Priest would go into the Holy of Holies.

27.1 In front of him he would see the ark of the covenant, a small gold-overlaid wooden chest with two angelic figures of gold standing upon its lid, facing each other and looking down at the box.

27.2 The Day of Atonement - Several passages from Leviticus to illustrate:

Lev 16:1 The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD.

Lev 16:2 The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.

Lev 16:3 "This is how Aaron is to enter the sanctuary area: with a young bull for a sin offering and a ram for a burnt offering.

Lev 16:4 He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on.

Lev 16:5 From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

Lev 16:6 "Aaron is to offer the bull for his own sin offering to make atonement for himself and his household.

Lev 16:7 Then he is to take the two goats and present them before the LORD at the entrance to the Tent of Meeting.

Lev 16:8 He is to cast lots for the two goats-- one lot for the LORD and the other for the scapegoat.

Lev 16:9 Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering.

Lev 16:10 But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the desert as a scapegoat.

Lev 16:11 "Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering.

Lev 16:12 He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain.

Lev 16:13 He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die.

Lev 16:14 He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

Lev 16:15 "He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it.

Lev 16:16 In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness.

Lev 16:17 No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

27.2.1 The ark was a chest made of acacia wood, about four feet long, two and a half feet wide, and two and a half feet high. The wood represented the humanity of Christ.

27.3 It was overlaid with gold representing the Deity of Christ. Rings of gold at each corner were used for the passing of poles to carry it.

27.4 The lid of the ark, in the Hebrew was called the KAPORRETH or "mercy seat" (Exo 25:17), it was made of pure gold.

Exo 25:17 And thou shalt make a "mercy seat" of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

27.5 At each end of the mercy seat was a cherub made of hammered gold.

27.6 The Ark served to represent Christ as the one covering sin for you see inside the Ark were three articles representing a missing of the mark.

27.6.1 the tablets of the law

27.6.2 Aaron's rod which budded and

27.6.3 an urn with manna inside

27.7 Christ was the one covering sin; sin was represented by the broken tablets, rebellion against God's constituted authority was represented by a rod and the manna represented a rejection of God's provision and particularly His Word.

27.8 The final fate of the ark is a mystery. It has generated a significant subject for movies - "Raiders of the Lost Ark" being one of the more famous.

27.9 A reference to it in Jer 3:16 seems to suggest that it would be destroyed or captured (by the Babylonians in 586 B.C.) and not be needed in the Millennium because Christ the reality would be ruling.

Jer 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

27.10 Jeremiah seems to be saying that with the coming of the Lord there would be no need for the ark.

27.11 There is a tradition which claims that Jeremiah hid the ark along with the tent and the altar of incense in a cave on Mount Nebo before Jerusalem was destroyed.

27.11.1 Wycliffe has written: "The final fate of the ark is a mystery. A reference to it in Jer 3:16 seems to suggest that it would be destroyed or captured (by the Babylonians in 586 B.C.) The prophet was saying that in the latter days the ark (as the throne of God) would not be missed, or come to mind, or be made again, because Jerusalem shall be called the throne of God.

There is an apocryphal tradition found in 2Ma 2:4-8 which claims that Jeremiah hid the ark along with the tent and the altar of incense in a cave on Mount Nebo before Jerusalem was destroyed."

2Ma 2:4 ... following a divine revelation, Jeremiah ordered that the tent and the ark should accompany him and how he went off to the mountain which Moses climbed to see God's inheritance.

2Ma 2:5 When Jeremiah arrived there, he found a room in a cave in which he put the tent, the ark, and the altar of incense; then he blocked up the entrance.

2Ma 2:6 Some of those who followed him came up intending to mark the path, but they could not find it.

2Ma 2:7 When Jeremiah heard of this, he reproved them: "The place is to remain unknown until God gathers his people together again and shows them mercy.

2Ma 2:8 Then the Lord will disclose these things, and the glory of the Lord will be seen in the cloud, just as it appeared in the time of Moses and when Solomon prayed that the place might be gloriously sanctified."

27.12 The meaning of the two Cherubs or covering angels is subject to much debate. Some say the two are the Father and Holy Spirit respectively.

27.13 Others say they are representations of the Righteousness and Justice of God and then you could conclude they represent Michael and Gabriel as the two elect angels named.

28. Between the two golden angels there was a radiant, dazzling, multicolored light called the Shekinah glory.

29. This was the manifestation of God's presence on earth. No other spot in the world could boast of this special presence of God; only the Jews enjoyed this privilege, and only in the Holy of Holies of their tabernacle.

30. On top of the lid of the ark and beneath the blazing glory of light was the Mercy Seat.

31. It bore this name because it was here that the high priest obtained "mercy" for the people each year as he sprinkled the blood of a sacrifice on it.

32. What was really significant about this golden box was that inside the ark, were three unusual objects.

33. First were the second tablets of stone on which the Ten Commandments were rewritten by God. (Remember that Moses angrily broke the original tablets when he came down from Sinai and found the people steeped in gross sin.)

34. These second tablets were put into the ark as a witness to man's rejection of God's perfect laws. Deu 10:1-4

Deu 10:1 At that time the LORD said to me, "Chisel out two stone tablets like the first ones and come up to me on the mountain. Also make a wooden chest.

Deu 10:2 I will write on the tablets the words that were on the first tablets, which you broke. Then you are to put them in the chest."

Deu 10:3 So I made the ark out of acacia wood and chiseled out two stone tablets like the first ones, and I went up on the mountain with the two tablets in my hands.

Deu 10:4 The LORD wrote on these tablets what he had written before, the Ten Commandments he had proclaimed to you on the mountain, out of the fire, on the day of the assembly. And the LORD gave them to me.

Deu 10:5 Then I came back down the mountain and put the tablets in the ark I had made, as the LORD commanded me, and they are there now.

35. Second, there was a pot of manna in the ark. This was placed there after the people complained about this heavenly food that God had provided.

Heb 9:4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

36. They were tired of manna for breakfast, lunch, and dinner even though I'm sure someone must have come up with a cookbook entitled "100 Best Ways to Prepare Manna."

37. Anyway, God had them put a pot of the perfect food in the ark to show man's rejection of God's provision for daily needs.

38. Thirdly, there was Aaron's staff which had miraculously sprouted leaves.

38.1. This had occurred when a rebel group tried to take over the leadership of the nation from Moses and Aaron.

38.2 God told the two groups of leaders to stand before the tabernacle and hold out their wooden staffs or rods the symbols of their leadership.

38.3 God proclaimed that whoever's rod sprouted leaves was the one He had chosen to be the leader.

38.4 The rod of Aaron sprouted. God then instructed the people to put this rod into the ark as a witness of man's rejection of God's chosen leadership.

39. These three articles taken together were a symbol of man's utter rejection of God.

39.1 You can't reject someone more decisively than letting Him know you reject the moral and spiritual laws for which He stands, His attempts to provide your daily needs, and His authorized leadership.

39.2 Israel had great problem with the spiritual authority concept and it took a few body bags to get the message across.

39.3 Not so unlike today where we find so many people thinking they can read the Bible themselves and get all they need to know or church hop to maturity or any number of "substitutskies."

39.4 Let's look at the first rebellion against constituted spiritual authority:

Num 16:1 Korah ... a Levite, and certain Reubenites ... became insolent

Num 16:2 and rose up against Moses. With them were 250 Israelite men, well-known community leaders ...

Num 16:3 They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy ... and the LORD is with them. Why ... do you set yourselves above the LORD'S assembly?"

Num 16:4 When Moses heard this ...

Num 16:5 ... he said to Korah and all his followers: "In the morning the LORD will show you ... who is holy ...

Num 16:8 Moses also said to Korah, "Now listen, you Levites!

Num 16:9 Isn't it enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near to himself to do the work at the LORD'S tabernacle ...

Num 16:10 He has brought you and all your fellow Levites near himself, but now you are trying to get the priesthood too.

Num 16:11 ... you and all your followers have banded together ... against God's man Aaron ...

Num 16:15 ... Moses became very angry and said to the LORD, "Do not accept their offering. I have not taken so much as a donkey from them, nor have I wronged any of them ...

Num 16:20 The LORD said to Moses and Aaron ...

Num 16:24 "Say to the assembly, 'Move away from the tents of Korah, ...'"

Num 16:25 Moses got up .... and went to the tents of the leaders of the rebellion...

Num 16:26 and he warned the assembly, "Move back from the tents of these wicked men! Do not touch anything belonging to them, or you will be swept away because of all their sins."

Num 16:27 So they moved away from the tents of Korah, Dathan and Abiram. Dathan and Abiram had come out and were standing with their wives, children and little ones at the entrances to their tents.

Num 16:28 Then Moses said, "This is how you will know that the LORD has sent me ... it is not my idea:

Num 16:29 If these men die a natural death and experience only what usually happens to men, then the LORD has not sent me.

Num 16:30 But if the LORD brings a ̄bout something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated the LORD with contempt."

Num 16:31 As soon as he finished saying all this, the ground under them split apart

Num 16:32 and the earth opened its mouth and swallowed them, with their households and all Korah's men and all their possessions.

Num 16:33 They went down alive into the grave, with everything they owned; the earth closed over them ...

Num 16:41 The next day the whole Israelite community grumbled against Moses and Aaron. "You have killed the LORD'S people," they said.

Num 16:42 But when the assembly gathered in opposition to Moses and Aaron and turned toward the Tabernacle, suddenly the cloud covered it and the glory of the LORD appeared.

Num 16:43 Then Moses and Aaron went to the front of the Tabernacle,

Num 16:44 and the LORD said to Moses,

Num 16:45 "Get away from this assembly so I can put an end to them at once ...

Num 16:47 So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them.

Num 16:48 He stood between the living and the dead, and the plague stopped.

Num 16:49 But 14,700 people died from the plague, in addition to those who had died because of Korah.

Num 16:50 Then Aaron returned to Moses at the entrance to the Tabernacle, for the plague had stopped.

Num 17:1 The LORD said to Moses,

Num 17:2 "Speak to the Israelites and get twelve staffs from them, one from the leader of each of their ancestral tribes ....

Num 17:3 On the staff of Levi write Aaron's name, for there must be one staff for the head of each ancestral tribe.

Num 17:4 Place them in the Tent of Meeting in front of the Tabernacle, where I meet with you.

Num 17:5 The staff belonging to the man I choose will sprout, and I will rid myself of this constant grumbling against you by the Israelites."

Num 17:6 So Moses spoke to the Israelites, and their leaders gave him twelve staffs ... and Aaron's staff was among them.

Num 17:7 Moses placed the staffs before the LORD ....

Num 17:8 The next day Moses entered the Tabernacle and saw that Aaron's staff, which represented the house of Levi, had not only sprouted but had budded, blossomed and produced almonds.

Num 17:9 Then Moses brought out all the staffs from the LORD'S presence to all the Israelites. They looked at them, and each man took his own staff.

Num 17:10 The LORD said to Moses, "Put back Aaron's staff in front of the Tabernacle, to be kept as a sign to the rebellious. This will put an end to their grumbling against me, so that they will not die."

Num 17:11 Moses did just as the LORD commanded him.

40. So these symbols (the broken tablets, the vase of manna and the rods which budded) were placed in the ark as a continual witness to the fact that man was sinful and rightfully deserving of God's judgment.

41. On the Day of Atonement the high priest would sprinkle blood seven times on the golden throne.

41.1 This blood of an innocent substitute symbolically covered man's sin from the sight of God.

41.2 As God looked at this blood His justice would be satisfied, for the penalty of man's sin, which was death, had been paid.

41.3 He could then change His throne from one of judgment to one of mercy, since the blood of the innocent sacrificial substitute was the loving provision which He Himself had ordained to provide a way of escape for sinful men.

42. The name given to the lid of the ark was "the Mercy Seat" because this is where God's mercy was displayed toward man.

42.1 Some believe atop the lid was a Golden Throne.

42.2 All who came by faith in the atonement (sin-covering) provided by God were forgiven and accepted by God.

43. All of this was intended to prefigure Jesus Christ, the "Lamb of God" whose blood would not merely cover but actually take away the sin of the world.

43.1 This act of atonement turned the Temple into a place of "mercy" for all who come and believe in His future return.

44. The Tabernacle served as the place for shadow worship in varying degrees from 1450 to approximately 950 when Solomon built the Temple.

45. The liturgy did not basically change for the priests continued to follow the rules established by Jehovah as He gave them to Moses and Aaron.

45.1 With the construction of the Temple the scope and magnitude did greatly increase.

46. God destroyed the Temple by using first Babylon's army in BC 606 and later Rome's army in A.D. 70 because Israel would not follow the protocol plan of God.

47. You can now understand the shock that John, a good Jewish boy, must have received when he saw that there had been a sobering change in the very character of the sanctuary in heaven.

47.1 It had become a place from which the seven final plagues were sent forth.

47.2 No longer was it a place where men were reconciled to God. The throne of mercy had now become a throne of judgment against those who rejected God's Lamb.

48. The three reminders of man's sin in the ark were now uncovered and were witnessing against him.

49. Because man had refused God's offer of salvation and had murdered God's messengers, the angel priests were handed seven bowls of holy outrage to pour upon the world.

50. As the angels went forth to execute their awesome mission, the heavenly sanctuary was closed until the judgments were finished.

51. The smoke of God's glory and power billowed forth from the building, and no one could enter God's presence until the vengeful holocaust had passed.



52. I believe this indicated that God closed His ears to the cries of those who had had ample light and yet had rejected it. Now they are about to be judged.

53. In Chapter 14 we saw the last harvest of those who would believe. Now it's too late! The day of grace is over.

54. The destiny of everyone on earth is settled. The Bible tells us that a man may keep hardening his heart to God's gracious invitation until he has had his last chance . . . slipping out into eternity into the place of hopelessness, isolation, darkness, and torment.

55. But God has never sent anyone to this kind of eternity. Men go there because they refuse the alternative and that is "faith alone in Christ alone."

End Lesson Taught 4-3-2002

Revelation

Lesson 113

4-10-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 113.

1.1 Before continuing, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I finished teaching Rev 15:5 and the Doctrine of Tabernacle Liturgy. When time expired I was about to begin an analysis of Rev 15:6.

3. Before we return to that study I want to give you an expanded translation of Rev 15:1-5:

Expanded Translation:

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues - I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass, but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints martyred in the Great Tribulation; these were those special believers who had been victorious over the beast and his image and over the number of his name. They had been given harps by God the Father and they were all ready to play and sing in praise of God.

Rev 15:3 The martyred saints of the Tribulation began to sing; they sang two songs: the first was the song of Moses recorded in Exo 15:1-19 and the second was called the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

Rev 15:5 And then I was given a vision of the Heavenly Temple, the veil separating the Holy of Holies from the Holy Place was opened and I was permitted to view the Ark, Cherubim, Golden Censer and Mercy Seat all illuminated by the Shekinah Glory of God Himself.

1. Let's complete our analysis of verse six:

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

2. The whole scene is most symbolic of what is about to happen.

2.1 The angels coming out of the sanctuary, The Holiest of all Holy Places, indicate that the judgments to be poured out stem from the Holiness of God and are properly required of God Himself who must do all things right.

3. Linen here, as in the garment of the wife of the Lamb (Rev 19:8-9), represents righteousness in action, such symbolism is certainly proper of these holy angels.

Rev 19:8 Fine linen, bright and clean, was given her to wear..."

Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'..."

4. The golden girdles binds the linen and is appropriately similar to the uniforms worn by the High Priest.

5. Wycliffe has written: "The gold reflects the glory of God, it would point to the conclusion that these angels pouring out righteous judgments on the earth bringing glory to God and judgment upon a wicked earthly situation."

6. The righteous judgment from God proceeds from Whom and What God is. This as described in the Song of the Lamb earlier studied: "the God who is almighty, righteous, true, holy, just, and worthy of worship."

7. As John looks intently on the scene, he sees the sanctuary open, the veil is parted and seven angels are seen coming out of the Holy of Holies.

8. Each of the angels is carrying one of the seven plagues.

And now for an expanded translation of Rev 15:6:

Expanded Translation:

Rev 15:6 Out of the Holy of Holies came the seven elect angels, each had one of the seven last plagues. They were dressed in clean, shining white linen representing the righteous judgment of God and they wore garments resembling that worn by the Priests; their white robes were bound with golden sashes tied around their chests. The white robes would seem to represent their righteous role; the gold sash may symbolize God's glorious victory.

Now for the last two verses of our chapter fifteen:

KJV

Rev 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.

Rev 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.

NIV

Rev 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

Rev 15:8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

Principles:

1. John sees the seven angels receiving from one of the four special angels the seven plagues. The bowls are said to be filled with the wrath of God.
2. Wycliffe has written: "The reference to plagues in verse 6 may be prophetic, or the bestowal of the vials may be the authorization to use them."
3. To me the answer rests more with just what is written: the angels come out of the temple in verse 6 having (a present participle of echo) seven (hepta) plagues (phlegas) and not vials (fule) as we find in our verse seven.

Rev 15:6 Out of the Holy of Holies came the seven elect angels, each had one of the seven last plagues. They were dressed in clean, shining white linen representing the righteous judgment of God and they wore garments resembling that worn by the Priests; their white robes were bound with golden sashes tied around their chests. The white robes would seem to represent their righteous role; the gold sash may symbolize God's glorious victory about to be imposed on planet earth.

4. It would simply seem the verses communicate how the angels come out of the temple with the plagues and the four living creatures or four special elect angels give them a container in which to carry the plagues.

5. In verse seven the extent of the divine judgment is indicated by the word "full" indicating the devastating character of this divine judgment.

5.1 The Greek for "full" is *gemo* meaning to load a cart or a ship; the noun form *gemos* was often used for the cargo of a commercial boat or sea going ship.

5.2 The word for "wrath" is *thumos*, and as we studied earlier such is the result of God's righteous anger; the result of His anger is his wrath; however such a description when used of God is an anthropathism.

6. The solemn reminder that God lives forever and ever gives a solemn cast to the wrath that is to be poured out; it is a forever infliction upon those who perish.

7. As the angels emerge from the sanctuary, it is filled with smoke proceeding from the glory of God and His power, a pointed reminder of the indescribable Holiness of God.

8. The scene can be compared to Exo 40:34-35 when the cloud filled the Tabernacle.

Exo 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Exo 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.

9. Access into the sanctuary is made impossible by the smoke; no one can enter therein until the judgments contained in the seven plagues have been given to the seven select angels.

10. It is an ominous sign of impending doom for those who persist in their blasphemous disregard of the Sovereignty and Holiness of God. And now for an expanded translation of verses 7 and 8:

Expanded Translation:

Rev 15:7 Then one of the four special elect angels resident in the Throne Room of God gave to the seven angels a golden bowl in which to carry the seven plagues; the viles were filled with the wrath of the eternal God.

Rev 15:8 And the entire temple area to include both the Holy of Holies and the Holy Place were filled with a cloud like smoke from the glory and power of God; no one could see to enter the Temple nor could they enter until the seven plagues of the seven angels had been completed.

In closing our study let me provide an expanded translation of the entire chapter:

Expanded Translation:

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues - I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass, but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints martyred in the Great Tribulation; these were those special believers who had been victorious over the beast and his image and over the number of his name. They had been given harps by God the Father and they were all ready to play and sing in praise of God.

Rev 15:3 The martyred saints of the Tribulation began to sing; they sang two songs: the first was the song of Moses recorded in Exo 15:1-19 and the second was called the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

Rev 15:5 And then I was given a vision of the Heavenly Temple, the veil separating the Holy of Holies from the Holy Place was opened and I was permitted to view the Ark, Cherubim, Golden Censer and Mercy Seat all illuminated by the Shekinah Glory of God Himself.

Rev 15:6 Out of the Holy of Holies came the seven elect angels, each had one of the seven last plagues. They were dressed in clean, shining white linen representing the righteous judgment of God and they wore garments resembling that worn by the Priests; their white robes were bound with golden sashes tied around their chests.

Rev 15:7 Then one of the four special elect angels resident in the Throne Room of God gave to the seven angels seven golden bowls in which to carry the seven plagues; the vials were filled with the wrath of the eternal God.

Rev 15:8 And the entire temple area to include both the Holy of Holies and the Holy Place were filled with a cloud like smoke from the glory and power of God; no one could see to enter the Temple nor could they enter until the seven plagues of the seven angels were completed.

Now we are ready to study chapter sixteen where we will see the imposition of the seven last plagues:

KJV

Rev 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

NIV

Rev 16:1 Then I heard a loud voice from the temple saying to the seven angels, "Go, pour out the seven bowls of God's wrath on the earth."

1. The seven bowls represent the last and most destructive plagues of the wrath of God.
2. The first, comparable to the sixth plague of Egypt, resulted in men who had the mark of the beast being tormented by terrible sores.

Exo 9:9 It will become fine dust over the whole land of Egypt, and festering boils will break out on men and animals throughout the land."

Exo 9:10 So they took soot from a furnace and stood before Pharaoh. Moses tossed it into the air, and festering boils broke out on men and animals.

Exo 9:11 The magicians could not stand before Moses because of the boils that were on them and on all the Egyptians.

3. When the second bowl is poured out the sea takes on the appearance of blood as of a dead man, and all life within it dies.

3.1 It is interesting to compare the first plague of Egypt with the second plague and the second trumpet.

Exo 7:20 Moses and Aaron did just as the LORD had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood.

Exo 7:21 The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.

Exo 7:22 But the Egyptian magicians did the same things by their secret arts, and Pharaoh's heart became hard; he would not listen to Moses and Aaron, just as the LORD had said.

Exo 7:23 Instead, he turned and went into his palace, and did not take even this to heart.

Exo 7:24 And all the Egyptians dug along the Nile to get drinking water, because they could not drink the water of the river.

Rev 8:8 The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood,

Rev 8:9 a third of the living creatures in the sea died, and a third of the ships were destroyed.

4. The judgments of God grow more and more terrible as wickedness increases and the end approaches.

5. In chapter 15 we saw God's reluctant but final decision near the end of the Tribulation to close the gates of heaven to any further entrants.

5.1 This symbolizes there is no more opportunity for salvation, time has run out for many.

6. In His foreknowledge God knows that every unbeliever still alive on earth at that time will have hardened his heart to the gospel and will never turn to Him.

7. Therefore God prepares to release the seven final climactic "bowl" judgments on the earth.

8. They are sent forth by the mighty voice of God booming out of the smoke filled heavenly Temple.

9. The seven angels who administer this solemn work are dressed in the uniform of priests --- white robes and golden vests.

10. Since it was as priests that they had presented the prayers of the martyred saints before God, it is fitting that they should carry the bowls of retributive judgment in answer to those prayers.

10.1 Actually the bowls are golden censers used in the Temple for carrying incense, recall the burning of incense was a symbol of prayer.

11. The seven angels to whom were given the seven plagues are now commanded to pour out their divine judgment upon the earth.

12. The voice is undoubtedly the voice of God which is described as coming out of the Temple and as being a "great" voice (in the Greek megas phonh), the word megas occurs frequently in this chapter.

13. For example the word great is mentioned:

13.1 again in connection with the great voice (vs. 17),

Rev 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

13.2 great heat (vs. 9),

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

13.3 the great river Euphrates (vs. 12),

Rev 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13.4 that great day of God Almighty (vs. 14),

Rev 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

13.5 a great earthquake, "so mighty an earthquake, and so great" (vs. 18),

Rev 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

13.6 the great city, Babylon (vs. 19),

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 of his wrath.

13.7 a great hail and the exceeding great plague (vs. 21),

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

13.7.1 A talent is a Hebrew measure of weight; its English equivalent is approximately 100 pounds.

14. As J. B. Smith expresses it, "This is the great chapter of the Bible." The seven vials thus introduced and itemized in this chapter have often been compared to the seven seals and to the seven trumpets, especially the latter.

15. One form of interpretation has been to view the vials as merely an enlargement on the trumpet judgments.

16. There is undoubtedly much similarity between the trumpet judgments and the judgments inflicted by the pouring out of the vials of the wrath of God.

17. In both the trumpets and the vials, the first in the series deals with the earth, the second with the sea, the third with rivers and fountains of water, the fourth with the sun, the fifth with darkness, the sixth with the Euphrates River, and the seventh with lightnings, thunders, and a great earthquake.

18. The principle is often over looked, however, similarities do not always prove identity.

18.1 A careful study of the seven vials as compared to the seven trumpets will reveal differences:



18.2 the first four trumpet judgments deal only with one-third of the earth, while the vial judgments seem to be universal in their application and greater in intensity.

19. It is my position that the vial judgments are subsequent to the trumpet judgments and proceed out of and constitute the seventh trumpet.

19.1 As we shall study there will be several differences noted.

20. Again however, as we have earlier observed there is great difficulty in the chronological placement of the seals and trumpet judgments.

21. The judgments described in the vial pronouncements fall in rapid succession like trip hammer blows, and they will be consummated within a short period of time near the close of the great tribulation.

22. The vial judgments, the climax of God's divine dealings with a blasphemous earth, lead up to the second coming of our Lord and Saviour Jesus Christ.

23. Alford in commenting on the phrase "the seven last plagues" writes, "There can then be no doubt here, not only that the series reaches to the time of the end, but that the whole of it is to be placed close to the same time."

Before moving to verse two, let me give you an expanded translation of verse one:

Expanded Translation:

Rev 16:1 I, John, then heard a loud voice coming out from the heavenly temple. The voice said to the seven angels, "Go, pour out the seven bowls of God's wrath upon the earth."

Now we are ready for the first vial.

KJV

Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

NIV

Rev 16:2 The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image.

1. With the pouring out of the first vial, a terrible judgment falls upon men who have the mark of the beast.

1.1 There is a notable contrast between the first vial and the first trumpet, in that the first trumpet (Rev 8:7) burns up a third part of the trees and all the green grass.

NIV

Rev 8:7 The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.

2. Here the judgment is upon men and is directed to a particular group of men, namely, the beast worshipers who have received the mark of the beast.

3. The judgment is described as a sore or ulcer (Greek, helke -elke) which is bad (Greek kakos -kakos) and evil (Greek poneros -poneros).

4. The judgment is in the form of a physical affliction of unusual severity bringing widespread suffering.

4.1 Smith notes that helke used here to describe the sore is the word selected by the translators of the Old Testament into Greek (the LXX) for the boils inflicted on the Egyptians in Exodus 9:9-11.

LXX

Exo 9:9 And let it become dust over all the land of Egypt, and there shall be upon men and upon beasts blains (festering boils [Shekin to Elke]) breaking forth both on men and on beasts, in all the land of Egypt.

Exo 9:10 So he took of the ashes of the furnace before Pharaoh, and Moses scattered it toward heaven, and it became sore blains (festering boils [Shekin to Elke]) breaking forth both on men and on beasts.

Exo 9:11 And the sorcerers could not stand before Moses because of the sores, (boils [Ha Shekin to Elke]) for the sores were on the sorcerers, and in all the land of Egypt.

5. Confirmation that the vial judgments occur late in the great tribulation is given in the Scripture record; the first vial judgment falls on those who are worshipers of the beast's image.

6. The image is erected in the middle of the Tribulation, this event ushers in what we call the "Great Tribulation" - the last half of the seven-year period preceding the second coming (Rev 13:14-17 compare with Dan 9:27 ).

NIV

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

Rev 13:15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

Rev 13:16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

Rev 13:17 so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

End Lesson Taught 4-10-2002



