

## Revelation, Part 19

In chapter 14 we will get a look at some of the events associated with the end of the Tribulation.

**Rev 14:1** Then I looked, and behold, a Lamb standing on Mount Zion, and with Him, one hundred and forty-four thousand, having His Father's name written on their foreheads. 2 And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. 3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. 4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. 5 And in their mouth was found no deceit, for they are without fault before the throne of God.

6 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth to every nation, tribe, tongue, and people— 7 saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.” 8 And another angel followed, saying, “Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.”

9 Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, 10 he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

12 Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

13 Then I heard a voice from heaven saying to me, “Write: ‘Blessed are the dead who die in the Lord from now on.’ ”

“Yes,” says the Spirit, “that they may rest from their labors, and their works follow them.”

14 Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe.” 16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

17 Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” 19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. 20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.

Let’s pick up our study in verse 1.

**Rev 14:1** Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father’s name written on their foreheads.

We see 144,000, those who have the Father’s name written on their foreheads, standing on Mt Zion with the Lamb. These are the same ones seen back in Revelation 7:4-8 — the 144,000 from the 12 tribes of Israel. Mount Zion would be Temple Mount in Jerusalem. Back in Revelation 9:4 and the fifth seal, the locusts were told, “Not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads.” The 144,000 have had divine protection all along and here our Lord is seen “standing with them”.

There are two ways this is interpreted. The first is that this is a scene after the Second Advent, and the 144,000 are representatives of those who have survived and are literally standing triumphant with the returned Jesus Christ. They survived the Tribulation because of the divine protection

awarded to them by God (having His Father's name written on their foreheads).

Others take the position that this is a scene before the Second Advent and is more figurative than literal. The Lord is "standing with" them, as if He were actually present but is not because He would, at this time, be in Heaven. He is "standing with them" in the sense He is providing all their protection and support. The 144,000, in their ministries, are so associated with the Lamb that He is pictured as "with" them even though He is then presently in Heaven.

Hold onto these two interpretations for a moment.

**Rev 14:2** And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.

Suddenly, the scene shifts. John is given a vision of Heaven where he heard loud noises described as "like" the sound of rushing waters . . . thunder, and harpists. We have shifted from an earthly vision to a heavenly vision.

**Rev 14:3** They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

This is reminiscent of the scene at the throne in Heaven back in chapter 4, with the four living creatures — angels, and the 24 elders representing the raptured church. It is pretty safe to assume this 144,000 is the same 144,000 seen in chapter 4 and also in verse 1 above. The question here is who is singing?

Some argue it isn't the 144,000 singing the new song; it is those in Heaven, and they are singing a new song that only the 144,000 can "learn". The Greek word can mean "learn," or "inform," or to hear and be informed. It is those in Heaven who are singing (v2) this "secret" song that only the 144,000 can understand and learn because It is a song of victory that the Lamb wrote through their ministries, which is why they alone know it. Since they survive the Tribulation, and we have no idea when they do

eventually die, it is safe to assume the 144,000 are not in Heaven at this point. They must be singing on Earth on Mount Zion and the song of victory is lifted up to the throne room in Heaven, where it is heard and rejoiced in because of what it represents. The 144,000 are singing “as it were” this new song. “As it were” is a marker of weak relationship in Greek and means “in like manner”. The word “before” in Greek means in the presence of or in the sight of. They are singing a new song “in like manner” (as if they were) standing in the presence of the Throne in Heaven, but they aren’t actually in Heaven because they are still on Earth at the literal Mount Zion. Others teach it is those in Heaven that are singing the new song that only the 144,000 can know. Confused?

### **Here is what I think.**

Both scenes are a forward-looking glimpse after the Second Advent. Christ has returned and is pictured in the presence of the 144,000 that He has protected and supported throughout the Tribulation. As a result, the 144,000 survived it and had a tremendous and very fruitful ministry leading many to Messiah. The scene in Heaven is rejoicing and sharing in the joy of that victory. It is the 144,000 singing a victory song on Mount Zion about a victory made possible by our Lord standing with them. Because it is their victory, they know the song and sing it. Their voices are lifted up “as it were” to Heaven where it is shared “before” the Throne.

Revelation is a depressing book, especially if all we saw were the judgments on mankind. I believe God gives us periodic glimpses of His ultimate triumphs, in passages like this one, dropped into the narrative as an encouragement to help us not get depressed over these terrible events.

**Rev 14:4** These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and the Lamb.

In verse 4, we hear a bit more about this 144,000. They are virgins, which probably means their ministry was such that marriage and a normal family life during these troublesome times were out of the question for them. Their ministry was so demanding that marriage would have been a distraction.

“They follow the Lamb wherever He goes.” They are acutely in tune with the leading of God, which is why they were able to be so victorious. He tells them to “go here,” and they go. He says to “do this,” and they do it.

The statement, “These were redeemed from among men, being firstfruits to God and to the Lamb,” pictures them as among the first to receive Christ after the Rapture. As evangelists, their ministries brought many more believers to a saving knowledge of Christ. As such, they were the firstfruits of the saved from out of the Tribulation.

**Rev 14:5** And in their mouth was found no deceit, for they are without fault before the throne of God.

“No deceit” more likely refers to the truth of their message of the Gospel rather than they simply always told the truth. They spoke sound doctrine as opposed to what came out of the False Prophet, Antichrist, and the Harlot riding on the Scarlet Beast who lied. The 144,000 gave the true Gospel.

## **The Proclamations of Three Angels**

We seem to move backward in time, as we come to a series of judgments that take place near the end of the Tribulation.

**Rev 14:6** Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth to every nation, tribe, tongue, and people— 7 saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

John was then given a vision of an angel carrying a message called the “eternal gospel”. The angel was commissioned to bring his message to every group of people on the earth. Because of the word “gospel,” some have felt that this is a message of salvation or the good news of the coming kingdom. The context, however, seems to suggest more than that. The angel announced, “Fear God and give Him glory because the hour of His judgment has come.” So the “eternal” message seems to be a message mainly of God’s righteousness and judgment. In the sense that God’s righteousness will be finally vindicated, this would be considered “good news,” and since God’s righteousness is eternal, this is also seen

as “eternal good news”. At last, here comes the final truth to be revealed — God’s righteousness is about to prevail over evil and bring the angelic conflict to an end. Out of that victory will come the long-awaited Kingdom with the righteous rule on Earth of the King of Kings, Lord of Lords.

There is also a sense this “eternal gospel” does include the gospel of salvation, as seen in the closing phrase, “worship Him who made heaven and earth, the sea and springs of water.” Only the saved can worship God. Righteousness is demanded for salvation. That righteousness is not man’s righteousness, which Isaiah tells us are “filthy rags,” but it is the imputed perfect righteousness of Christ to those who believe.

**Rev 14:8** And another angel followed, saying, “Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.”

We get a small taste of Babylon here, and we see it is “fallen” mentioned twice, which most believe refers to the fall of the false religious system and the political/financial system associated with it. (We will look at Babylon in much more detail when we get to chapter 17.)

**Rev 14:9** Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, 10 he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

12 Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

A third angel followed with another judgment that worshipers of the beast and his image who receive his mark will be objects of God’s wrath and will be destined for eternal torment along with Satan, the demon world, and all unsaved people. The everlasting character of this judgment is stated plainly in verse 11, “The smoke of their torment rises forever and ever, and they will have no rest.” Those who keep God’s commandments and are faithful to Him will need patient endurance (v. 12; cf. 13:10).

The doctrine of eternal punishment, though unpopular with liberal scholars and difficult to accept, is nevertheless clearly taught in the Bible. Jesus and the Apostle John say more on this subject than does all the rest of the Bible. Some believe once the final white throne judgment is done at the end of the Millennium, and the elect are completely separated from the fallen, the elect go into eternity with God, but the fallen just go away and suffer no further punishment. This passage suggests that view is unbiblical. “And the smoke of their torment ascends forever and ever, and they have no rest day or night.” “Forever and ever” sounds pretty eternal to me.

**Rev 14:13** Then I heard a voice from heaven saying to me, “Write: ‘Blessed are the dead who die in the Lord from now on.’ ”  
“Yes,” says the Spirit, “that they may rest from their labors, and their works follow them.”

After the solemn pronouncement of the third angel, John heard a voice from heaven commanding him, “Write: Blessed are the dead who die in the Lord from now on.” To this the Holy Spirit added the promise, “they will rest from their labor, for their deeds will follow them.” For them, it is a blessed release from persecution, torture, and trial. It is a deliverance into the glorious presence of the Lord. The Greek word translated “follow” is one that means to follow one who precedes, join him as his attendant, and accompany him. The believer’s Christian service goes with him as proof that he is Christ’s.

## Reaping the Earth’s Harvest

**Rev 14:14** Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe.” 16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

John in his vision next saw “seated on a white cloud one like a Son of Man wearing a crown of gold and holding a sharp sickle.” Though some have

identified “a Son of Man” as an angel, which seems unlikely, as what angel would ever be a “son of man”? It is more probable this is Christ Himself who is frequently called “the Son of Man”. In the Book of Matthew alone this title is ascribed to Christ more than 25 times.

The sickle in His hand suggests judgment, and this is supported by the messages of the three angels (Rev. 14:15-20). An angel called out to Christ to reap because the harvest of the earth is ripe. In Greek, “ripeness” is in the sense of withered or overripe. What follows is judgment as the sickle is swung . . . over the earth. Henry Alford holds that verse 14 refers to the harvest of the saints and that verses 15-16 describe judgment on the wicked, but it is difficult to imagine a harvest of saints as being “withered or overripe”.

## **Reaping the Grapes of Wrath**

**Rev 14:17** Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” 19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. 20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.

Another angel had a sharp sickle, and a fellow angel commanded him to gather . . . clusters of grapes from the earth’s vine, because its grapes are ripe. Here a different word is used for ripe, one meaning “to be fully grown” or “in prime condition.” These “grapes” were full of juice and ready for harvest, and judgment is past due.

In obedience, the angel gathered the grapes and threw them into the great winepress of God’s wrath. They were trampled there “outside the city,” probably Jerusalem. The customary way to produce grape juice was by trampling on grapes in a winepress. The result here, however, is different. Blood flowed out of the press rising as high as the horses’ bridles for a distance of 1,600 stadia, about 180 miles. The Greek word translated



“flowed” means to go out, come, or depart. While this distance may be literal and may designate the area of judgment as around the city of Jerusalem, it is, of course, impossible for the blood to reach a height where it would touch horses’ bridles. What this affirms is a tremendous bloodletting in which blood is spattered as high as the bridles of horses. This is a graphic picture of a great slaughter, the one pictured in Isa. 63:1-3.

**Isa 63:1** Who is this who comes from Edom,  
With dyed garments from Bozrah,  
This One who is glorious in His apparel,  
Traveling in the greatness of His strength?—  
“I who speak in righteousness, mighty to save.”  
2 Why is Your apparel red,  
And Your garments like one who treads in the winepress?  
3 “I have trodden the winepress alone,  
And from the peoples no one was with Me.  
For I have trodden them in My anger,  
And trampled them in My fury;  
Their blood is sprinkled upon My garments,  
And I have stained all My robes.

Trodding grapes with your robe hiked up, what happens to your white robe? The hem likely gets splattered with grape juice. Riding on a horse and your robe is splattered with blood, how high might that be? The horse’s bridle is about robe hem height. The blood to the height of a horse's bridle is almost certainly referring to splattered blood not literally blood that deep.

**Rev 19:11** Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness, He judges and makes war. 12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. 13 He was clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. 15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. 16 And He has on His robe and on His thigh a name written:

## KING OF KINGS AND LORD OF LORDS.

Revelation 19 is of course picturing the Second Advent. The Jewish feast day of Yom Kippur is associated with atonement for sins, and when the key events of the life of Christ are compared to and connected with each of the seven feast days given by God to Moses, Yom Kippur is associated with the return of Christ at the end of the Tribulation. On the annual feast of Yom Kippur, so many animals were sacrificed that blood flowed from Temple mount and the robes of the priests became splattered with the blood.

Revelation 14:17-20 is a glimpse of the Second Advent. The Lord arrives at Jerusalem having already administered justice to the enemies of the elect. Edom is one of the places where the elect are told to flee from the abomination of desolation. This seems to mean He delivered them from imminent destruction before He arrives in Jerusalem because He arrives with his robes already splattered with blood, which is likely to be taken both literally and symbolically.

Revelation 14 looks forward to the major events of the end of the Tribulation — to the preservation of the 144,000 through the Great Tribulation, and graphically declares some of the terrible judgments that will be inflicted on the world which rejects Christ and follows Satan.

## Chapter 15

**Rev 15:1** Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.

2 And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. 3 They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

“Great and marvelous are Your works,  
Lord God Almighty!  
Just and true are Your ways,  
O King of the saints!

4 Who shall not fear You, O Lord, and glorify Your name?

For You alone are holy.  
For all nations shall come and worship before You,  
For Your judgments have been manifested.”

5 After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. 6 And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. 7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. 8 The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

Chapter 15 is the shortest in Revelation and is a continuation of chapter 14. The narrative is moving towards the final seven judgments.

**Rev 15:1** Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.

John saw another sign “great and marvelous”. This is the third of a series of signs. The three signs taken together represent important elements of the prophetic scene:

1. The woman is Israel (Rev 12:1)
2. The great red dragon represents the “beast” of the final world empire under Satan (Rev 12:3)
3. The seven angels seen here having the seven bowls represent God’s divine judgment upon the satanic system. Seven angels are mentioned elsewhere in Revelation, and these are not the same seven.

“Plagues” is a transliteration of the Greek *plege* /*play·gay* and literally refers to a wound or striking a blow. It is translated in several ways, “plague” being one but also translated as beaten, beatings, blows, or wound. We tend to view the word in the sense it could be a plague of locusts or something like the bubonic plague. Biblically, it generally carries a sense of divine discipline, and that is exactly the way it should be viewed here.

In the phrase, “For in them the wrath of God is complete,” “wrath” is the Greek *thumos* /*thoo-mos*/ and refers to fierce passionate anger. This is not the usual word for anger, which is *orge*. This word is more related to rage. Some expositors view this word *thumos* and its usage here as the final expression of divine righteousness.

“Complete” (KJV “filled up”) is the Greek word *teleo* /*tel-eh-o* which means brought to a conclusion. It is the same word Christ uttered on the cross “it is finished (complete)” in reference to the judgment of sin. The word captures the thought that all that was set out to be accomplished was accomplished. “In them, the wrath of God is complete,” meaning they conclude or complete or finish the wrath of God. We might say, “Satisfy the wrath of God.” Seven last judgments are about to be administered on earth, and these judgments will complete and fulfill God’s wrath.

**Rev 15:2** And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.

This is the same “sea of glass” that was described in Rev 4:6. The sea of glass like crystal speaks of the holiness of God, and it is reflective of God’s holiness. The fire speaks of divine judgment proceeding from His holiness. Some argue the sea of glass mingled with fire represents the Word of God and all the promises He made to the saints, and His Word certainly reflects His holiness. We also see these same four creatures in the Revelation 4 passage above mentioned again in Revelation 15:7.

John also saw “those who have the victory over the beast, over his image and over his mark and over the number of his name.” He saw them once before back in Revelation 7:9.

**Rev 7:9** After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, “Salvation belongs to our God who sits on the throne, and to the Lamb!”

These are the martyred dead who have gained victory over the beast. Their conquest is that they remained faithful even unto death and rejected the mark of the beast. They are seen “standing on (“beside” in some translations) the sea of glass, having harps of God”. The word “standing” is *histemi* /*his·tay·mee*, and it means to stand firm or take a stand and can refer to a principled position. If we view the sea of glass mingled with fire as God’s Word, then for them to stand on it makes even more sense. These saints stood firmly on the promises of God and were victorious.

**1 Cor 15:54** So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” 55 “O Death, where is your sting? O Hades, where is your victory?”

**Rev 15:3** They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

“Great and marvelous are Your works,  
Lord God Almighty!  
Just and true are Your ways,  
O King of the saints!

4 Who shall not fear You, O Lord, and glorify Your name?  
For You alone are holy.  
For all nations shall come and worship before You,  
For Your judgments have been manifested.”

The song of Moses was sung by the Israelites after crossing the Red Sea in Exodus 15 and Deuteronomy 42. After the Israelites crossed the Red Sea with dry feet, Moses was told to stretch out his hand, and the sea closed over the attacking Egyptians and drowned them. The Israelites sang a song of praise to the Lord for delivering them. The reference to the Song of the Lamb included with the Song of Moses implies these are both saved Israelites and Gentiles. When we saw them in Revelation 7 they were said to be “a great multitude which no one could number, of all nations, tribes, peoples, and tongues”. Their praise begins with, “Great and marvelous are Your works...” and He is described as “just and true” in His ways. He has perfect righteousness and He remains true to that perfect righteousness.

**Rev 15:4** Who shall not fear You, O Lord, and glorify Your name?  
For You alone are holy.

For all nations shall come and worship before You,  
For Your judgments have been manifested.

This verse is prophetic of the Second Advent and the Kingdom to come when all will fear (respect) His name and recognize His holiness when every nation will bow down to the King of Kings, and come to worship before Him. This will happen after His “judgments have been manifested”. “Manifested” is *phaneroo* /fan·er·o·o/ which means make known or appear. Once the judgments are manifested or completed, then what follows is the end of these terrible seven years and the coming of the Kingdom with all of what that promises.

**Rev 15:5** After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. 6 And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.

As John continued to look at the heavenly vision, he saw the temple described as the “tabernacle of Testimony”. The allusion to a temple in heaven seems to be the heavenly counterpart of the earthly temple. As it was opened, the seven angels with their plagues exited from it. The clean, shining linen of the angels indicates their purity, and the golden sashes around their chests point to the glory of God.

The seven angels come out of the tabernacle. The earthly Temple building is made up of two main parts: The Holy Place which is the outer chamber to which the priests had access and where they ministered. The second main part was the Holy of Holies where God resided, and only the High priest could enter and only on Yom Kippur, the Day of Atonement. The angels being created holy have access to the Holy of Holies. The imagery suggests they are coming out of the Holy of Holies, and their dress implies purity and holiness, reflective of that of God.

**Rev 15:7** Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever.

One of the four “living creatures,” which must have been a higher rank of angels such as a seraphim or cherubim, gives the seven angels the seven bowls full of God’s wrath. These are variously depicted as bowels or vase-like pitchers, but the Greek indicates these are shallow bowls probably

much like our soup bowls. The gold is symbolic of the righteousness of God, and these bowls are full of wrath and, as such, are handled carefully.

**Rev 15:8** The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

God has fully shifted away from showing any form of mercy. Now only His righteous wrath is pictured. No one is allowed access to Him until the judgments are complete.

Taken as a whole, Revelation 15:5-8 presents a fearful picture of impending divine judgment on a wicked world. The judgments which are to be poured out (chap. 16) fully justify this ominous introduction. Chronologically, this chapter is close to the time of the Second Coming of Christ, and the judgments described fall in rapid succession. World events are pictured as rapidly coming to their climax.