



SEVEN ANGELS WITH SEVEN PLAGUES REVELATION CHAPTER 15 VERSE BY VERSE COMMENTARY

SUMMARY OF REVELATION CHAPTER 15

In Revelation chapter 15 John saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God’s wrath is completed. John also saw what looked like a sea of glass glowing with fire and, standing beside the sea, those who had been victorious over the beast and its image and over the number of its name.

After this John saw in heaven the temple—that is, the tabernacle of the covenant law—and it was opened. 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.

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. 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.



REVELATION CHAPTER 15 VERSE BY VERSE COMMENTARY

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 glowing with fire and, standing beside the sea, those who had been victorious over the beast and its image and over the number of its name. They held harps given them by God.

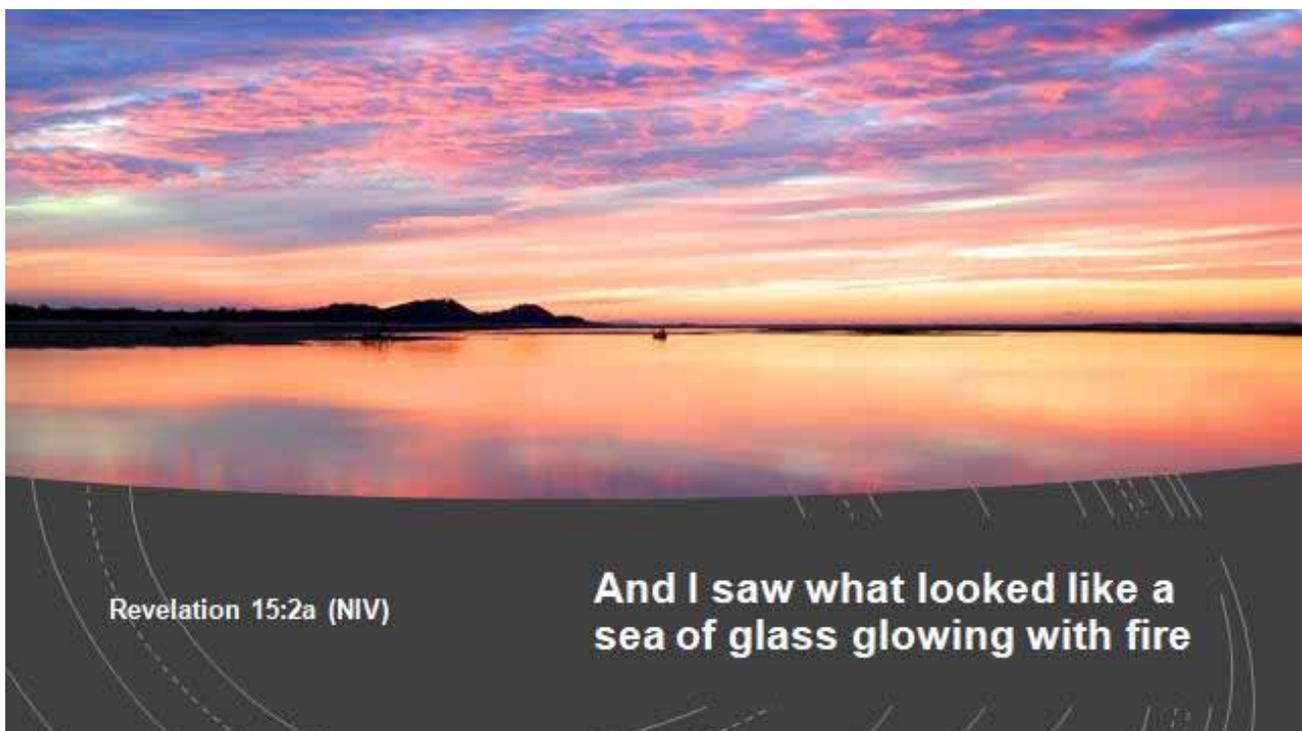
“I saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God’s wrath is completed.” John sees seven angels given a special status and task. These are the last plagues, poured out on all the non-believers left on earth after the rapture.

They are plagues and this word carries us back to Egypt. In the days of the pharaohs in Egypt, God gave the ten plagues which showed His righteous power, and exposed the false pretensions of the magicians and their gods. Now in Revelation, the beast Baal in the Kaaba and the false prophet Mohammad are brought to light and exposed.

“And I saw what looked like a sea of glass glowing with fire.” In Revelation, the sea represents the spiritual world. There is no more rebellion in the spiritual world that John sees. The sea is glass smooth and glowing with the glory of God the Father and the Lamb. The spirits are in complete harmony with God. The war in heaven (Revelation 12) is over. Jesus won. This is the same sea of glass in Revelation 4:6. In front of God there is no rebellion, and His will is done in heaven.

Revelation 4:6 (NIV)

Also in front of the throne there was what looked like a sea of glass, clear as crystal.



Revelation 15:2a (NIV)

**And I saw what looked like a
sea of glass glowing with fire**

Rev 15:3-4 and sang the song of God's servant Moses and of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the nations. Who will not fear you, 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."

"And sang the song of God's servant Moses and of the Lamb." This song is probably the song of deliverance after the passage of the Red Sea in Exodus chapter 15.

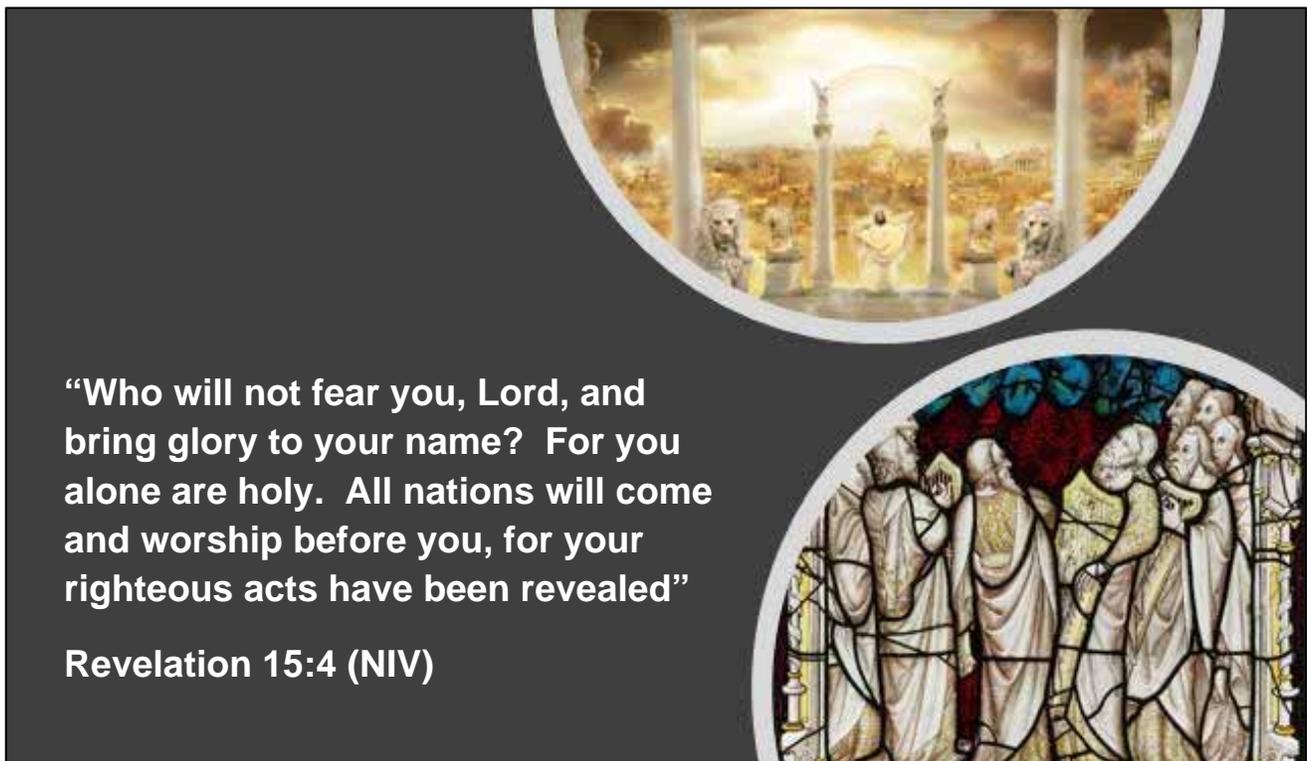
Exodus 15:1-2 (NIV)

Then Moses and the Israelites sang this song to the Lord: "I will sing to the Lord, for he is highly exalted. Both horse and driver he has hurled into the sea. "The Lord is my strength and my defense; he has become my salvation. He is my God, and I will praise him, my father's God, and I will exalt him."

The Lamb of God, who was slain for the sins of men; a similar song is described in Revelation 5:9 the song of redeeming love, a song of praise for the blessings of grace which come through him, and of deliverance by Jesus. *"Who will not fear you, 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."* This is largely drawn from Jeremiah 10:6-7.

Jeremiah 10:6-7 (NIV)

No one is like you, Lord; you are great, and your name is mighty in power. Who should not fear you, King of the nations? This is your due. Among all the wise leaders of the nations and in all their kingdoms, there is no one like you.



THE TEMPLE IN REVELATION CHAPTER 15

Rev 15:5 After this I looked, and I saw in heaven the temple—that is, the tabernacle of the covenant law—and it was opened

In the Book of Revelation the word “temple” is used 15 times. Jesus first uses the word temple while addressing the church in Philadelphia in Revelation chapter 3. The word temple is also used in chapters 7, 11, 14, 15, 16, and 21. Is the word “temple” referring to a future earthly rebuilt third physical temple in Jerusalem, or the heavenly temple in the spiritual realm? Or is it both? The meaning of the word temple in the Book of Revelation is always in the spiritual realm.

The Greek word “nao” and derivatives are distinguished from the Greek “hieron,” meaning a non-holy (non-God dwelling) temple. The Greek word for the physical temple structure is hieron. The Greek word for the spiritual temple is nao. The Greek word “nao” for temple can mean the physical building in Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of holies. Otherwise it means the sanctuary of God in the spiritual, third heavenly realm. The best way to understand “nao” is to visualize an area where the true God dwells—the third heaven.

The translation to English of the Greek word for “temple” can be confusing. The term employed in the original (“nao”) does not mean the physical building structure (“hieron”), but only the God dwelling “Holy of holies,” which was separated from every other part of the sacred structure by the second veil.

The Greek word in Revelation 15:5 is “naos”

The Greek word in Revelation 15:6 is “naou”

The Greek word in Revelation 15:8a is “naos”

The Greek word in Revelation 15:8b is “naon”

In Revelation 15:5 this spiritual temple is called the temple of the tabernacle of the covenant law; the expression sounds cumbersome, but it is descriptive. Stephen (Acts 7:42-44) spoke of the “*tabernacle of the covenant law*” in the wilderness, which he also described Baal and Molek worship—the beast of Revelation and “Mystery Babylon” is Baal released from the Abyss and worshipped in the Kaaba today. The tabernacle was well called the tabernacle of covenant law, for it contained the ark of the testimony with the Law of God, and was a perpetual witness of God’s presence among His people.

Acts 7:42-43 (NIV)

“But God turned away from them and gave them over to the worship of the sun, moon and stars. This agrees with what is written in the book of the prophets: ‘Did you bring me sacrifices and offerings forty years in the wilderness, people of Israel? You have taken up the tabernacle of Molek and the star of your god Rephan, the idols you made to worship. Therefore I will send you into exile beyond Babylon.’”

Acts 7:44 (NIV)

“Our ancestors had the tabernacle of the covenant law with them in the wilderness. It had been made as God directed Moses, according to the pattern he had seen.”

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.

“Out of the temple came the seven angels with the seven plagues.” The spiritual heavenly temple is the inner shrine, or sanctuary; it was this which was measured in Revelation 11:1, and it was also out of this that the angel with the sharp sickle came for the harvest of the earth in Revelation 14:17-18.

Revelation 14:17-18 (NIV)

Another angel came out of the temple in heaven, and he too had a sharp sickle. Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, “Take your sharp sickle and gather the clusters of grapes from the earth’s vine, because its grapes are ripe.”

Now out of this come the seven angels with the seven plagues. These angels are different from others because they have a special status. They will be given the seven plagues.

“They were dressed in clean, shining linen and wore golden sashes around their chests.” They were wearing emblem of holiness, the common representation in regard to the heavenly inhabitants. This is an image similar to how Jesus appeared in the transfiguration in Matthew 17:1-3. The golden sashes meaning is they were attired in a manner befitting their rank and condition.

Matthew 17:1-3 (NIV)

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus.

“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.” Which one of the four living creatures is not mentioned. It would appear John is telling us that the great principles (and Mystery) of God’s divine government would be illustrated in the bowl events which are now to occur. The four living creatures are closely associated with God, and are often in His presence.

Ezekiel also had a vision of the four living creatures that John saw. The entire Ezekiel chapter 1 is devoted to describing the magnificent images of the four living creatures surrounding God.

Ezekiel 1:10 (NIV)

Their faces looked like this: Each of the four had the face of a human being, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle.

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.

“And the temple was filled with smoke from the glory of God and from his power.” In Revelation, smoke refers to prayers or pleadings of human souls to God. Here the spiritual temple in heaven is full of smoke--the prayers of the saints that have been heard by God. This is completely different from the *“smoke of their torment”* in Revelation 14:11. The prayers of those tormented in the lake of fire will go on forever, but God will not hear them.

Revelation 14:11-12 (NIV)

“And the smoke of their torment will rise for ever and ever. There will be no rest day or night for those who worship the beast and its image, or for anyone who receives the mark of its name.” This calls for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus.

“And no one could enter the temple until the seven plagues of the seven angels were completed.” The description shows us the phenomenal sacredness of God's presence. No one that follows Mohammad, believes the Qur'an, recites the Shahada, or prays to Baal in the Kaaba will be able to enter God's temple in heaven. The days of warning are over as the plagues will now fall on those who have been deceived and mocked Jesus as “just a messenger” or “Jesus is the slave of Allah.” Neither Moses could enter into the tabernacle, nor the priests into the temple, when the glory of the Lord filled those sacred places. This is further proof of the majestic presence and extraordinary glory of God in the execution of these judgments. Until the seven plagues of the seven angels were fulfilled there will be no entering into the temple. No one can fully to understand them, which is meant by going into the sanctuary of God. The mystery of God prevails until God reveals the meaning.



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.

Revelation 15:8 (NIV)