**“The Rising Joy of Final Judgment”**

A Bible Study on

**Psalm 98:1-9**

**“O Sing unto the Lord a New Song”**



A Deliverance Center Publication

Psalm 98:1 O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

1. A Psalm of Rising Joy
   1. Creation wide Praise
      1. vs.2 “in the sight of the heathen”
      2. vs.3 “all the ends of the earth have seen the salvation of our God”
      3. vs.4 “Make a joyful noise unto the LORD, all the earth”
   2. He openly shewed His righteousness and His Salvation
      1. The Lord has saved publickly
      2. The Lord has saved gloriously
   3. O sing unto the Lord a new song,..
2. A Psalm of final Judgment
   1. Creation wide Judgment
      1. “for he cometh to judge the earth”
      2. “with righteousness shall he judge the world”
      3. “and the people with equity”
   2. The inhabitants of the hills rise up in Joy together before the Lord

Re 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 full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Tribulation Victors

Re 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 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. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 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.

The Development of the Final Judgment

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

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.

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.

They are first described as the seven last plagues and then as seven vials full of the wrath of God (15:1,6-8; 16:1).

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

Re 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. 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. 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. 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.

The purpose of chapter 15 is to reveal God’s holy wrath. It shows judgments from the holiness of God and the perfection of His plan.

The seven plagues and the seven bowls used in chapter fifteen refer to the same judgments.

The use of the different terms is designed to show forth the nature and character of these last judgments. They are plague-like calamities, and each is poured out suddenly, all at once as the contents of a bowl when it is turned over.

Both “great” and “marvelous” appear elsewhere separately, but only in Rev 15:1 and 3 together. John shows the “greatness and marvelousness” of the seven final plagues and the “greatness and marvelousness” of God. This is especially significant in the light of the fact that the unbelieving world marveled at the greatness of the Beast (14:3-4).

**Introduction to Judgment** (seven last Plagues-seven golden vials)   
(15:1-8)

1. **Another Sign in Heaven**

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

John sees another sign in heaven, which he described as great and marvelous. “Another” (allos) means another of the same kind. It is a different sign, but with the same purpose. As seen previously, the term “sign” refers to something that is used as a symbol to signify and teach an important truth. Here in this scenario, the seven angels with the seven last plagues point to God’s judgment on the beast, his system, and his worshipers. The other signs previously mentioned are those in 12:1 (The woman-the church) and12:3 (the red dragon who is the head and source of the empire of the beast).

1. The sign is called “great and marvelous.”
   1. “Great” because of the awesome effect of these judgments in both extent and degree.
   2. “Marvelous” means “wonderful, awe inspiring,”

The effect of this sign was great and marvelous on the heart and soul of John. It should have the same effect on us. Not only will this last Judgment result in the return of the Lord, but will lead to the establishment of His righteous rule on earth when God’s Will is done on earth as it is in heaven.

By looking at the “seven angels with seven last plagues” we again see the number seven, the number of perfection and completion. That there are seven plagues again reminds us these judgments will accomplish a perfect and complete work on earth to prepare its inhabitants for the return of Jesus Christ.

These plagues will demonstrate as never before the rebellious heart of man and the character of Satan and His kingdom. In so doing, they will prove the glory and holiness of God. These judgments are not vindictive, but they are indicative.

“The seven last plagues” is literally “seven plagues, the last ones.” This construction draws our attention to the fact these are the last of God’s judgments of this period and suggests the preceding judgments (seven seals and trumpets) were also plagues.

“Plague” is plhgh, “a blow, stripe, wound,” then a “calamity, plague,” is metaphorical of divine judgment. These plagues constitute God’s wrath poured out on man in his rebellious and sinful state. “Last” shows these are the climactic judgments, those that occur in rapid sequence and with greater intensity. As the last judgments, they will be concluded by the personal return of the Lord Jesus and His personal defeat of the enemies of God and His people.

“For in them is filled up the wrath of God.”

“Is filled up.”

“The wrath of God.” qumos, “wrath,” which points to the expression of God’s anger or God’s holiness in action or His wrath overflowing in indignation. Here we have the last and final judgments of the Tribulation, but they will also perfectly accomplish God’s righteous purposes through this seven-year period.

**(1) As the time of Jacob’s trouble.** The Tribulation is first of all God’s discipline on the Jews for their willful rejection of Christ as their Messiah and for their stubbornness. It will purge out the rebels and cause the rest to turn to Christ (Ezek. 20:33-44; Zech. 14:9-10).

**(2) The Tribulation will bring God’s judgment on the Gentiles for anti-Semitism.** It will be a strong source of motivation for men to repent and turn to faith in Christ, and judge the rest for their unbelief and rebellion.

**(3) As to Satan the Tribulation is to demonstrate the true character and program of Satan as the source of sin, misery, war and murder.**

**(4) It will demonstrate to mankind as a whole (Jew and Gentile) the true rebellion and spiritually corrupt nature of man and the depths to which he will go when given the chance.** The restraint of the Holy Spirit who is at work today through the church, the body of Christ, will have been completely removed. The Tribulation, without this special restraint, will be a time of unprecedented lawlessness and unrighteousness, which will demonstrate the failure of man and how desperately he needs the Lord Jesus Christ.

**(5) As to God and Christ it will demonstrate their absolute holiness, grace, faithfulness to their promises, and that God is still on the throne and He is just in his decisions against Satan and unbelieving man.**

So these last seven plagues will complete these purposes as well as bring an end to the judgments (16:9-11, 13-14, 21).

1. **The Sea of Glass**

John saw “as it were a sea of glass mingled with fire” –

1. A broad expanse like a sea of white transparent glass or stone that has a glassy appearance and reflects an image, designed to communicate the concept of the reflection of God’s glory.
2. It stands as a symbol for the Word of God and its many promises and truths that reflect God’s character or person, plan, principles, and purposes.
   1. In 4:6 it was likened to crystal and stood for the perfect righteousness of God.
   2. In 15:2 it is seen mingled with fire, which, as a symbol of judgment, stands for the perfect justice of God and his actions with men.
   3. It is also seen upholding the saints who stand firmly upon it.
      1. “stand on the sea of glass”

This reflects the immutable faithfulness of God in His grace and love to His people through His perfect plan of salvation in Christ. This plan, like a rock, upholds man and brings man into God’s presence if he will come to God through Jesus Christ (John 14:6).

1. **The Saints Who Were Martyred**
   1. “Them that had gotten the victory”
      1. Over the beast,
      2. Over his image
      3. Over his mark
      4. Over the number of his name

Because of the reference to the beast and his work which sets the context, these are clearly the martyred dead of the Tribulation. They are described as “those who had been victorious over the beast …” The word for victorious is nikaw and means “to be a victor, conquer, to prevail.”

Nikaw, however, is used here with the preposition ek four times, one for each of the areas of victory—the beast, his image, his mark and the number of his name. Ek means “out of, from, away from.” It is used to introduce the person, place, or thing from which a separation takes place. Here, nikaw carries the idea of deliverance. Because of their victory in Christ, they were delivered - “gotten the victory over the beast, (The Beast refers to the Antichrist and his political system). and over his image, (The image of the Beast refers to religious pressure to reject Christ, brought about by the False Prophet). and over his mark, and over the number of his name (Finally, the number of his name refers to economic pressure to reject Christ) The four-fold repetition emphasizes the element of victory and deliverance. These believers will find themselves living in the sphere of the beast’s power and under great pressure to worship him, his image, and to wear his mark and the number of his name even to the point of death for refusing to obey.

These saints are victors literally “from” him (14:13). The Greek preposition *ek* is used four times in 15:2. The word means “out of, from, away from.” Therefore, a better rendering of 15:2 speaks of the saints being victorious **“from the beast, from his image and from his mark and from the number of his name”**

By faith they will refuse and will come out victorious from it all. In this case death is not a defeat but a glorious victory (1 Cor. 15:54-57). This is to be contrasted with the church age believers in which Tribulation saints come out victorious ***from*** the Great Tribulation pressure, whereas the church age saints are **kept from the wrath of God, through a great catching away, a secret coming in the air, only those found watching shall be taken.**

Lu 12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

All victory comes from (Standing) by faith in the Lord and His immutable and faithful promises.

John sees these saints holding harps of God Re 15:2 And I saw… them that had gotten the victory… stand on the sea of glass, having the harps of God.

1. **The Songs of Moses and the Lamb**

These two distinct songs harmonized into one*. The Song of Moses* emphasizes the power and faithfulness of God both in Exodus 15 and Deuteronomy 32*.*

*The Song of the Little Lamb* emphasizes the redemptive work and plan of God in Christ. It lays stress on Christ’s submission to the plan of the Father. “Lamb” is arnion – lambkin, the tiny form which is also a term of endearment. It means, “a little lamb.”

In verse 4, the question is asked, “who will not fear?” Of course, the answer is no one! The Tribulation will not only vindicate God’s holiness and character, but it will clearly demonstrate that He is the almighty and brings every man to his knees.

1. **The Temple Opened in Heaven**

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

In the first section we saw the saints in glory, praising God and fully understanding the cause of wrath,

Re 15:1 “And I saw” - eidw eido, i'-do Re 15:2 “And I saw” - eidw eido, i'-do

I Saw, I Know, I understand

But here the emphasis is on the divine side which emphatically and impressively stresses the source and cause of what is about to happen.

So literally John says, Re 15:5 “And after that I looked, and, behold”

(After these things I saw and understood) – A more continued inspection

“I saw” occurs two times (vss. 1, 2). The verb is eidw eido, i'-do, “to see, know and understand.” John not only saw this with his eyes, but he spiritually grasped the meaning of this vision (as should we).

“The temple.” is naos, which refers to the Holy of Holies. The design was given to Israel in Exodus. The earthy tabernacle with the naos as a picture and type of the heavenly place (Isa. 6:2). Today the believer’s body is called the naos (1 Cor. 6:19) because God the Holy Spirit Himself dwells within every Holy Ghost filled believer. Within the earthly counterpart of the Holy of Holies was the ark over which the shekinah glory, representing God’s presence, hovered. Naos stands for the very abode of God and His personal presence.

“the temple of the tabernacle of the testimony” Literally, “the tabernacle, the one of witness.” The whole tabernacle was a testimony and witness to the grace plan of God in Jesus Christ. However, of special importance here is the witness of the Ark of the Covenant, which was within the naos.

Re 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

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

(1) The ark stood for the divine presence of God. It is here the glory of God’s presence hovered over the mercy seat of the ark.

(2) By its contents, the ark stood for God’s faithfulness.

It contained: (a) the law or the tables of stone, which represented the whole law and guided the people as a way of life and pointed them to Christ; (b) Aaron’s rod that budded, which portrayed resurrection, spiritual growth to be supernatural and God’s choice of leaders; (c) the pot of manna, which portrayed divine revelation of the person of Christ and God’s daily provision, but it also taught them happiness comes only from the Lord and not the details of life (Deut. 8:3; Matt. 4:4).

(3) The ark stood for God’s holiness, grace, and love through the tables of stone within, to the cherubim above and on either side of the top of the ark, and by the mercy seat, which formed a lid for the ark.

The tables of stone declared the perfect holiness of God and demonstrated the sinfulness of man since no man is able to keep the law. The law declared man a sinner and cut off from God. The sprinkling of blood by the high priest on the mercy seat (under or in front of the cherubim) showed that God’s holiness could only be satisfied by the shedding of blood. This foreshadowed the person and work of Christ on the cross as did the whole ritual of the tabernacle,priesthood, and the sacrifices (Acts 7:44; Ex. 32:15; 38:21; Numb. 1:50, 53; 17:7-10; Ex. 16:33; Heb. 9:1-5).

John saw that the temple in heaven “was opened.” In front of the Holy of Holies was a large curtain, a veil, which separated the Holy Place from the Holy of Holies. The high priest could only go into the Holy of Holies only once a year and then only after proper sacrifices. He went in with blood to sprinkle over the mercy seat signifying the way into God’s presence was not yet open (Heb. 9:7-8). When Christ died on the cross one of the things accomplished was the tearing of that veil in the temple from top to bottom, signifying the way had been opened and the work complete (Mark 15:38). It signified the barrier, those things that separate man from God, had been removed—sin, the penalty of sin or death, and man’s absence of spiritual life and righteousness.

Today man can have access into the very presence of God through the person and work of Jesus Christ (Eph. 2:4-6, 11-18; 3:12). However, today and also in the Tribulation, Jesus Christ now forms a new barrier, a new veil, one that excludes from God’s presence all who reject Christ (John 14:6; 3:3, 16). Upon these, the judgment of God must fall because of their failure to trust in Christ (John 3:13, 36).

This opening of the temple (naos) symbolizes the partingof the veil, but in reverse order. Here, rather than access to God, it symbolizes the outpouring of God’s perfect justice and wrath for rejection of Christ. Here the veil is pulled back, not to let man in, but to pour out God’s justice.

“And the seven angels … came out of the temple.” As the ministers and agents of God’s holy justice, these angels proceed from the presence of God acting on behalf of God’s holiness, righteousness, and justice. That they are “clothed in pure white linen” refers to the nature of their commission as representatives of God’s holiness. Pure white portrays righteousness and reminds us of the truth of 1 John 1:5, “God is light and in Him is not darkness at all.” “Linen,” as in the garment of the wife of the Lamb (19:8), symbolizes righteousness in action.

They have been clothed with linen as a symbol of their commission and work in the outpouring of the righteous acts of judgment.

“And having their breasts girded with golden girdles” is also symbolical. Gold stands for diety (the divine nature) the glory of God and girding was an act of preparation.

What they are seen doing here is introductory for bringing maximum glory to God and will cause all creatures to fall on their knees and acknowledge the sovereignty and perfect holiness of God.

1. **The Seven Golden Bowls Given to the Angels**

The “four living creatures” are Christ like believers who manifest certain aspects of God’s glory and essence, especially His holiness. They are seen here engaged in this role by distributing the bowls to the seven angels. Previously these seven angels were given the responsibility for these last plagues.

The giving of the seven bowls sets forth their authorization to use the plagues and describes the overall nature of the plagues, they are like a bowl which is overturned causing the contents to be poured out all at once or suddenly.

“Full of the wrath of God.” The word “full” is a descriptive participle from the Greek verb gemw, which means “be full to the brim.” Verse 1 teaches us the seven last plagues complete the judgments of the Tribulation. There we have telew, “to complete, fulfill.” Here in verse 7 the verb gemw, “be full,” adds to this emphasis and stresses the full devastating character of each bowl.

“Wrath” is again thumos which refers to God’s divine justice and anger in action.

“Who lives for ever and ever.” Literally the Greek reads, “of the wrath, the one of God, the One who lives unto the ages of ages (eternally).” This is a solemn reminder that God, as the eternal One, is first a long-suffering God. For centuries God has withheld his judgment in grace (2 Pet. 3:8-9). At some point, not only will God’s period of grace be over, but once God pours out His justice in divine wrath it will have eternal ramifications. Through the Lord Jesus Christ man has the opportunity and the means to come to God and be with Him eternally, but if he rejects God’s grace in Jesus Christ, he must eternally face God’s wrath (14:11).

“And the temple was filled with smoke.” The “temple” of course is the heavenly temple, the very abode of God, the Holy of Holies of God’s presence.

“Was filled” is a causative verb which means to “cause to be full.” It is the perfect holiness of God’s divine essence that causes the temple to be filled with smoke. As the setting in Isaiah 6:3-4 shows us, the smoke represents the holiness of God; here it is acting in divine justice against sin.

Re 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.

1. smoke proceeds from two sources:
   1. “From the glory of God.”
      1. “Glory” stands for God’s divine essence and particularly God’s righteousness and justice.
      2. Together they form the holiness of God.
   2. “And from his power.”
      1. This refers to God’s sovereign omnipotence, His inherent and sovereign power to execute and carry out the demands of His holy character.

“And no man was able to enter into the temple till the seven plagues … “were fulfilled” (finished).

The smoke, which points to the awesome holiness of God, will make access into the presence of God impossible. This strongly stresses the principle of Habakkuk 1:13, “Your eyes are too pure to approve evil and You cannot not look on wickedness with favor …” It also reminds us of Romans 3:23, “all have sinned and come short of the glory of God.” The smoke illustrates the truth of God’s righteousness; He is unable and unwilling to have fellowship with sin.

“smoke…till the seven plagues of the seven angels were fulfilled”

This smoke continues until the plagues are finished, until God’s holy character is satisfied and God deals with sin. This teaches us that God will so completely turn to anger and justice in these final moments that all else seems to cease. Absolute and undiluted wrath will be the business of these final days.

Re 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.

It will be as the Psalmist says in Ps 76:7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

This chapter has prepared the way for the judgments to follow as cause and effect or root to fruit. The judgments of chapter 16 stem from the ineffable holiness of God. “It is an ominous sign of impending doom for those who persist in their blasphemous disregard of the sovereignty and holiness of God.”

These “seven plagues”complete or finish God’s wrath (15:1-19:5). The verb “finished” means “reaches its goal” rather than “comes to an end.” Other expressions of God’s wrath come later (20:10). During the tribulation period, the judgments (the seals, trumpets, and bowls) are progressive, each worse than the last. However, these last seven judgments, the bowl judgments, are in a category of their very own. They represent God’s final response to the world’s unrepentant wickedness.

Ps. 98:1 O sing unto the Lord a new song; for he hath done marvellous things." We had a new song before (Psalm 96:1-13) because the Lord was coming, but now we have another new song because he has come, and seen and conquered.

Jesus, our King, has lived a marvellous life, died a marvellous death, risen by a marvellous resurrection, and ascended marvellously into heaven.

By His divine power He has sent forth the Holy Spirit doing marvels, and by His Power, His disciples have also wrought marvellous things and astonished all the earth. Idols have fallen, superstitions have withered, systems of error have fled, and empires of cruelty have perished. For all this He deserves the highest praise. His acts have proved his Deity, Jesus is Jehovah’s Son, and therefore we sing unto Him as the Lord.

"His right hand, and his holy arm, hath gotten him the victory" His marvellous conquests have been won. Sin, death, and hell fell beneath his power, and the idols and the errors of mankind have been overthrown and smitten. The victories of Jesus among men are all the more wonderful because they are accomplished by his right hand and His Holy Arm. Glory be unto God, let new songs be sung to His praise.

1. Celebrate God’s ultimate victory (15:1-4).

In 15:2, John also sees these victorious saints **“holding harps of God.”** Only four groups are mentioned as having harps in heaven: living creatures, elders (5:8), heavenly singers (14:2), and these tribulation saints. Harps were not given to all the martyred dead (7:9-17). The harps have a privileged position before God’s throne. They contribute greatly to the heavenly harmony of the chorus that the redeemed offer to God.

Often those who have been persecuted the most worship the most. Why is this? The Lord is their life! If you’ve had a tough week and you’re feeling beat up by relationships, work, and the realities of life, be encouraged, the Lord is leading you into a fuller worship experience. He wants you to see Him as your all in all.

John writes that these victors, “sang the song of Moses, the bond-servant of God, and thesong of the Lamb, saying, ‘Great and marvelousare Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!’” The Song of Moses was a celebration of God’s miraculous deliverance from the wrath of the angel of death in Egypt, by means of the blood of lambs applied to the doorframes of their houses (Exod. 15) It was also a celebration of God’s deliverance from the Egyptian army as they passed through the Red Sea and their enemies were swept away. This great deliverance under Moses was a foreshadowing of the great deliverance that was accomplished by the true Lamb of God, Jesus Christ, whose blood must be applied by faith, to the heart of every man and woman who desires to be spared the wrath of God and delivered from His enemies.

What is the song of the Lamb? The Song of the Lamb emphasizes the redemptive work and plan of God in Christ and His promise of deliverance through Christ’s shed blood on the cross (5:9-10). Both songs, the Song of Moses and the Song of the Lamb, are the response of grateful hearts celebrating God’s merciful deliverance.

The first part of this song extols God’s person and His works. We need to know His person and works.

How well do you know God’s person? Have you ever studied the attributes of God?

John continues the song in 15:4: “Who will not fear, O Lord, and glorify Your name? For You alone are holy; for ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED.” It is inevitable that everyone fears God and glorifies Him.

God will change your life as He widens your perspective of His Will.

What is your “song”? What is the preoccupation of your life; the theme of your worship? How is this expressed to God?

We have seen that we are called to celebrate God’s ultimate victory. In 15:5-8, we are also called to…

1. Celebrate God’s final judgments (15:5-8).
   1. Re 15:5 “And after that I looked, and, behold” This phrase indicates a transition to a new vision and a new subject: the bowl judgments. John saw the heavenly temple opened
   2. In 15:6, John continues his vision: Re 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.

The seven angels now came out from God’s presence

(15:1). Each of them had received a plague (judgment) from God (8:2). Their clean “pure and white linen” garments represent holiness and righteousness (19:8, 14), and their golden girdles mark them as on a punitive mission (1:18). Their clothing fits their purpose, which is to purify the earth.

To celebrate God’s ultimate victory and final judgments you must have a relationship with God through Jesus Christ. Will you step out of the darkness and into the Light of His Holiness and rejoice?

Notes:

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