It is but a “tabernacle,” not the abiding “temple.”  
As the tent of the desert disappeared in the temple of  
the city, so does this tabernacle vanish in the temple of  
“the city of God.” Its contents pass away with the  
passing of the millennial dispensation. The tabernacle  
(which has been previously called “the temple”) lasts  
during the millennium. But as, after David’s day,  
the tent became the temple; so, when the peaceful  
reign of God is fully established, the tent ceases.  
 “The *temple* of the tabernacle of testimony was  
opened.” Perhaps it would be better to translate this—“the Holiest.” The tabernacle of earth had its Holy  
of Holies; this has its counterpart in the heavenlies of  
the New Covenant. Under the law of Moses, the  
Holiest was concealed from the eyes of the priests  
themselves. Mystery brooded over God’s purposes, even  
to those who were owned to be His servants. But now  
“the mystery of God is finished.” His Holiest is thrown  
open. The door through which John was permitted to  
enter alone (iv. 1) now stands open, and its priests go  
forth. But smoke for a brief period prevents both  
sight and ingress.  
 The opening of the Holiest here is the same apparently  
as that at the close of chapter xi. 19. In both  
cases that chamber is thrown open to give exit to the  
final wrath.  
  
 7. “And one of the four living creatures gave to the seven  
angels seven golden bowls, full of the wrath of God that liveth for  
ever and ever.”  
  
 Our translation “vials,” entirely misleads the English  
reader. The vessels intended were broad and flat like  
a saucer to which a handle was attached, able to contain  
liquids, and designed to pour them out at once. They  
are called “basins” or “bowls” in the Old Testament.  
They belonged to the altar; and all vessels belonging