

Session 11: Heavenly Temple: Releasing the Seventh Bowls (Rev. 15:1-8)

For those who are just visiting this weekend, we are on session eleven out of a fourteen-week series on the seven seals, the seven trumpets, and the seven bowls of wrath described in the book of Revelation.

Here in the eleventh session of this fourteen-part series, we are looking at the heavenly scene, the heavenly sanctuary. John is able, by the Holy Spirit, to see the heavenly sanctuary. He sees the scene right before the releasing of the seven bowls of wrath, which ends God's plan in releasing His judgments in natural history.

JOHN SEES THE HEAVENLY SANCTUARY AROUND GOD'S THRONE

Paragraph A. John describes the heavenly scene. This heavenly scene is the place where our prayers ascend. It is the same place where the judgments of God are released, and it is the same place where the fullness of the manifest presence of God is. This is where God's presence is most intensely made manifest. All three go together—the prayers, the judgment, and the manifest presence.

John sees a vision of the victorious saints at the end of the age. This is personal. He also sees a vision of the seven angels who are entrusted with the seven bowls of wrath, and how they release them to end God's judgment purposes for natural history.

For those who have been following the study in the book of Revelation, this passage begins the fourth chronological section. There are five chronological sections, meaning five sections where the story line unfolds in chronological sequential order. One event happens right after the other one according to the flow of time.

Let's read the passage, since I am assuming most are not really familiar with this. It is not a passage you hear much about. I will read it slowly. John said in Revelation 15:1 (paraphrased), "I saw another sign in heaven. It was great and marvelous." It is interesting he would identify it as marvelous, yet it is the angels with the last plagues. He sees the wisdom of what is happening that takes the power of God. He says in Revelation 15:1 (paraphrased): "It is marvelous and

great, what I see. I saw seven angels, and they have been entrusted or given the seven last plagues. The seven bowls of wrath.”

John makes a very dramatic statement. Of course, we are used to this statement, but its implications are dramatic. In these seven plagues, the wrath of God in natural history is complete in terms of touching the nations. It is over. In verse 2, John moves onto his first vision. After he sees the sign, now he sees a vision. “I saw something like a sea of glass mingled with fire” (v. 2). It is a vast sea, but it had fire throughout it—mingled with fire throughout the sea. Revelation 15:2: “And those who have the victory over the beast”—the Antichrist—“. . . standing on the sea of glass.” So he sees a multitude of saints.

THOSE STANDING ON THE SEA OF GLASS

I do not believe that the only ones on the sea of glass are those who have the victory over the Antichrist at the end of the age. I believe all the saints of history are on that sea. I am getting ahead of myself. It is a vast sea. That is the point I want to make. It is vast. There are potentially two to three billion saints, or believers, from all of redemptive history. Nobody knows the number, but some suggest there are a billion throughout history to date, and about a billion right now on the earth. Those numbers are both probably a little high. A billion is what I believe for in the end-time harvest. Put them together and you have two to three billion. It is a vast sea for the saints to gather before the throne. It is not small.

It is mingled with the fire of the Holy Spirit. Verse 3: “And they sing the song of Moses.” This vast multitude—they are singing the song of Moses. Revelation 15:3 (paraphrased): “And they are singing the song of the Lamb”—Jesus’ song. They are saying this along with the song: “Great and marvelous are Your works” (v. 3). They are not just talking about God’s works in general. They are talking about His works of judgment that are about to be released in the next vision, because the next vision is the seven angels coming out of the temple, pouring out the judgment. When they are saying, “Great and marvelous are Your works,” they are talking about the works of judgments.

In Revelation 15:3: “Just and true are Your ways.” They are saying, “Your judgments are right. They are necessary. They are not too severe. They are not too lenient. They are not too late. They are not too early. They are perfectly just and true to love.” They see it clearly in that day. Then, they declare that the Lord is King of the saints (v. 3). In Revelation 15:4 (paraphrased): “Who shall not fear

you, O Lord, and glorify Your name? What person on the earth from this time forward will refuse to glorify your name?” There is about to be a cleansing of the earth in a very dramatic way coming up, as a result of these seven bowls of wrath. In verse 4, they are declaring ahead of time that when these bowls are poured out, there will be nobody on the earth who will neglect to fear the Lord and glorify Him.

In Revelation 15:4: “For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested.” In this song of Moses and the song of the Lamb (Jesus’ song), the declaration of God’s ways and works are directly related to the pouring out of the seven bowls of wrath. The reason that is important is because as weak human beings that we all are, we read the bowls of wrath, and our natural mind has an aversion to it. I draw back and think, “No, ahhhh!” The Holy Spirit says, “But if you understood now what you will understand then, you would not have the same aversion to My wisdom in these judgments.”

I do not know now what I will know then, but by faith I want to reach into the wisdom of the Holy Spirit. I want to say, “Holy Spirit, help me see now what I will see clearly then. I want to agree with Your leadership.”

THE TEMPLE OF THE TABERNACLE OF THE TESTIMONY

The next vision in Revelation 15:5: “Behold, the temple of the tabernacle of the testimony . . . was opened.” That is an awkward name, an unusual name—awkward just for our understanding of the Scripture. We will see in a moment that it is a very straightforward idea. The temple in heaven is what it is talking about. John had already seen the temple opened at the seventh trumpet.

There is something new than just the fact that the temple is opened, because it was opened at the seventh trumpet, the even right before Revelation 15. Here is the new piece of information in Revelation 15:6: “And out of the temple came the seven angels having the seven plagues”—or the seven bowls of wrath. The reason they are called plagues is to relate them, or to connect them, to the plagues of Egypt. So we understand the drama unfolded in Moses generation is going to happen again. The use of the word “plague” is meant to tie us back to the plagues of Egypt.

SEVEN ANGELS TO RELEASE THE SEVEN BOWLS OR PLAGUES

These seven angels have the seven plagues, or the seven bowls of wrath. They are clothed in pure and bright linen. They have their chest girded with golden bands. We might look at these angels who are commissioned with the task of pouring out the bowls of wrath and think, “This is dirty work. This is the dark side of the salvation history.”

These angels might say, “That is not true, for our clothes indicate our countenance, the nature of our personality, and who we are. We are bright and clean. This is good. This is right. This is not something done on the side. It is not something we are a little bit embarrassed about. It is clean and bright, and the clean work of God is to confront evil face to face.”

THE ANGELS ARE ENTHUSIASTIC TO RELEASE THE JUDGMENT

Verse 7 (paraphrased): “Then one of the four living creatures gave to the seven angels seven bowls full of wrath.” These four living creatures—one of them had all the seven bowls. The Father has obviously commissioned him with this authority. He brings the seven bowls and gives them to each of these angels.

You think, “Why would they do that?” The four living creatures, again, are not ashamed of these judgments. They actually want to participate in them, because they see the wisdom and they see the fruit of these judgments.

The reason this passage is so challenging but very significant is because the mindset of the Church today. I am not saying that as criticism. We are weak in our minds and our understanding—myself included. We have an aversion for the things that heaven has enthusiasm for. It is not to cause pain to people, but it is to confront the free will of man, to confront it head on, to drive sin off the planet, that love could abound. They are enthusiastic about it. They are not shy in heaven about this. These four living creatures—one of them says in essence, “I want to be involved in this.”

It is an honor to be involved. It is not the dark side, or the shadow dimension of God’s purposes, but God is bold about confronting injustice on the planet. He is committed to it. The four living creatures—one of them says, “I am involved in this.”

He hands the golden bowls—they are full of wrath—to these seven angels, these seven high-ranking angels. Notice they are golden bowls, which speaks of their value. It speaks of the relationship to the Godhead. They are in contrast to the golden bowls that the harlot has that is false and counterfeit.

These bowls are full of wrath. They are overflowing. They are filled to the brim with the wrath of God. It is called the wine of His wrath in the book of Revelation several times. We have this imagery of this hot wine filled to the brim, about to overflow and to be poured out on the nations. It is the wrath of God who lives forever and forever.

In other words, what God is saying—what John is saying in this—God has the big picture: He sees the consequences of this judgment, a thousand years from now, a million years from now, a billion years from now. He sees the consequences and the fruit is good. It is not a narrow-minded, short-term perspective. It is the big picture. The God of love with all power and the big picture is acting decisively in His intervention of natural history: to confront the free will of the wicked in the nations, who will not relent of their wickedness. He is the God who lives forever and forever.

In Revelation 15:8 (paraphrased): “The temple in heaven was filled with smoke from the glory of God and from His power.” That is interesting—the smoke from His glory and the smoke from His power. Obviously it is the same reality, but they are making two points of emphasis about one reality.

“And no one was able to enter the temple” (v. 8). The temple is the place where the prayers are offered, or that is where they ascend before God. Nobody was able to come into the temple and intercede to stop these judgments from unfolding until they were complete. This is a huge point. It is one of the most terrifying statements in the Bible right there.

THREE PARTS TO THIS PASSAGE

Paragraph B. This is again a passage—it is straightforward, but most of the ideas—we are a little unfamiliar with them. At least I find I am. As I read through these, I say, “It is not that complicated.” It is hard to get hold of it and have it touch our hearts. I love this chapter. I just want to ponder on it many, many times in the years to come.

As we eat the scroll (as the angel told John and Ezekiel), I want to devour it. I want to meditate on this passage, because there are attitudes—the attitudes of the saints are described, and of the angels in this passage. It is what they feel and what they think. That is one of the most important things of preparation right now: that we think and feel in unity with the saints and angels in heaven; in other words, with the Holy Spirit.

Revelation 15 is about how the saints and how the angels think, and how they feel about the most severe intervention of God in history in terms of shaking the nations. That is our greatest needs, or one of our greatest needs, as we study the book of Revelation. We want to come into agreement, come into alignment, in our thinking and our feelings.

TO COME INTO AGREEMENT AND ALIGNMENT WITH GOD'S JUDGMENTS

This is the chapter—if that is on your heart; you want to come into that agreement. This is a chapter to meditate on often. We cannot enter into a deep agreement, even conceptually at the brain level or emotionally at the heart level without the Holy Spirit helping us.

I read this and say, “Lord, yes.” It still bounces off. I read it and it does not penetrate. I imagine the Holy Spirit is saying something like, “Stay with it. Stay with it. Breakthrough will come in your understanding as well as your heart. You will see what is great and marvelous about these things. You will agree with the angels as well as the saints in their response and mindset.”

THREE PARTS OF THIS PASSAGE

Paragraph B. There are three parts to this passage in Revelation 15. In verse 1, John introduces the angels with the seven bowls. First he tells us they are there. Then he goes right on to the first vision of the victorious saints. They are thanking God; they are praising Him for the release of judgment. Again, that challenges us. What do they know that we do not know? That is what the verse is supposed to do.

Then third, John describes the seven angels: what they look like and what their task is as they leave the temple—the prayer center of heaven around the throne of God, where the manifest presence is. They leave it to go do this awesome, terrifying task of this final outpouring that probably happens in the course of a couple weeks. All

seven unfold. These bowls unfold one after the other. We will look at that in our final session, session fourteen.

THE CONTEXT

Paragraph C. In order to grasp the full implications of Revelation 15, you have to remember the context. What just happened in terms of the storyline I am talking about? What is the last event described before Revelation 15 in terms of the chronological, sequential unfolding of events in historical sequence?

It is the seventh trumpet, the one we looked at last week. The rapture of the Church just happened. The seventh trumpet—the last trumpet—was sounded, and Revelation 10 says it sounded for some days. We do not know how many days, but “in the days of the sounding of the seventh trumpet” (v. 7). So for some days it was sounding. The Church is raptured. Jesus is beginning to go in the sky—in the clouds across all the nations so that every eye will see Him. I am talking of unbelievers. The believers are being raptured. Every eye will see Him, and they will mourn when they see Him. So He begins His procession—His royal procession across the earth. Of course, He is going to end up in Jerusalem at the Mount of Olives.

THE MYSTERY OF GOD IN THE CHURCH IS COMPLETE AT THIS TRUMPET

Paragraph D. In the days of the sounding of the seventh trumpet, the mystery of God is completed. It is the mystery of God (as we said last session)—it is the very mystery of God with the Church. The Church is perfected. The Church is ready. The Church is set for her next assignment on the earth with Jesus, but the wrath of God on the wicked is not yet complete at the seventh trumpet.

The mystery of God with the saints is complete. They are now ready to rule with Jesus on the earth. The seventh trumpet—the Church has been raptured, yet there is another thing that needs to happen in terms of natural history. The wrath needs to be complete on the earth, because the mystery of God with the Church has now been complete at the time of the rapture.

THE VEIL IS LIFTED

Paragraph E. After the seventh trumpet (what we looked at in our last session), the saints now—this is the first time we see the saints after they have all been raptured. It describes the saints standing on the sea of glass in great victory. Now at the time

of the rapture, paragraph E—this is massive, what I am about to say. It is obvious, but the implications are massive when you think about it. I love to think about this.

At the time of the rapture, the veil between heaven and earth has been lifted and will remain lifted forever. The veil between the two realms is lifted at the seventh trumpet, at the last trumpet, at the rapture of the Church.

It is lifted forever. That was the event before Revelation 15. The veil is lifted. The Scripture does not say the veil is lifted in that language, but it says every eye of every unbeliever will see Jesus. It says all the angels are in the sky with Him. The glory of God—all the saints are raptured. The dead, the righteous dead, have been raised. Flaming fire is in the sky.

That sounds like a lifted veil. It is not talking about a spirit of revival; we are talking about Jesus Himself, never, ever to leave the earth. Once He comes, Jesus rules on the earth forever.

Revelation 15:1 (paraphrased): “I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God in natural history is complete.”

LAST JUDGMENTS OF NATURAL HISTORY

Paragraph B. John sees the last judgments of natural history. My definition of natural history ends at the time of the second coming with the rapture and Jesus’ return. History does not end, but natural history does. From now on, there is a supernatural dimension in all the events that happen on the earth. There is still a natural dimension, but there is a supernatural dimension way beyond anything we have known in history.

It is a glorious thing to know the hour is coming when judgment will be over forever. It is terrifying that it is yet to come, but it is assuring that it will be over forever in a short amount of time. We will never grapple with the subject of preparing the nations for judgment or coming under the judgment.

THE VICTORIOUS SAINTS PRAISE GOD FOR HIS JUDGMENTS

Roman numeral III. We are going to go through these verses. Paragraph A: the victory. In Revelation 15:2: “I saw something like a sea of glass mingled with fire.” The picture you get is what happened in Acts 2 when the Holy Spirit fell on

120 people with tongues of fire. This is the fullness, of which Acts 2, the day of Pentecost, was only a token.

The fire of the Spirit is on a billion or two billion or three billion—whatever the number is—several billion saints from all of history. The fire of the Spirit is on the saints on the sea as they are before the Lord. Wow. I look forward to that day.

John emphasizes those in the end times who have victory over the beast. This is talking of people actually alive at the time of the Antichrist. The fact that he emphasizes them does not limit this vision to them. He does this several times in the book of Revelation. He will emphasize a particular group like he does in Revelation 20, when he talks about the end-time martyrs reigning. Scripture is clear; it is not limited to the end-time martyrs to reign with Jesus, because Jesus told the apostles themselves who were not end-time martyrs. They were alive 2000 years ago. He said to them, “You will reign with Me.” We know from Scripture that even though the book of Revelation emphasizes the end-time saints’ victory and reward, it does not limit the truth of that passage to them.

The reason it is emphasizing them is because the conflict is going to be so real, more real than we can imagine in real flesh-and-blood terms. These verses will be a lifeline to us. The saints will need them like no other time in history. Therefore I believe with that in mind, the Holy Spirit pressed John to focus on the end-time saints.

I believe that on the sea of glass, it is not limited to only those who are alive at the time of the Antichrist, because the rapture of the Church was the event right before Revelation 15 in terms of the sequential order—the chronological order.

Revelation 12–14 is what we call an angelic explanation, a parenthetical section, a parentheses. Many commentators agree with that. It is a parenthesis. It is not the storyline unfolding.

It is a pause of the storyline to give insight behind the scenes as to what is taking place. We know from Revelation 19 that the Bride in the generation the Lord returns (the whole Church) will be ready. Those who are alive at the time of the Lord’s appearing will all be ready. There will not be one believer alive at the time of the rapture who will not be prepared. They will not make it that far if they are not prepared. There are lots of off-ramps to take if they want to take them. If they

are not prepared, they will take those off-ramps to get off the main flow of what God is doing.

There will be hundreds of millions of believers prepared in Revelation 19:7. The Church as a whole will be in victory at the time of the coming of the Lord. I believe that John, on the sea of glass, is seeing all the saints who have just been raptured—meaning, raptured and raised from the dead from history—not just the end-time martyrs, as some commentators say. I appreciate their view, but I think it is bigger than that. Again, in the chronology, the event before was the rapture.

SEA OF GLASS WITH THE SAINTS GATHERED AROUND

Paragraph B. Here is what Jesus said about the rapture: that the saints would be gathered together, never ever to leave His presence. We who are alive and remain will be raptured, caught up—that is what the words “caught up” mean. That is where we get the word “raptured.” We will be caught up together. We will always be with the Lord.

Once the Church is together, we will always be with the Lord. There is not a side group over there on the sea and everybody else is somewhere far away. We are all together in the presence of the Lord after the seventh trumpet. That is what Paul said. Jesus said the same thing. When the angels come, we will be gathered together from all the four winds.

I believe we will be together on the sea of glass and there will be a couple billion. I am doing my best to get to the front. You know how you get to the front? By going to the back in this age. Truly. By being content at the low place is how you get to the front. There are billions—I am sure everyone will see clearly. I just kind of want to be in that upper millions. Not in the back billions. I want to see. I want to be there. You want to be there. I am just having fun with that, but I am being truthful.

Paragraph B. The seven bowls of wrath are being released on the earth. Jesus is marching up through the land. We looked at Isaiah 63, and there are about ten other passages describing this—when Jesus marches up through the land on His way to Jerusalem, killing His enemies before He gets to Jerusalem at the Mount of Olives and splits it. He gets to the Mount of Olives. I do not believe that is where He touches down first, but He ends up there and the mountain splits.

He is on a white horse and saints are with Him as He is coming up through the land, through Edom—modern-day Jordan—on His way to Jerusalem. The Bible does not give definition to this, so you have to just take this as an opinion. I do not believe all two or three billion saints are all going to be on the ground, on horses marching up with Him.

I believe many of them will be on the ground and many of them will be witnessing on what I call—the sea of glass, what I call the great amphitheater in the sky—as a great cloud of witnesses seeing everything in the presence of Jesus, but not on the ground with Him during that transitional period. I believe we will all be there. Some will not be with Him and some will. We will all witness the events. Some closer to Jesus, and some not as close to Jesus. Three billion saints will not all be in the same proximity to that white horse leading the pack.

THE SEA OF GLASS WAS FORESHADOWED BY THE BRONZE LAVER

Paragraph C. Now, the sea of glass is foreshadowed in the Old Testament. It means in the Old Testament there was a picture of it to give us insight into what it is about. The bronze laver in the tabernacle—or the brazen laver foreshadows it. Some translations say it one way and others the other.

It was in Moses' tabernacle, and it was a laver where water was in it, and the priests would go and wash their hands in that water. It was a place to clean themselves. It was also a place they would wash their feet before they entered into the sanctuary to do the work of the sanctuary.

THE BRONZE SEA IN SOLOMON'S TEMPLE WAS FOR PURIFICATION

That work was important in Moses' tabernacle, and then in Solomon's temple, which replaced Moses' tabernacle. Moses' tabernacle was the temporary set-up and Solomon's temple—he upgraded it. In Solomon's temple, it was called the bronze sea. It was not just a little laver. It was a bronze sea—a lot of water in it. They would wash the offerings in it. The point is whether we are talking about the smaller one in Moses' tabernacle (the bronze laver), or the larger one (the bronze sea), which was a vast container of water for cleansing in the outer court. They used it for cleansing before they entered into the holy place and the Holy of Holies.

I believe it is a picture of the sea of glass. All the saints using the tabernacle language are in the outer court, but they are in the presence of God. It is a time of preparation for the millennial kingdom and all that is involved in that.

We are going to look at the attitude of the saints, not just the fact that they are standing on the sea of glass. They sing the song of Moses and the song of the Lamb. They proclaim this. So there is song and proclamation. There is a combination of the two. They say to the Lord, and it would be true of the Father or the Son. Some commentators say they are talking to the Father. Others say they are talking to the Son. I say if you talk to the Father, the Son hears and smiles. If you talk to the Son, the Father hears it and smiles. So I am not overly concerned because They are both smiling, and They are both listening.

They sing these two songs, and they make this declaration. This is right before. This is on the sea of glass. It is a declaration of thanksgiving. They are declaring their agreement with what is about to happen. I think it is more than just saying thank you. I think in this declaration, they are actually participating.

This is a form of intercession of prophetic declaration as well. Here are all the saints on the sea of glass right before the seven bowls are poured out, and they are agreeing with the wisdom of them being poured out. They say to the Lord, “Great and marvelous are Your works” (Rev. 15:3).

In context, it is the works of judgment and the great revival that has just taken place over the last few years before the saints are raptured. Revelation 15:3: “Just and true are Your ways.” It is the way of the great revival, but in its context it is talking about confronting evil in a dramatic intervention on a global level to drive it off the planet. That is what is going on here. “Just and true . . . O King of the saints!” (v. 3). The fruit of this judgment, they said in a rhetorical question, “Who shall not fear you?” (v. 4). In other words: “Everyone will fear You who lives on the earth after this season.” Who will ignore Jesus? Nobody; they will all glorify Him.

Everyone on the earth—after these events are over, everybody who lives on the earth with natural bodies throughout the millennial kingdom will glorify Him. All the saints will, of course, but we are talking of the nations’ people with natural bodies.

ALL WILL FEAR GOD

The nations go on for another 1,000 years with a natural dimension—a very powerful natural dimension. I mean, a very significant natural dimension. There is a supernatural dimension as well. Nobody will ignore Jesus. Nobody will take Him lightly. They will all fear Him in the fear of God, in the right sense. They will take His words very seriously. Not just that; they will rejoice in Him. They will not only fear Him and take Him seriously and weigh everything He says; they will glorify Him.

They will love Him. They will boast about Him in their everyday conversations and in their work and in their recreation and in their occupation and in their family life. They will boast in Jesus. There will be nobody who fails to do this. That is the fruit of these judgments. It goes on to say, “For You alone are holy and all the nations will worship You, because Your judgments have been manifest” (v. 4, paraphrased).

We all dream of the day when the nations will love Jesus. The report comes: “Washington DC—all the senators were slain in the Spirit. They came up rejoicing in Jesus.” We would say, “Yes, yes, yes.”

This is way beyond all the senators getting overwhelmed by the glory of God in a meeting. We dream the highest dream we could imagine: all the governments loving Jesus and changing all the laws, and in their private lives rejoicing in Him.

What bigger dream could we have for impact, for justice? We dream the dream, but the connection point we are to understand is: this happens because the judgments are manifest.

Why am I saying that? Because—I have already said it, but I want to repeat it over and over. Today the Church is really shy about the judgments of God. It is politically incorrect in society and in the Church to line up in agreement with Jesus’ judgments.

ALL WILL REJOICE IN HIS JUDGMENTS

I want to say boldly that the wise, the godly, and the humble will rejoice in His judgments and what He is doing. Not for the pain they caused, but for the intervention that they represent to confront evil and free the oppressed.

It is easy to say that here in an environment of unity. That is a very difficult message out there, even in the Church. We meditate on this and we say, “If we are going to say it then, why will we not say it now? If it will be obvious then, why can we not declare it with boldness now?” We want all the nations to fear Jesus and all the laws changed and everybody to glorify them in their recreation, occupation, and family life, and then it is going to require the manifestation of His judgments.

GOD WILL NOT SUSPEND THE FREE WILL OF THE NATIONS

God will not suspend the free will of the nations, but He will honor it. If they choose evil, He will confront them until they can no longer affect society. You cannot have the dream of the breakthrough without the intervention of the God who honors the free will of the people who will not repent. God honors their free will.

He lets them not repent, but He intervenes and confronts them and keeps them from influencing society. That is called judgment, because God wants love to fill the earth and wisdom. That is what is going on here.

THE SONG OF MOSES AND OF THE LAMB: AGREEING WITH JESUS

They sang the song of Moses, paragraph A. Now there are two songs that Moses sang in the Scripture. The commentators kind of go back and forth. I think both of them are alluded to. In Exodus 15, that was the first song in the Bible that is recorded. It was the song of Israel’s victory over Pharaoh. Of course, the end-time Pharaoh is the Antichrist.

Exodus 15 was the beginning of Moses’ ministry, but Moses sang another song that was well known in Israel in Deuteronomy 32. That was forty years later at the end of his ministry.

The commentators think, “Was it the one at the beginning or the song at the end?” I think it is probably both. I think they come together. Either way, Moses’ song is sung. He has two hit songs. He has two songs that will be sung forever. There you go; those are major hit songs.

THEY SING THE SONG OF MOSES AND THE SONG OF THE LAMB

Paragraph B. They do not just sing the song of Moses about the triumph over the old Pharaoh—the Pharaoh of old—but they will sing of the triumph over the end-time Pharaoh, the devil, and all the works of darkness. That is the song of the Lamb, the song of redemption. What is happening here are the Old Testament

saints and the New Testament saints singing together of their experience and of redemption.

Right there before the Lord, it is one reality of different facets of one master plan of the love of God. The Old Testament saints—David says, “I did not learn those songs that Paul talked about, but I know the songs I wrote about in the Psalms. And I know Moses’ songs.”

We will all be singing out of our actual experience from the earth, not just our experience in the resurrection. We will sing lots of new songs forever. We will be singing out of what we experienced in the past, in our redemption. It is all together in one reality. That is what is going on.

WE MUST AGREE WITH JESUS’ LEADERSHIP AND HEAVEN’S EVALUATION

Paragraph C. I have already made this point, but the idea of “just and true and marvelous are Your works” (Rev. 15:3, paraphrased)—we must agree with heaven’s evaluation. We must break our agreement with the secular view, with the humanist mindset that is in the Church—that hates God, actually.

Even in the Church, they devise a god after their own image. We are made in His image. We cannot make Him in our image. We have to worship the God of the Bible. We cannot refashion Him into our image and then worship Him. We are worshipping ourselves and calling it Jesus. We have to worship the Jesus of the Bible, not the god we make in our image. That is getting more and more pronounced in the culture. In the decades to come, I see it getting stronger and stronger and stronger.

We break our agreement and we line up with heaven.

GREAT AND MARVELOUS ARE YOUR WORDS

Paragraph F. They declare, “Great and marvelous are Your works” (Rev. 15:3). All the saints—I do not believe this is just the end-time saints who overcome the Antichrist. I think it is actually the saints from history.

It is not just a portion, like several hundred million. I believe it is all of the saints, because the rapture just happened, and we are all together. They are saying, “Great. Your works are great in love, great in wisdom, great in power” (Rev. 15:3,

paraphrased). The three things we always thinking about when we think of God's greatness is His love, wisdom, and power. It's as if they are declaring, "Your end-time judgments are great in love. They are great in wisdom. They are very fruitful. They are very effective, and You have great power to overthrow the Antichrist and to reverse all that is happening in the nations, and suddenly turn the earth around. What power, what wisdom, what love!"

This is a great association with all three of those ideas —love, wisdom, and power. It is not just that the saints will agree with the greatness. They will marvel. Their hearts will be stirred. They will be fascinated. They will be awestruck. It will not just be like saying, "Wow, that was good; we agree." They will be saying, "Man, I cannot get over this. I am awestruck by this. It causes me to marvel."

When we begin, by the spirit of prophecy and revelation in the Word—we can touch some of that dimension of His greatness and the marvel that it causes in our heart. We can touch some of that even now by the Holy Spirit and the Word of God. As I study this stuff, I know just the beginning of the beginning. That is not false humility. Some of you are at the beginning of the beginning of the beginning. I tell you, the Scripture as it ties together is an ocean so deep, there are none among us in the earth that get more than End Times 101 (101: the most basic level of university classes). We are all beginners. No matter who you are, we are beginners of beginners of this. As I study this over the years, I feel there is a bigger cry in my spirit saying, "Great. Your love, Your wisdom, Your power—oh! It causes me to marvel. I am fascinated by this."

It touches our spirit now, but will consume us then. You will be there. You will actually be saying "Great and marvelous!" If you are going to say it then, why not get hold of it now and enjoy it now?

HOLY

Paragraph I: "For You alone are holy. You alone are holy" (Rev. 15:4, paraphrased). The Antichrist's ways were oppressive, and they were perverse and oppressive. Even though they will be called liberating and tolerant, they will be oppressive; they will be perverse. Jesus' ways that are called oppressive and perverse are actually in reality true and holy. They are exactly the opposite of what society says. We are declaring now, "You alone are holy. You are the only agenda that creates love. You are the only One with an agenda that is pure, that is not defiled. You are the only One without an agenda that is ultimately is oppressed."

All the other agendas ultimately bring oppression because they bring darkness to bear down on the human spirit. They open the doors to Satan and give him legal permission to torment lives. These tolerant ways that society is talking about—they are giving keys to Satan to oppress them and torment them. There is only One who has an agenda that is holy, pure, and creates love. It is His.

REVELATION 15:5–8

Verses 5–8. We will just go a couple more moments. “After these sayings” (v. 5, paraphrased)—here is the second vision. I believe the first vision is of all the saints in unity declaring these decrees out of gratitude, but they have a prophetic impact. I believe they actually contribute to the second vision here in verses 5–8.

Those who are tracking (following along) with me, you know in Psalm 149:6 (paraphrased): “with the high praise of God in our mouth, and the two-edged sword in our hand.” There are those on the earth warring against the Antichrist in the battle of the earth. The remnant of Israel (the saints who are raptured are praising in heaven)—these did not get raptured, they are still down there, but they are talking about the God of Abraham, Isaac, and Jacob.

They do not know Who it is yet, but they are still saying, “We love You. Help us. Help us.” They soon understand it is Yeshua; it is Jesus Himself they have been calling on. In Psalm 149, they have swords because the nations have gathered around Jerusalem. They are praising; we are praising on the sea of glass on the great heavenly amphitheatre. They are praising down there. The whole thing comes together and looses the seven bowls of wrath. There you have it. All comes together.

THE SEVEN ANGEL’S PRIESTLY FUNCTION

Revelation 15:5: “After these things I looked, and behold, the temple of the tabernacle of the testimony.” Again, that is for us an awkward phrase, but it is a very straightforward idea. It was opened. John had already seen it open in the last event, which was the seventh trumpet. That was not new information, that it was opened. What was new was in verses 6–7: “And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen . . . seven golden bowls full of the wrath of God.” That was the new piece of information.

These angels had bright linen. They were not doing a dark work. They were not doing an edgy, shadowy kind of assignment. It was bright. It was clean. It was pure. It would produce love in the earth, and they were bold in their spirit about it and shameless because they knew where it was going.

What if you had to be responsible to release the seven bowls of wrath? Have you studied the seven bowls of wrath? I would say, “Well, Lord, I would rather worship and have somebody else release them. I would rather have someone else involved.”

The angels would respond, “Not if you knew what we knew.”

Their very attire reflects the disposition of their spirit. It is priestly attire that is bright and clean. They are actually doing a priestly function of helping, under Jesus’ leadership, to bring cleansing to the earth. It is a priestly function. That is why they are in priestly attire. Verse 7: “Then one of the four living creatures gave to these angels seven golden bowls full of . . . wrath.” Verse 8 (paraphrased). “The temple was filled with smoke from the glory. Smoke from the power. No one was able to enter the temple until the plagues were completed.”

THE TEMPLE OF THE TABERNACLE OF THE TESTIMONY

Paragraph A. The temple of the tabernacle of the testimony. What is happening is John is combining two words. He is combining “tabernacle” and “temple.” They are the same thing, in essence.

The tabernacle is what it was in Moses’ day, and five hundred years later it was called the temple in Solomon’s day. Solomon upgraded it. Solomon made a permanent building, where Moses just had a tent that moved around.

John is combining those two timeframes. He calls it the temple of the tabernacle. He puts both structures together in a new phrase. It is the only time in the Bible this phrase appears. It is a new phrase. Someone says, “Who was doing it?”

More accurately, according to God’s heart, “Moses or Solomon?” Solomon had some unsettled issues in his life, but he had more glory in one way. Moses was the old time, and the Word of the Lord comes: “The temple of the tabernacle,” the combining of the two realities. These were the two structures referred to in the Old Testament as God’s dwelling place. These were the two structures where the

presence of God was manifest most. Both of these structures foreshadowed the reality of the temple in heaven. The temple in heaven is called the temple of the tabernacle. It has both names. What is the testimony?

THE TESTIMONY REFERS TO THE TEN COMMANDMENTS

Paragraph B. The testimony is the Ten Commandments. It is called the testimony, because in it God testifies of what is pure and what is right. In it, He testifies against sin. So in this heavenly temple is the testimony against the Antichrist and all the secular ways of compromise in society. There is a testimony in heaven; it is called the Ten Commandments. It is the testimony. That is what it is called in the Bible. It is testifying against the compromise happening in the nations, which many in the Church are celebrating this compromise. Again it is called tolerance—a spirit of tolerance. Tolerance, if understood rightly, is a wonderful thing; usually it is applied with very dark overtones to it.

Nobody was able to enter the temple. The smoke of the glory was covering the temple. Nobody could go in there. I give you examples where the glory came on with Moses' day, in the tabernacle days, and he could not enter.

The glory came in Solomon's day in 2 Chronicles 7, and they could not enter. The tabernacle and the temple—the glory came and nobody could enter into the temple. The glory overwhelmed them. It is not just an issue of the glory overwhelming. That is part of it. There is another issue.

WHEN SMOKE OF THE GLORY FILLS THE TEMPLE

Paragraph P. Nobody is able to enter means nobody is given access to the altar of incense—the prayer ministry—to stop it. No intercessor can rise up and say, “No.” The Lord says, “Until this is completed, nobody can cry out against it. Nobody can get into the temple for this very short period of time.”

Psalm 76:7: “Who may stand in Your presence when once You are angry?”—the anger of God to the boiling point. The rapture has already happened. It is the final week or two or three before it all comes to a culmination. He is confronting the nations to put an end to evil and oppression on the earth.

GOD TOLD JEREMIAH NOT TO PRAY FOR JERUSALEM

Paragraph Q. There was a time when God told Jeremiah, actually told him—when the city of Jerusalem came to such perversion, He said, “There will be judgment. I

do not even want you to pray against it right now. You can pray for grace after this next judgment comes” (Jer. 11:14, paraphrased).

Jeremiah might’ve responded, “Lord, I have to pray.”

“No, you do not understand, Jeremiah; do not ask for this short season,” He tells Jeremiah—“Even if Moses and Samuel, numbered among the greatest intercessors, interceded, I would not listen to them” (Jer. 15:1, paraphrased).

This is because something of great hardness has happened in Jerusalem. God sent His judgment and destroyed the city, the Babylonian captivity. That is what is going on, on a global level—what happened in Jerusalem in Jeremiah’s day, in a very temporary, short-term way. When mercy is rejected in those final days—that final week or two or three before Jesus enters into Jerusalem—the only alternative is wrath; to confront the free will of man that refuses to yield.

If they yield, they can receive. They are hardened; they have taken the mark of the beast. They are brazen in their heart. It’s as if the Lord says, “I will intervene and end this now and cause love to prosper on the earth forever.” Amen and amen. Let’s stand.



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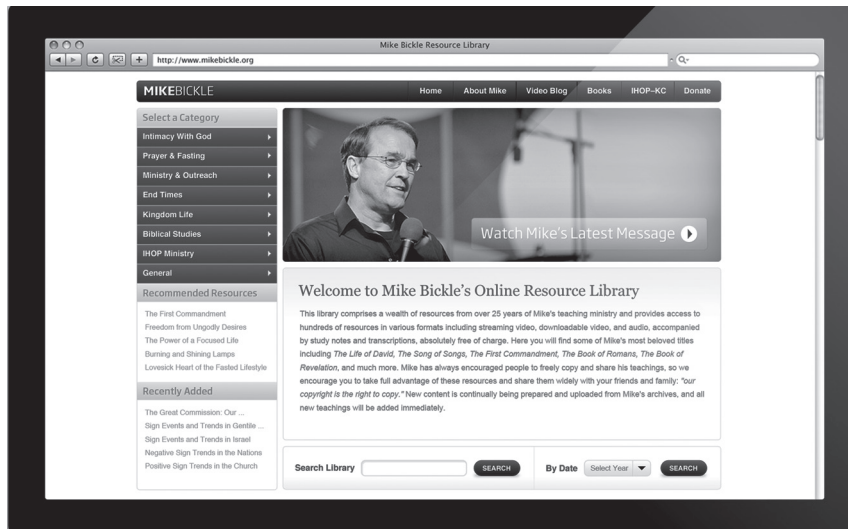
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