

## **REVELATION 15 SERIES, STUDIES #11 THRU #13, by Chris McCann**

*Note: This Word document includes the last three studies, consisting of 13 pages, and completes the Revelation 15 Series.*

**Revelation 15 Series, Study #11 by Chris McCann**, originally aired November 13, 2014

Good evening and welcome to EBible Fellowship's Bible study in the Book of Revelation. Tonight is study #11 of Revelation, chapter 15, and I am going to read Revelation 15:5-8:

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

I will stop reading there. Before we continue discussing these verses in Revelation, chapter 15, I would like to mention something about our last study when I went to some later verses in the Book of Revelation, where there were references to one of the "seven angels." In two places, the Apostle John fell down and worshipped this one who was said to be one of the "seven angels," but it was said to him, "*See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God.*" I just wanted to say that I went to those verses for additional evidence that the "seven angels" were the true believers, but there are some things that still need to be worked out concerning exactly who this one is that was showing John these things later in the Book of Revelation, so I would like to hold off getting into that discussion until we reach that point in the study of the Book of Revelation.

Lord willing, that will come eventually and it will give some more time to look into this, but in saying this, it actually changes nothing concerning the teaching of Revelation 15 and the identify of the "seven angels." They represent the body of believers; they represent God's elect. This is why they were brought up in verse 1 and then, quickly, in verse 2, they are standing on a sea of glass and it was said that they had gotten the victory over the beast, over his mark and over the number of his name. And that is because they came out of Great Tribulation and they were of that great multitude that God saved.

But now we are finding that the temple is in view and the seven messengers come out of the temple. Who normally goes in and out of temples? It is priests that go in and out of temples. We saw that the "sea of glass" related to the molten sea that was placed in the temple and the priests were to wash in it before going about their priestly duties, and this pointed to a ceremonial cleansing. In other words, God is teaching that in order to be a spiritual priest (one of His elect) you must first be washed of your sins.

So we have all these elements that tie together. We have the sea of glass which ties in to the molten sea. There is the temple itself, which relates to the priests doing service in the temple. Then, in verse 6, the "seven messengers" come out of the temple having the seven last plagues and they are clothed in pure, white linen; we found that priests were clothed in linen and it

relates to all those God has saved because Revelation 19:8 said that the “*fine linen is the righteousness of the saints.*”

Then it goes on to say in Revelation 15:6:

*... and having their breasts girded with golden girdles.*

When we look up that word “girdles,” we are going to find that it also relates to the priesthood. Let us go to Exodus 28:2-4:

*And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all *\*that are\** wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these *\*are\** the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.*

Aaron was the high priest of Israel and these garments were made for him; his sons also did ministry in the priesthood and they, likewise, were to have these garments. We can see that Aaron represents Christ and his sons represent the body of believers.

It goes on to say in Exodus 28:6-8:

*And they shall make the ephod *\*of\** gold, *\*of\** blue, and *\*of\** purple, *\*of\** scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and *\*so\** it shall be joined together. And the curious girdle of the ephod, which *\*is\** upon it, shall be of the same, according to the work thereof; *\*even of\** gold, *\*of\** blue, and purple, and scarlet, and fine twined linen.*

We have the elements that are mentioned in our verse in Revelation 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.*

This was also the case with Aaron and his sons, which picture the elect of God. Those God has saved are in view when we are looking at these garments. I am also going to read a few verses dealing with priests and the priesthood, in Exodus 39:27-29:

*And they made coats *\*of\** fine linen *\*of\** woven work for Aaron, and for his sons, And a mitre *\*of\** fine linen, and goodly bonnets *\*of\** fine linen, and linen breeches *\*of\** fine twined linen, And a girdle *\*of\** fine twined linen, and blue, and purple, and scarlet, *\*of\** needlework; as JEHOVAH commanded Moses.*

They wore “fine twined linen.” Why? We are told in Ezekiel 44 that the priests were to wear fine linen so they would not sweat because there was not to be the slightest hint of work being done by these priests. The work had been finished by the Lord Jesus Christ and God is very

jealous of that fact, so He did not want there to be the slightest indicator of man doing any work, so even their garments were selected by God to fulfill that purpose.

It says in Leviticus 8:13:

*And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as JEHOVAH commanded Moses.*

Moses put coats on them and “girded them with girdles.” Then it says in Leviticus 16:4:

*He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these \*are\* holy garments; therefore shall he wash his flesh in water, and \*so\* put them on.*

This refers to the high priest, especially on the Day of Atonement. He would put on these holy garments when he went about to offer up the sacrifice.

By the way, I was reviewing a study that Mr. Camping did in the Book of Revelation. He did a study back in the 1980s or sometime around that time. Someone sent me a summary of the chapter studies and there were short, quick summary statements concerning each verse, which were done by Mr. Camping. I would like to read some of what Mr. Camping said regarding Revelation 15, verse 6:

“These seven angels represent the believers. They are coming out of the temple in heaven to bring judgment upon the unsaved. They have the seven plagues with them and the number seven, in both cases, underscores the perfection of every aspect of God’s salvation plan. These believers are clothed in pure and white linen, signifying that they are righteous before God; this is more clearly evident in Revelation 19:8, where it describes the bride of Christ. That verse says, “*And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*” Believers stand perfectly righteous before God. Of course, that is only because they have been thoroughly washed with the blood of Christ. Why are they girded with golden girdles? Remember, when we studied Revelation 1:13, we saw that Christ was also girded with a golden girdle. We learned from Isaiah 11:5 and Exodus 28:8 that it was a picture of Christ being the Eternal High Priest.”

Under the heading of priestly duties, Mr. Camping went on to say:

“By the same token, this verse is saying that these believers are coming to carry out a priestly office, as a royal priesthood. We know that our duty on earth is to intercede on behalf of the unsaved. But what is the priestly office we will carry out in heaven on Judgment Day? Well, let us consider what the priest in the Old Testament did. He made intercession for the Israelites, but how did he do that? He offered sacrifice; he killed the lamb; he killed the oxen; he burnt the burnt offerings. Symbolically, the animals that were killed and burned pointed to Christ who, in turn, represented the sinners for whom the priest interceded. When the Lord Jesus Christ came as the High Priest, He came to make intercession for us, did He not? But He also came to offer Himself as the sacrifice. He sacrificed Himself for our sins. He went through hell fire on our

behalf. We can see, therefore, that the office of the priest is to execute judgment on sinners to satisfy God's demand that the wages of sin is death. Only priests appointed by God have authority to do that. This is the reason why when Saul had offered sacrifices without authorization in 1 Samuel, chapter 13, he was severely punished. Here the believers that have the seven last plagues are coming as priests to bring judgment on the unsaved and in the name of the Lord Jesus Christ they will be active in the judging process."

Of course, this study was done before the end of the church age, as far as I know, and there are a couple of things (like hell fire, and so forth) that Mr. Camping was later corrected on, but it is still amazing how accurate his statements were regarding what God would do with His people in the Day of Judgment, as He is using His people to judge the world with Him. In so doing, we are carrying out a priestly function, as Mr. Camping noted that the priest was instrumental in the slaying of the sacrifice and that pointed to the wrath and judgment of God. Every time an animal sacrifice was made, it was an illustration of God's wrath and, yet, these earthly priests were the ones performing the task and they point to the "spiritual priests." Remember what we read in Revelation 1:6:

*And hath made us kings and priests unto God and his Father; to him \*be\* glory and dominion for ever and ever. Amen.*

Also, it says in Revelation 20:6:

*Blessed and holy \*is\* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

All those that God saved have experienced the "first resurrection," the resurrection of the soul and "*they shall be priests of God and of Christ.*"

We read this recently, but let us read it again, in 1 Peter 2:5:

*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

Of course, during the normal course of things during the church age, for example, the spiritual holy priesthood of believers would offer up themselves (and we are still required to do that), as we take up our cross and follow Him. Just as the Lord Jesus sacrificed Himself, we are to sacrifice our lives on the altar of service to God. But, in addition, during the Day of Judgment, we also have the priestly task of sharing the Word of God with anyone that will listen, as we share the truth that the world is under the judgment of God. In so doing, we are acting out the role of a royal priesthood.

It also says in 1 Peter 2:9:

*But ye \*are\* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

Notice how God associates the priesthood with holiness. We also saw that in the Scripture we looked at in the Book of Exodus about the holy priestly garments and everything that was involved with the priests was “holy” as they went about their priestly tasks; they had to wash themselves as they needed to be “clean and pure.” This is the same language we find in our verse when it says they were clothed in pure and white linen, with golden girdles; the gold represents that which has been purified. We can see that God is relating His people and the holiness that accompanies them (as a result of their salvation) to the priestly task they will be assigned in the Day of Judgment.

Let us just look at one more verse regarding this, in Psalm 132:16:

*I will also clothe her priests with salvation: and her saints shall shout aloud for joy.*

Again, this goes back to the holy garments and this is really the essence of what is in view with the “seven messengers” having these holy garments.

**Revelation 15 Series, Study #12 by Chris McCann**, originally aired November 14, 2014

Good evening and welcome to EBible Fellowship’s Bible study in the Book of Revelation. Tonight is study #12 of Revelation, chapter 15, and we are going to read Revelation 15:6-8:

*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. 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. 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.*

In our last study we were discussing verse 6 and we saw, once again, further confirmation that the “seven angels” or “seven messengers” picture the true believers that are performing their role as a “royal priesthood.” Remember, earlier in verse 2, those that had gotten the victory over the beast were standing on the sea of glass, having the harps of God. We related the “sea of glass” to the “molten sea” that was in the temple and in which the earthly priests washed.

Now the seven messengers are clothed in “pure and white linen.” We looked at a few verses in our last study that related to the priests and “linen.” They also had had their breasts girded with “golden girdles” and it is all very strong language in which God is making sure we understand that the “spiritual priests” are in view; they are His elect people and it is time for them to fulfill the role of a spiritual priest. Priests were instrumental in carrying out the sacrifices that God had commanded, according to the Law. For example, “This is the sacrificial animal that must be offered in the morning or in the evening. Here is the animal that must be offered on the Day of Atonement. Here is the sacrifice that must be performed in this exact manner.” Each and every sacrifice (and there were many of them) pointed to the judgment of God upon sin and it was demonstrating that there needed to be One that would take the sins of others and die for them. That would be the Messiah, the Lord Jesus Christ, and these things all pointed to His atoning work from the foundation of the world.

However, it was still the work of the priest to slay the animal and to burn it and to destroy it in the sacrifice and this is a work of “judgment.” So, in the Day of Judgment, which we are presently going through, God is offering up the sacrifice of the wicked, in a sense. That is why we saw the imagery in Revelation, chapter 19, at the time of the marriage supper of the Lamb, as it said in Revelation 19:17-18:

*And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all \*men, both\* free and bond, both small and great.*

This means all the unsaved inhabitants of the earth are the “supper.” They are the “sacrifice,” because it is the day of God’s wrath and the time of the pouring out of His anger upon them for their sins. This was exactly what Christ had experienced. He experienced the wrath of God in the place of His elect, but His sacrificial atoning work was to be the recipient of the wrath of God. The sacrifice gets the fire. The sacrifice is consumed and destroyed. That is exactly what is happening today, spiritually, and it is the priests that offer the sacrifice.

Christ, of course, is the High Priest. He is the Supreme Judge and He is judging the world, but the Bible says in 1Corinthians 6:2: “*Know ye not that the saints shall judge the world?*” He comes with “*ten thousands of his saints.*” He is the Priest and we are the royal priesthood, so the “seven angels” or “seven messengers” can be viewed as the body of Christ, with Christ performing the task of the Priest in offering up the sacrifice of the unsaved people of the earth, doing so through His body of believers. I think that is why there is this connecting language of the “seven messengers” with priests.

Then it says in Revelation 15:7:

*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.*

We saw this language of “the four beasts” earlier in the Book of Revelation and we corrected how it really should have been translated. The word “beasts” is not the same word that we read, for instance, in Revelation 13, where we read that the “beast” rose up out of the sea, which referred to Satan. So in order to avoid misunderstanding or misapplication, it really should be translated as “four living creatures,” and the “living creatures” are a representation of Eternal God. We first saw this back in Revelation, chapter 4, and I am going to substitute “living creature” for “beast,” as we look, again, at Revelation 4:6-8:

*And before the throne \*there was\* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, \*were\* four living creatures full of eyes before and behind. And the first living creature \*was\* like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature \*was\* like a flying eagle. And the four living creatures had each of them six wings about \*him\*; and \*they were\* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

Of course, this ties in the “four living creatures” with the seraphim that are seen in Isaiah, chapter 6, and they are also a representation of God Himself. The “four living creatures” are a picture of God Himself, so when we read, “*And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God,*” this means that God gave the seven messengers the seven golden vials that were full of the wrath of God. Of course, it is only God that can mete out the wrath of God and He is not giving the vials to them in the sense of punishing them, but He is giving it to them so that they will have in their possession the ability to pour it out at a later time. This means that they have the “container,” or the vessel in which the wrath of God is stored and God will give commandment in the next chapter to go forth and pour out these vials. So this is the preparation for doing that, as they receive the vials full of the wrath of God.

Let us look at the word “vial” before we move on to the next verse. The Greek word for “vial” is only translated as “vial.” It is found here and it is found several times in the next chapter, in Revelation 16. It is also found once back in Revelation 5:8:

*And when he had taken the book, the four beasts (living creatures) 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.*

Here is the same word “vials” and they were full of odours, which were said to be “the prayers of the saints.” This reminds us of Revelation 8:3-6:

*And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer \*it\* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, \*which came\* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast \*it\* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.*

So there are some similarities in the language between Revelation 8 and what happens in Revelation 15 and 16; that is, there was an angel that took a censor and filled it with fire from the altar and cast it into the earth. The seven vials full of the wrath of God will also be cast out or poured out upon the earth. Also, in Revelation 8 and in Revelation 9, there are “seven angels” that are sounding trumpets and now we have “seven angels” which are pouring out the vials of the seven last plagues. So there are similarities in Revelation, chapters 8 and 9, with what we are looking at now. God broke up the judgment; the first four trumpet blasts had to do with judgment on the churches and the last three trumpets (the “three woes”) have to do with the judgment on the world.

But we do not see God breaking up the seven “vials” in that manner; we do not find (as we did with the seven trumpets) that after the first four there is an interlude and then there was the declaration, “*Woe, woe, woe, unto the inhabitants of the earth*” by reason of the next three trumpets sounding. There is nothing like that. Remember, these are the “*seven last vials full of the wrath of God,*” and they are filled up with the completeness of God’s wrath, so all seven of these vials will picture the final judgment of this world – Judgment Day on the world as a whole,

which includes the people within the churches. But it is not pointing to the judgment on the churches during the Great Tribulation, except in one place in Revelation 16, where God “back tracks” and at the point of the pouring out of the seventh vial, God goes back and summarizes and then brings us forward to the pouring out of the seventh vial, which is the Day of Judgment.

So the “seven messengers” now have in their possession the “seven golden vials.” I want to mention one last thing about “vials.” Again, in the New Testament, the Greek word is only translated as “vial.” In the Old Testament, we also find the Hebrew word translated as “vial.” It says in 1Samuel 10:1:

*Then Samuel took a vial of oil, and poured \*it\* upon his head, and kissed him, and said, \*Is it\* not because JEHOVAH hath anointed thee \*to be\* captain over his inheritance?*

Here, Samuel anointed Saul and, later, another prophet will anoint Jehu. The word “vial” is translated as “box” in 2Kings 9:3:

*Then take the box of oil, and pour \*it\* on his head, and say, Thus saith JEHOVAH, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.*

The word “box” is the same Hebrew word. It is also a container for the oil and the oil is poured out. I think this helps us to understand a little bit better the “vials” of the wrath of God. The vials in the Old Testament contained oil that was used to anoint kings. We have looked at that kind of language in other studies and we have seen that the “oil” represents the Holy Spirit. In the cases of Saul and Jehu, it actually pictures God’s Spirit anointing them to qualify them for a specific task in an earthly sense. But the oil represents the Holy Spirit. David was anointed with oil, also, and it pictures God’s Spirit that is poured out. Remember, on the Day of Pentecost the Holy Spirit was “poured out.” It was like oil that poured forth and the church age began, when God began to save the firstfruits.

So the “vial” contained the oil and you would tip the vial or the box to pour the oil upon the heads of Saul or Jehu, for example.

Likewise, when the seven messengers go forth with the golden vials full of the wrath of God, they will “pour them out.” That is the language of Revelation 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.*

I think this relates to the “bitter water,” in Revelation, chapter 10. I know we are jumping around a bit tonight in the Book of Revelation, but remember when John was told to take the little book and eat it up? It said in Revelation 10:9-11:

*And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take \*it\*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

We saw that, normally, what flows out of the belly of true believers, after eating up the Book, the Bible, is the sweetness of the Gospel unto salvation. God likens His Word to honey and we consume the Word of God and it is “sweet” in our mouth. But in the Day of Judgment, it is not rivers of living water that flow forth as we declare the things the Bible says, but it is “bitter water” now, because there is no more salvation.

Likewise, with the vials in which the Holy Spirit could normally be poured out, for example, when He poured out the early rain and the Latter Rain, which were the first and second outpouring of the Holy Spirit. How did He do that? How did God pour out the Holy Spirit? It was through the sending forth of His Word. The Word brought the Spirit. The Word of God is that which “anoints” those sinners that were God’s elect to receive the Spirit of God in salvation. The Holy Spirit came upon them and they became a “spiritual king,” as they were anointed by the Word that brought the Spirit.

But, now the Word of God, represented by the “vials,” has only wrath to bring. So when God says, “*Go your ways, and pour out the vials of the wrath of God upon the earth,*” there is no more salvation; there is no grace and mercy available any longer for the hearers of the Word of God. If they have not yet become saved (if they were not saved before God shut the door to heaven), they cannot become saved now, so all that is contained in the “vials” is the wrath and anger of God. There is not the mercy and grace of salvation and, yet, it is still God’s Word that the people of God must pour out. They send it forth and they tell people the truth about what the Bible teaches and this accomplishes the two-fold task that has been given them. The first task is to feed His sheep; even though there is no salvation available, for those that are already saved, the truth feeds them and nourishes them. The second task is to publish that “Babylon is fallen.” Here, again, it is just like in the previous chapter where it said to “Send in thy sickle.” That word “send” applies to sending the reapers, who are the “angels” or “messengers.” Remember that verse in Matthew 13:39:

*The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*

The reapers are the “angels” or “messengers,” just as these “seven messengers” were sent forth, also. That is why they are messengers, because they were sent with the seven vials full of the seven last plagues and they are commanded by God: “*Go your ways, and pour out the vials of the wrath of God upon the earth.*” It is further confirmation that this is what we should be involved in doing – we should be actively involved as a “priest,” as a messenger and as a reaper.

We should be involved in getting this message and information from the Bible out to all the world, as far as we can go. God is not limited. He has all power and might and all things are possible with Him. We have our limitations, but we are to do whatever we can do and we should not try to justify inactivity or slothfulness or being a sluggard that is sleeping in the day of harvest, which is as a son that causes shame. We should not say, “Oh, it is a big world and we do not have Family Radio any more, so we cannot reach seven billion people, so I am not going to even bother to reach one person. I am not going to bother to get some tracts and stand on a corner and hand out 100 tracts, just because it is not possible for me to hand out seven billion tracts.” That is just poor justification for failing to do what God would have us to do as

individuals. We can leave the “big picture” to God. We will leave that in His hand because those things are above us and they are not for us to intermeddle in, but we can trust God with the tactics and how He is going to do it, but we need to be busy in “going forth” and pouring out the vials of the Word of God, which will bring the news of Judgment Day.

### **Revelation 15 Series, Study #13 by Chris McCann, originally aired November 7, 2014**

Good evening and welcome to EBible Fellowship’s Bible study in the Book of Revelation. Tonight is study #13 of Revelation, chapter 15, and we are going to be looking at Revelation 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.*

We looked at the word “temple” earlier in the study of Revelation, chapter 15, and we saw that it spiritually points to the body of believers. God said, in speaking to those He has saved, “*Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?*” We are that “house” that Christ has built, as it says in Hebrews 3:6: “*But Christ as a son over his own house; whose house are we.*” And the “house” and the “temple” are synonymous.

The temple that God built and completed was “*filled with smoke from the glory of God.*” Why would the temple be filled with smoke? We know that the word “smoke” is a word that identifies with judgment. If we go back to Revelation, chapter 9, it says in Revelation 9:2:

*And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

Three times it mentions the “smoke” of the pit. It indicates that this is the time of the transition from judgment on the churches to judgment on the world and the smoke coming out of the pit indicates that God’s wrath has begun on the world. We also saw in our study of Revelation, chapter 14, it said in Revelation 14:11:

*And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night...*

The wrath and anger of God is being poured out upon the wicked. It is being poured into the “cup of his indignation,” of which all the unsaved inhabitants of the earth must drink. So “smoke” relates to the judgment of God.

In the Old Testament we find reference to the house of God or the temple of God being filled with smoke. It is similar language in some ways to what we read in Isaiah 6:1-4:

*In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, \*is\* JEHOVAH of hosts: the whole earth \*is\* full of his*

*glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.*

This is the house of God and it says it was filled with smoke. What we more commonly see when we search the Bible is not that the house is filled with smoke, but a “cloud” fills the house. You know, there are similarities between the appearance of smoke and the appearance of a cloud. You can have white smoke at times and, of course, a cloud can often be white and there is a similarity in the spiritual meanings. The smoke points to judgment or God’s wrath and the cloud, which identifies with the Word of God, also identifies with judgment; Christ comes in the clouds, we read in the Gospel accounts.

Let us turn to 2Chronicles. Just to set the context, this is speaking of the time when the house of God that Solomon built (at God’s instruction) was completed. Remember that the spiritual significance of the “house” is that it points to the body of believers (“whose house are we”). Once that “house” is complete, it means that God has finished saving all those individuals that were to become saved. In this setting or context, we read in 2Chronicles 5:11:

*And it came to pass, when the priests were come out of the holy \*place\*...*

The “holy place” or the “Holy of holies” is where they had just placed the Ark of the Covenant. The ark represented God dwelling among His people. The house is complete and the ark is come in, to indicate that God now fills the house. Likewise, once God saved the last of the elect, He then indwelt every true believer, thus filling the spiritual house. So, the priests have come out of the holy place and then it goes on to say in 2Chronicles 5:11-14:

*... (for all the priests \*that were\* present were sanctified, \*and\* did not \*then\* wait by course: Also the Levites \*which were\* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, \*being\* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) It came even to pass, as the trumpeters and singers \*were\* as one, to make one sound to be heard in praising and thanking JEHOVAH; and when they lifted up \*their\* voice with the trumpets and cymbals and instruments of musick, and praised JEHOVAH, \*saying\*, For \*he is\* good; for his mercy \*endureth\* for ever: that \*then\* the house was filled with a cloud, \*even\* the house of JEHOVAH; So that the priests could not stand to minister by reason of the cloud: for the glory of JEHOVAH had filled the house of God.*

There are numerous similar elements with what is happening here regarding the completion of Solomon’s temple and what we are reading in the entire chapter of Revelation 15 regarding the “seven messengers.” Remember, they were standing on a sea of glass, which identified with the molten sea in which the priests washed; they were clothed in fine, white linen and this was also part of priestly attire, just like in 2Chronicles 5:12; they were wearing golden girdles and the priests also were to wear golden girdles when going about their priestly duties; they were coming out of the temple, just as priests came out of the temple; and the smoke of the glory of God filled the temple, indicating God’s wrath in Judgment Day, and no man is able to enter into the temple until the seven golden vials are poured out and, in 2Chronicles, the priests came out of the temple and they could not enter back into the temple when the cloud filled the temple.

There are just so many tie-ins and, spiritually we know why. It is because when God saved the last one of His elect, He completed the spiritual house of Christ, the house that the Lord Jesus Christ built upon Himself, the Rock. Once completed, it is as though the ark, representing God, enters in. God does say in a few places that He will dwell “in the midst of Zion,” or in the midst of His people. It began on May 21, 2011, when the house was completed.

Here in 2Chronicles, the “cloud” fills the house to indicate the glory of God and the wrath of God against sinners. In Revelation 15, the smoke fills the temple and no man is able to enter in until the judgment process is complete, or until the seven vials have been completely poured out. Let us go back to Revelation 15. I just want to make sure I am reading it correctly, where it says in the second half of Revelation 15:8:

*... and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

Since the temple pictures the body of God’s elect and God is saying that once Judgment Day begins and no man can enter into that temple, then it can only mean one thing: no one else will become saved. If someone were to become saved, they would also be added as a “living stone” to the spiritual house of God and become an important part of the temple. Yet, it will not happen because God has already completed the temple. This is why the glory of the Lord fills the temple, in Revelation 15:8, because the presence of God is now there within the completed body, the completed structure, and no man is able to enter into the temple.

The word “able” is an interesting word. It is Strong’s #1410 and it is a word related to the Greek word “dunamis,” which means to have the ability or power to do something and, yet, God says “no man was able to enter into the temple,” once Judgment Day begins. Let us look at this same word as it is used in a couple of places. One of the places is in John 6:44:

*No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

The word “can” is the same word that is translated as “able” in our verse. In John 6 it says, “*No man can come to me, except the Father which hath sent me draw him,*” and this is exactly how God saved people, because all were dead in sin and none sought after Him; none were good and none were deserving of salvation. None would obtain salvation, if left to themselves. They are like Lazarus, a dead, stinking corpse, spiritually. Lazarus could not come to life of his own power. He could not rise up and exercise his “free will” because he was dead; he had no will when he was dead. He could not hear the Words of Christ, until Christ first gave him life and then he could hear and that qualified him to respond and come forth. It was all of Christ and this is exactly how it is in the matter of salvation. So, during the normal course of affairs during the day of salvation for this world, no man could come to God unless “*the Father which hath sent me draw him,*” and that word “draw” has a violent meaning that indicates a forcible drawing where one is being dragged against their will. God grabbed hold of His elect during the time He was still saving and He forcibly and violently dragged each person to Himself; He would not let them go because the person was one of His elect and the “drawing process” led to salvation. It was a part of God’s salvation program to draw dead sinners to Him, as He used His Word to redeem that individual at the appointed time through the hearing of His Word.

God did all the work (during the day of salvation) of saving, granting grace and drawing each of His elect. It was all done through the faith of Christ and it was all of God. Now if God has completed His salvation program (and He has), then He simply stopped all of these things that were involved in the process of salvation. He does not draw sinners to the point of salvation, but He leaves sinners right where they are and this is what is happening today, ever since May 21, 2011. No man is able to enter into the temple. Without the work of God on his behalf, it is not possible and God has ceased this work.

This word, Strong's #1410, that is related to "dunamis" is also found John 9:4:

*I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

No man can work or no man is able to work and the "man" in view is Christ, the Son of man, who performed the work of the Father that sent Him. Remember what Christ answered when He was asked, in John 6:27, "*What shall we do, that we might work the works of God?*" Christ responded, "*This is the work of God, that ye believe on him whom he hath sent.*" The work of God is granting faith unto salvation; it is the giving of His grace and the bestowing of His mercy. Christ did that work throughout the entire period of the day of salvation, throughout the figurative twelve-hour work day as laid out in the Gospel of Matthew. But then came the "last hour," the eleventh to the twelfth hour, which was the "one hour" of the Great Tribulation, which concluded the workday in the vineyard. Then there came the spiritual night. That is why Christ said, "*I must work the works of him that sent me, while it is day,*" the twelve-hour work day that pointed to the day of salvation. Then it says, "*the night cometh, when no man can work,*" and this is the time that no man is able to work because it is the "spiritual night" of Judgment Day. The Bible says, "*Immediately after the tribulation, the sun shall be darkened,*" and when the sun is darkened, what do you have? It is night and, spiritually, you have no more salvation and that is what is being said here.

Let us go back to Revelation 15:8:

*... and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

The Greek word translated as "fulfilled" is Strong's #5055, "telio," and it is a word that is translated as "finished" in some places. It means to "complete" or "expire" or, as it says, "fulfill." Remember, it said back in Revelation 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.*

The wrath of God is "filled up," and this will complete the pouring out of God's wrath. It will satisfy the Law's demand for justice when we reach the end of this prolonged period of Judgment Day. Until then (which very likely will be October 7, 2015) and, by the way, if you go back to 2Chronicles, chapter 5, and read through chapter 7, you will find that when the temple was completed and the ark had been placed in the temple and the priests came out, there was a

dedication of the house, along with the Feast of Tabernacles. That feast finally ended on the 23<sup>rd</sup> day of the seventh month. And the 23<sup>rd</sup> day of the seventh month is the underlying Hebrew calendar date for October 7, 2015, and this is another relationship regarding God finishing His spiritual house and having his priests go forth from His temple to publish what the Bible says, thus pouring out the vials of the seven last plagues. Then on October 7, 2015, it is the 1,600<sup>th</sup> day of judgment since May 21, 2011 and the 10,000<sup>th</sup> overall day of judgment since judgment began on the house of God on May 21, 1988. October 7, 2015 would be the perfect day for all the vials to have been poured out and the judgment of God to have been fulfilled and completed. In the Bible, the number “10,” or “100” or “1,000” or “10,000” points to “completeness” and that day is the prime candidate for a day in which God would complete the judgment upon the unsaved people of the world.

Let us just consider one more thing before we move on to the next chapter. Let us look at the implication we find in Revelation 15:8:

*... and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

The implication is that once the seven plagues are fulfilled, then man can enter into the temple. Since we have understood that the fact that no man can enter in temple means there is no more salvation, does it mean that once these plagues are poured out God will, once again, save people? The answer is, “No.” If we are correct, the seven vials will be completely poured out by October 7, 2015 and that would be the 10,000<sup>th</sup> Day of Judgment, the day that God would finish the prolonged judgment process. The spiritual judgment will turn into an actual, literal and physical destruction of all things. Then what will happen to the believers? A great multitude of them have been living on the earth in the Day of Judgment and more are in heaven awaiting the completion of God’s plan for this earth. What will happen is that God will create a new heaven and new earth. He will give resurrected bodies to all His elect and He will bring us together into His glorious kingdom and our attentions will be turned to eternity future. Speaking of this New Jerusalem and holy city of God, it says in Revelation 21:22:

*And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

It will be as though all the elect have now “entered into the temple” unto God Himself. He will be in our midst and dwell among us for evermore. This is the wonderful implication in our verse in Revelation 15:8. Once the judgment is complete, then all the elect that are spiritually a part of the house of God will finally live with God in His very presence for evermore. It is, in essence, an “entering in” to the eternal temple.