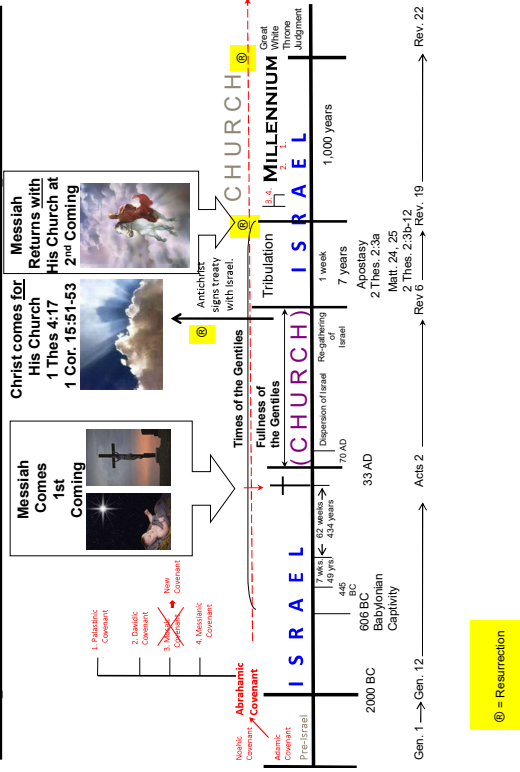


“Holy Wrath”

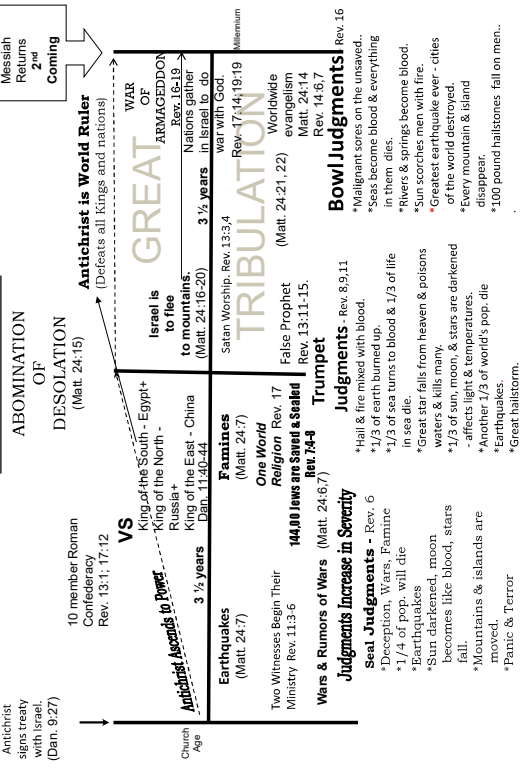
Rev. 15:5-8

Sept. 16, 2018

Comprehensive Biblical View of Future Prophetic Events



7 Year Tribulation



Rev 15:5-8

- 5 After these things I looked, and the temple of the tabernacle of testimony in heaven was opened,
- 6 and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes.
- 7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.
- 8 And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.

4 indications that God's wrath is "holy wrath."

- 1. It comes from a Holy Temple.
- “After these things I looked”
- “looked” - εἶδω - “to see and understand.” John not only saw this with his eyes, but he spiritually grasped and understood the meaning of this vision.

Rev 15:5-8

- 5 After these things I looked, and **the temple of the tabernacle of testimony in heaven was opened**, and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes.
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“tabernacle of testimony”

Ex 25:16,21

- 16 "You shall put into the ark the testimony which I shall give you.
21 "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you.

Num 10:11

11 Now in the second year, in the second month, on the twentieth of the month, the cloud was lifted from over the tabernacle of the testimony;

Why is it called the “tabernacle of testimony”?

Here is what it contained -

- Aaron’s rod that budded, which portrayed resurrection, and God’s choice of leaders.
- The pot of manna, which portrayed the person of Christ and God’s daily provision.
- It was the dwelling place for the law of God. It contained tablets of stone on which were written the ten commandments. **The tablets of stone declared the perfect holiness of God** and demonstrated the sinfulness of man, since no man is able to keep the law. The law declared man a sinner and cut off from God.

Rev 11:19

19 And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.



The Law contained in the ark in the Holy of Holies brings judgment and wrath for sinners –

Rom 2:12

12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

Rom 3:19-20

19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Rom 4:12

15 for the Law brings about wrath,

Conclusion:

1. When the Temple is opened, there is a judgment which will follow.
2. That judgment is based on the violation of the law.
3. The Law is a reflection of the holiness of God.
4. A violation of God’s Law always brings forth God’s wrath.
5. The only remedy is found in the righteousness of Christ imputed to the sinner by faith, through grace.
6. Those living in Rev. 15:5 during the Tribulation who have rejected Christ, have brought the wrath of God upon them and the sentence of death for their violation of the Law.
7. Wrath is being poured out –
 - After nearly 7 years of warning after warning, judgment after judgment unleashed upon the earth.
 - The gospel message clearly being preached – 2 witnesses, 144,000 Jewish evangelists, and the proclamation by an angel in mid-heaven for the whole world to hear, of the eternal gospel.

Rev 15:5-8

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7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

8 And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.

2. It is delivered by Holy Angels.
“and the seven angels who had the seven plagues came out of the temple,”

- “**temple**” – ναοσ - generally used of the innermost portion of the temple, the holy of holies. Always signified the presence of God. These angels come forth directly from God’s presence.
- They do not act on their own authority, but God’s.

“clothed in linen, clean and bright, and girded around their chests with golden sashes.”

Rev 1:13

13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.

- **clean** and **bright** represent “purity, holiness.”
 - “**clean and bright**” – καθαρον και λαμπρον - clean and shining (a lamp, also used to describe the sun, and the morning star). Here, it means “a brightly shining garment.”
- Golden belts held the linen garments in place and were worn by the priests as they ministered in the Temple.
- So here comes some glorious shining, blazing, pure, holy angels out of the very presence of God to deliver His holy wrath and execute judgment. They are acting on behalf of God’s holiness, righteousness, and justice.

Rev 19:7-8

7 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready."

8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

Rev 15:5-8

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3. It is given by Holy Authority.
“one of the four living creatures”

- There are four cherubim which attend the throne.
- they are the guards of God’s throne.
- Their position is closer to God than anyone else in heaven.

Rev 4:6-8

6 and before the throne there was something like a sea of glass, like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind.

7 The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle.

8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say,

"HOLY, HOLY, HOLY IS THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

Rev 15:5-8

- 5 After these things I looked, and the temple of the tabernacle of testimony in heaven was opened,
- 6 and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes.
- 7 Then one of the four living creatures gave to the seven angels **seven golden bowls full of the wrath of God**, who lives forever and ever.
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“seven golden bowls”

“bowls” φιάλαη - a bowl used in offerings.

- a bowl used for sprinkling the altar (Ex. 27:3; 38:3)
- the priests in Israel’s earthly temple also used bowls in their worship. (1 Kings 7:50; 2 Kings 12:13; 2 Kings 25:15)
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- a bowl used for drinking wine (Amos 6:6).
- The wrath contained in these bowls represents God’s response to the large number of prayers over the ages by the saints of God to avenge the blood of the martyrs.

Rev 5:8

- 8 When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.



“full of the wrath of God”

Ps 76:7

7 You, even You, are to be feared;

And who may stand in Your presence when once You are angry?

“full” – totally filled, maybe even running over a bit.

God is filled to running over with anger and with wrath.

On a personal note –

Is it ever right for the believer to be angry?

Eph 4:26

26 BE ANGRY, AND yet DO NOT SIN;

In the Bible righteous anger was shown by:

- *Moses*
- *David*
- *Paul*

In fact the Lord Jesus also expressed anger:

1. At the Pharisees for their hardness of heart (Mark 3:5).
2. At the money changers in the temple (John 2:13-22).
3. At the hypocrisy of the Pharisees in Matthew 23.
4. At Peter, for attempting to thwart His death on the cross. (Matthew 16:23).

Anger –

1. Jonathan Edwards made a resolution never to get angry at an inanimate object, because ultimately it would be anger against God who is in control of inanimate objects, and they don't have any will to commit an immorality with which to get angry.
2. Every time we are angry, we should check ourselves to see if we are upset at the things God hates.
3. The anger which is a manifestation of our old self (the flesh) is to be put off. The anger which is a manifestation of God's righteousness is to be put on.

When is it righteous to be angry:

1. When you are reacting against sin.
2. When you are more concerned with the offense being against God than the offense being against yourself.
3. When you are expressing your anger in ways consistent with the fruit of the Spirit.

Rev 15:5-8

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“who lives for ever and ever.”

- “for ever and ever” occurs twenty-one times in the book of Revelation.
- 17 times it stresses the uniquely eternal nature of God.
- 3 times it refers to the never-ending punishment of the ungodly.
- 1 time it refers to the eternal blessedness of the redeemed.

Implications:

- God is eternal but sin and evil are temporal.
- The wrath being poured out from God will have ramifications for all eternity. Those who perish will be inflicted with His wrath for ever and ever.

4. It is evidenced by Holy Smoke.

- Notice that access into the temple is made impossible by the smoke until the judgments contained in the seven bowls are fulfilled.
- Smoke throughout the Scriptures refers to the glory, power and holiness of God (Gen. 15:17; Ex. 19:18; 40:34-35; 1 Kings 8:10-11).
- There was no smoke when the temple was opened, but now it is filled with smoke.
- Where there is smoke, there is fire.

Heb 12:29

- 29 for our God is a consuming fire.
- Fire is God’s wrath displayed in the Bowl Judgments.

Rev 15:5-8

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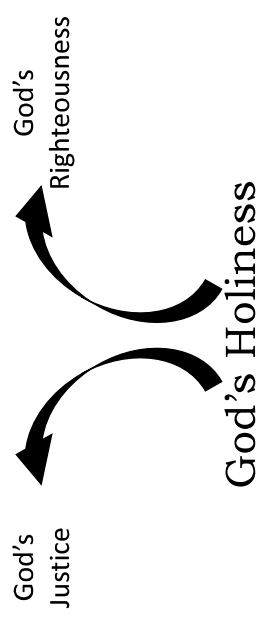
8 **And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.**

Isa 6:1-4

- 1 In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.
- 2 Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.
- 3 And one called out to another and said,
"Holy, Holy, Holy, is the Lord of hosts,
The whole earth is full of His glory."
4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

Holy Wrath:

1. The combination of the 2 words is not contradictory but complimentary.
2. All wrath from God has its source in the holiness of God.



Holy Wrath:

1. The combination of the 2 words is not contradictory but complimentary.
2. All wrath from God has its source in the holiness of God.
3. God hates sin and evil and His holiness demands Him to deal severely with it.
4. The spread of universalism within our seminaries and churches is produced by a rejection of the holiness of God.
5. Their reasoning is "if we ignore His holiness, we don't have to deal with His wrath."
6. **Universalism is based on 2 age-old lies of Satan:**
 1. If God is truly love, He would not send His creatures to Hell.
 2. If God were to do that, He would be unjust to do so.

Proponents of Universalism:

- Primitve Baptist Universalists
- Charismatic Christian Universalists
- Trinitarian Evangelical Universalists
- Clark Pinnock
- Carlton Pearson
- Brian McLaren
- Rob Bell

"This insistence that God will be united and reconciled with all people is a theme the writers and prophets return to again and again. ... The God that Jesus teaches us about doesn't give up until everything that was lost is found. This God simply doesn't give up. Ever" (*Love Wins*).

"The love of God will melt every hard heart, and even the most 'depraved sinners' will eventually give up their resistance and turn to God. And so, beginning with the early church, there is a long tradition of Christians who believe that God will ultimately restore everything and everybody" (*Love Wins*).

Eric Stetson and Kalen Fristad in 2007 gathered a group of thirteen ministers and evangelists from several denominations to found the Christian Universalist Association, an interdenominational organization for churches, ministries, and individuals who believe in Christian Universalism. Here is what they say -

"Many Christian philosophers, theologians, writers, and scholars are coming to believe in a Universalist interpretation of Christianity. A rapidly growing number of books are being published on the subject of Christian Universalism. Hundreds of Christian Universalist websites have exploded across the internet over the past few years, run by people with a wide variety of religious backgrounds and viewpoints. It appears that Universalism is beginning to develop into one of the most significant ecumenical movements among Christians of our time."

Universalism

- Universalism is the belief that all people, - past present and future - will eventually be saved.
- Also known as Universal Reconciliation, Universal Restoration, the Doctrine of Inclusion, Wider Mercy.
- Punishment, **wrath** and Hell are all rejected. They are inconsistent with a loving God.
- Universalism can be traced to Origen (182- 251 AD). Much like today's Catholic purgatory, he taught that the unsaved are tortured in Hell temporarily, with a series of graded punishments.

Universalism denies:

- (1) Man's lost condition (Rom. 3:10-18; Ephesians 2:1-3).
- (2) The necessity of the new birth (Jn. 3:1-16).
- (3) Christ's warning about Hell (Matt. 10:28; Mk. 9:43-48).
- (4) That God's **wrath** rests on the unbeliever and will result in eternal punishment. (Rom. 1:18; Eph. 5:6)
- (5) The Great White Throne Judgment (Rev. 20:11-15).
- (6) The necessity of preaching the gospel (Mk. 16:15,16; Acts 10:42; I Cor. 15:1-5).

Col 1:19-20

9 For it was the Father's good pleasure for all the fullness to dwell in Him,

20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

Holy wrath comes from a Holy God through a Holy Temple, delivered by Holy angels, given Holy authority, resulting in Holy Smoke from the fire of an angry God.



Joachim Neander
1650 - 1680

The author of this hymn, Joachim Neander, was born in Bremen, Germany in 1650. His father, grandfather, great-grandfather, and great-great-grandfather were all preachers of the gospel. However in his youth, he was rebellious and lived on the wild side. At age 20 he, one night, joined with a group of other guys and descended upon St. Martin's Church in Bremen to ridicule and mock those attending the church service. But the sermon that day was by the Rev. Theodore Eyck and was so compelling upon Joachim that it led to his conversion.



Joachim Neander
1650 - 1680

Most are hymns of joyful praise, even though they were written at a time when Neander was living under considerable stress. Several of his hymns can be found in hymnals today, having inspired Christians around the world for more than three centuries. This hymn is based on Psalms 103 and 150. It was inspired not only by those psalms but also by the beauty of the hills and rivers that Neander experienced on his walks through the German countryside. He became a minister the year before he died. He was in the ministry just for one year, and contracted tuberculosis, which was very common then, and died at the age of 30. The hymn that he wrote . . .



Joachim Neander
1650 - 1680

After his conversion he was influenced by Philipp Jakob Spener, a Pietist who sought to return vitality to the Lutheran church, which in his opinion had become staid and barren. The Pietists emphasized individual piety, and instituted small groups for prayer, scripture study, personal accountability, and good works. In his mid-20s, Neander became director of the Latin School of Dusseldorf, where he served for several years. He experienced considerable opposition there because of his pietism, and was eventually dismissed from that position. However, he wrote 60 hymns—most during his tenure at the Latin School.

PRAISE TO THE LORD, THE ALMIGHTY

1. Praise to the Lord,
The Almighty, the king of creation! Who hath fearfully, wondrously,
O my soul, praise Him, made thee;
For He is thy health and salvation! Health hath vouchsafed
All ye who hear, And, when heedlessly falling, hath
Now to His temple draw near; stayed thee.
Praise Him in glad adoration. What need or grief
Ever hath failed of relief?
2. Praise to the Lord,
Who o'er all things so wondrously 4. Praise to the Lord,
reigneth, Who doth prosper thy work and
Shelters thee under His wings, defend thee;
Yea, so gently sustaineth! Surely His goodness
Hast thou not seen And mercy here daily attend thee.
How thy desires ever have been Ponder anew
Granted in what He ordaineth? What the Almighty can do,
if with His love He befriend thee.

5. Praise to the Lord,
Who, when tempests their warfare O let all that is in me adore
are waging, Him!
Who, when the elements All that hath life and breath,
Madly around thee are raging, Come now with praises before
Biddeh them cease, Him.
Turneth their fury to peace, Let the Amen sound from His
Whirlwinds and waters assuaging. people again,
Gladly for aye we adore Him.

6. Praise to the Lord,
Who, when darkness of sin is
abounding,
Who, when the godless
Do triumph, all virtue confounding,
Sheddeth His light,
Chaseth the horrors of night,
Saints with His mercy surrounding.