

Revelation 15 is a chapter that prepares us for the last seven judgements or plagues, the vials or bowls that are poured out. We're nearing the end of the tribulation period or the seven years that we've been talking about.

Revelation 15 Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.

Here is another "sign" in heaven. It is great and marvelous. What is the sign telling us and why is it great and marvelous? It is the completion of the wrath of God. Soon, the world will be purged of evil and the new heaven and new earth and new Jerusalem will arrive. The creation of Yahweh will be cleansed and consecrated.

In the commentaries there was a suggestion that these 7 angels are messengers, but not necessarily heavenly beings. That's not really as important as the fact that these are the last 7 plagues. In terms of the three sets of seven and the way the divisions of Revelation are made the first seven are about the Father, the second about the Son, and the third is about the Holy Spirit. The last 7 books are going to start focusing more on Ruach haKodesh.

As Revelation proceeds further into the Spiritual we see the combining of the two realms more and more. Heaven and Earth want to be together, but the all need to be purged. Michael purged heaven of wickedness in the heavenly places. Now earth has to be purged too. **On earth as it is in heaven:**

Matthew 6:9-10 - *In this manner, therefore, pray: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven.*

Soncino Zohar, Bereshith, 197a - *Observe that God has made the earthly kingdom after the pattern of the heavenly kingdom, and*

whatever is done on earth has been **preceded** by its prototype in heaven.

² And I saw *something* like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and ^[a]over his mark *and* over the number of his name, standing on the sea of glass, having harps of God.

Yochanan sees “like a sea of glass mingled with fire.” This was referred to back in chapter 4. Whatever this is you have to think of two things with glass and fire. Both represent Yahweh. He is pure and His fire refines. The suggestion is that we pass through this purity and fire as we enter the throne room of God. Voyage of the Dawn Treader ...

Those who had victory over the beast were the ones who were martyred for not taking the mark of the beast. They remained Torah observant. One of the names of Satan is the lawless one. 2 Thessalonians 2:8. These are the law biding ones. The number of his name is imperfection, corruption, counterfeit.

³ They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

“Great and marvelous *are* Your works,
Lord God Almighty!
Just and true *are* Your ways,
O King of the ^[b]saints!

⁴ Who shall not fear You, O Lord, and glorify Your name?
For *You* alone *are* holy.
For all nations shall come and worship before You,
For Your judgments have been manifested.”

These people who had victory over temptation in the worst time of trial are given instruments and the ability to sing a combined song. There are two songs becoming one song, like Heaven and Earth

are on their way to becoming one dimension so to speak. The song of Moses isn't a song about Moses. The song of Moses is what Moses sings about Yahweh. The song of the Lamb is what Y'shua sings about Yahweh. They are both songs of deliverance. The songs we know that Y'shua sang are on the way to the Mount of Olives after Passover and there are songs that are sung during the Seder meal that Y'shua was leading. He would have sung these songs of redemption and deliverance right before He went to the cross. The song of Moses and the song of the Lamb, connected to Yom Kippur and Pasach or Passover, are a combined song of deliverance and the restoration of all things.

Here are a few sections of Psalm 115 through 118 which were sung that night.

From Psalm 115:

¹⁶ The heaven, *even* the heavens, *are* the LORD's;
But the earth He has given to the children of men.

¹⁷ The dead do not praise the LORD,
Nor any who go down into silence.

¹⁸ But we will bless the LORD
From this time forth and forevermore.
Praise the LORD!

116

¹² What shall I render to the LORD
For all His benefits toward me?

¹³ I will take up the cup of salvation,
And call upon the name of the LORD.

¹⁴ I will pay my vows to the LORD
Now in the presence of all His people.

¹⁵ Precious in the sight of the LORD
Is the death of His saints.

¹⁶ O LORD, truly I *am* Your servant;
I *am* Your servant, the son of Your maidservant;

You have loosed my bonds.

¹⁷ I will offer to You the sacrifice of thanksgiving,
And will call upon the name of the LORD.

¹⁸ I will pay my vows to the LORD
Now in the presence of all His people,

¹⁹ In the courts of the LORD's house,
In the midst of you, O Jerusalem.

[d]Praise the LORD!

117

Praise the LORD, all you Gentiles!

[a]Laud Him, all you peoples!

² For His merciful kindness is great toward us,
And the truth of the LORD *endures* forever.

Praise the LORD!

118

¹⁴ The LORD *is* my strength and song,
And He has become my salvation.

¹⁵ The voice of rejoicing and salvation
is in the tents of the righteous;
The right hand of the LORD does valiantly.

¹⁶ The right hand of the LORD is exalted;
The right hand of the LORD does valiantly.

¹⁷ I shall not die, but live,
And declare the works of the LORD.

¹⁸ The LORD has chastened^[b] me severely,
But He has not given me over to death.

¹⁹ Open to me the gates of righteousness;
I will go through them,
And I will praise the LORD.

²⁰ This is the gate of the LORD,
Through which the righteous shall enter.

²¹ I will praise You,
For You have answered me,
And have become my salvation.
²² The stone *which* the builders rejected
Has become the chief cornerstone.
²³ ^[c]This was the LORD's doing;
It *is* marvelous in our eyes.
²⁴ This *is* the day the LORD has made;
We will rejoice and be glad in it.

So these songs are all tied into the tikkun olam, the restoration of all things and what is happening in heaven and earth in Revelation, as the story of the Psalms plays out and the forever King who is God reigns over all.

⁵ After these things I looked, and ^[c]behold, the ^[d]temple of the tabernacle of the testimony in heaven was opened.

After the song is sung the temple of the tabernacle of the testimony in heaven is opened. This is the Holy of Holies. This is the place that the wedding contract, the Ketubah or the Ten Commandments, is kept and why the greatest commandment that sums up all of the law and the prophets is the Shema. It is all about love, marriage, union, abiding, fruitfulness, and life. Judgement comes out of the holy of holies, but that judgement is always about purifying, and making things new so that God's love prevails.

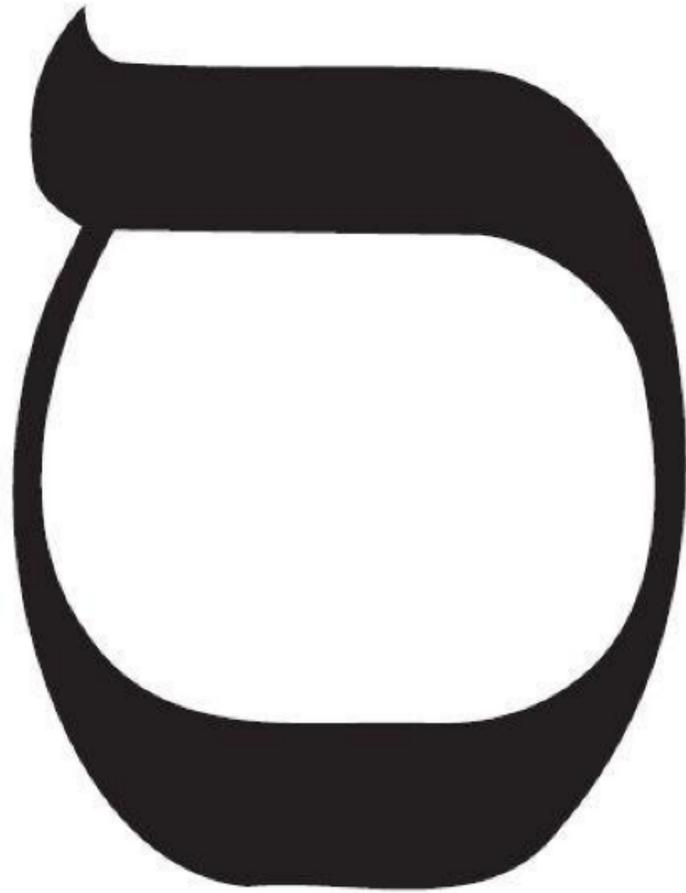
⁶ And out of the ^[e]temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.

One plausible idea about who these seven messengers are is that they are prophets because in Revelation 19 Yochanan bows to one of these and he says not to do that, that he is a servant (implying that he is a man) and that he is a prophet (spirit of prophecy is involved). So, these guys could be prophets.

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 The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

Remember that the wrath of God doesn't delight in destruction. However, holiness has to purify and refine. It is the nature of holiness not to let any evil remain. This process has to be completed before heaven and earth combine. The Shekinah glory of God and the power of the Ruach haKodesh are in full movement to finish the cleansing work that these last seven plagues will complete.

The Letter here is Samach, for chapter 15, the 15th letter in the Aleph Bet, its numerical value is 60. And it means Yahweh's divine presence, support, and protection. In this chapter Yahweh begins the end of evil, the purification of creation, and the move toward the restoration of all things. The vision is of the Holy of Holies, the center is where the shekinah glory would remain. The border is the protection of God around His people. Samech, represents the Holy of Holies.



The center of 'samech'