

The Voice of Truth # 518

The Third Great Sign in Heaven

Open your bibles to the 15th chapter of Revelation. In our last study on the harvest of hell, we saw that the grain harvest and the grape harvest brings us to the end of the world, or the consummation of the age.

The next move will be the Lord Jesus Christ setting up His kingdom here on earth. But before this can take place, the earth will have to be rid of everything that defileth and maketh abomination, and the harvest of hell will have to be completed. This will have to be accomplished in several stages. Now you listen to me closely. Babylon will have to be utterly destroyed, the trinity of hell will have to be swept from the face of the earth, that is, Satan, the beast and the false prophet. The whole world order, including every follower of the beast, will have to be confined to the lake of fire. Revelation chapters 15 through 19 sets forth the detailed unfolding of the complete reaping of the grain and grape harvest and Christ winding up the affairs of this earth to set up his kingdom. Now, my friend, if you ever listened, you listen to these coming messages, will you?

Our subject today is the third great sign in heaven. Let's turn to the 15th chapter of Revelation and read. The 15th chapter rightly belongs with the 16th, or we might say it is an introduction to the 16th chapter. Therefore, let's read this 15th chapter with that thought in mind.

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. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou*

only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

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 hope you got the impact of that scripture. Here in this 15th chapter, we have set forth the third sign, and in the 16th chapter, we have the third woe. In Revelation 8:13, we find these words, **woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet, of the three angels which are yet sound.** The fifth and sixth trumpet were the first and second woes, and the seventh trumpet announced the third woe, Revelation 11:15, 19. Now let's read last verse of Revelation 11; **And the temple of God was opened in heaven, And there was seen in his temple, the ark of his testimony. And there were lightnings, and voices, and thunderings, an earthquake, and great hail.** Then turn to Revelation 15:5 and 8 again, and let's read it. **And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.** Now, the **temple of the tabernacle of the testimony** here is the same as the **ark of his testimony** in last verse of chapter 11. **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, or living creatures, gave unto the seven angels, seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke, not a cloud, 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.**

When the temple was opened, in chapter 11, the elders said the nations were angry, that is, enraged, according to 2nd Psalm, and thy wrath is come. In chapter 15, in the opening of the temple, we see the seven angels issue forth to pour out

the bowls of the wrath of God. And in chapter 16, we see how it is done and the results. These seven bowls of wrath are the third woe. In Revelation 15:1, we find these words, listen. **And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.** When the temple of God was opened in heaven, as we saw in chapter 11, we immediately saw two signs appear in heaven. In our study, we will look at the third sign, the seven angels with the seven bowls of wrath. If you study your Bible closely, you'll find that there were given to Moses three signs, to Gideon three signs, to Saul three signs, and to Elijah three signs. In the 24th chapter of Matthew, the Lord Jesus mentioned three signs that would herald his second coming. Before Moses led the children of Israel out of Egypt, and judgment fell upon the Egyptians, there were three signs. So, these three signs here, the woman, the dragon, and the seven angels, which God showed John in Revelation, precedes the judgment that is to fall upon this world of which Egypt was a type. Now you hold that.

A sign, as we have seen, is a distinguishing mark by which a thing is recognized or known. Now, if you'll see that great truth, you'll have no trouble understanding the rest of the Book of Revelation and the culmination of the final judgment upon this world; the Trinity of Hell, all the followers of the beast, Satan's great society, when every last vestige of it is cast into the lake of fire, and God once and for all rids this world of Satan's rule, Satan's world orders, Satan's society, in preparation for the establishment of his kingdom here on earth, that believers have prayed for throughout the ages, **thy kingdom come on earth, as it is in heaven.** If you do not believe that God in Christ is going to set up his kingdom here on earth, you stop praying that prayer. You are a deceitful hypocrite. You modernist and neo-orthodox, don't you ever dare pray that prayer again. If with the next breath you say that Christ is not coming back to destroy this world order and set up his kingdom here on earth, you are a deceitful, lost, false prophet. Now shut your Bible, you don't believe it.

This third great sign is the consummation of this present world order. Let me state again, this sign is the seven angels having the seven plagues, the last ones, which is the completion of the wrath of God.

When the Lord Jesus Christ walked this earth during his earthly ministry, signs of healing accompanied his ministry. But here, signs of death followed these seven angels as they poured out the wrath of God without mercy upon this earth. The predominant note of the book of Revelation is that of plagues. In closing the book, the Lord Jesus Christ made this statement, get it, **If any man shall add unto these things, God shall add unto him the plagues that are written in this book.** It is a book of plagues. The plagues that follow these seven angels when they pour out their bowls of wrath upon the earth are visitations upon the living world, that is, upon mankind in the flesh. You might term it God laying down the barrage before the battle of Armageddon. These seven angels come out of the temple clothed in pure and white linen, having their breasts girded with golden girdles. They are what you would call priest angels that are dressed in priestly robes. They come from the innermost part of the temple, the Holy of Holies, where the very throne of God is, called here, the temple of the table of the testimony in heaven. In other words, they come from where God's throne is, where the Ark of the Covenant is with the tables of the testimony of the law of God.

When God wrote the Ten Commandments in the two tables of stone, He commanded Moses to put them in the Ark of the Covenant, and they were called the **Tables of the Testimony**. When the angels came out of the temple, verse 8, 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. When Moses finished the tabernacle, God filled it with His glory, that is, the clouds came and filled the tabernacle. When Solomon had dedicated the temple, scripture said the cloud or the presence of God filled that temple. But notice here, it says smoke filled the temple. Smoke in Scripture is always a sign of judgment. Therefore, we can expect nothing but judgment when these seven angels begin to pour out their bowls of wrath, there in chapter 16; judgment, without mercy. Mercy now has been withdrawn from the earth, now it's judgment. Judgment, judgment without mercy.

I call your attention to verse 7. **And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever.** In our earlier studies we found that the living creatures represent redeemed men from the earth, therefore the redeemed of heaven, now enter into the final

judgment of God upon a Christless godless world as one of these four living creatures places a golden bowl in the hands of each of these seven angels. The word vial is not a bottle, but a bowl, like a censer, that was used in the temple worship. Each of these bowls or censers are filled full of the wrath of God. In other words, they're on the verge of running over, and all the angel has to do is to tilt the censer and pour out the fire of God's wrath upon mankind and the followers of the beast.

Now let's notice another scene in heaven, beginning with that second verse: **And I saw, as it were, a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.**

In the fourth chapter of Revelation, verse 6, after we behold the throne of God set in heaven, we find before the throne, there was a sea of glass, like unto crystal. That seems to be the pavement before the throne. And here in Revelation 15:2, when we look at that sea of glass again, we notice a difference; **And I saw as it were a sea of glass mingled with fire.** It's the same sea, but this time it has all the appearance of judgment. This sea of glass appears to be a mighty reservoir of judgment which is about to be released upon a Christless world. Here we have a picture of the vastness, the purity, the justice, and the severity of God's counsels in these bowls of wrath that are about to fall upon a wicked world. At the same time, it seems to be a sea of glass on which stands those whom God has redeemed out of the tribulation period, rejoicing in the Lord and singing the song of Moses and the song of the Lamb.

Now you listen to me, will you? This carries us back to the day when the children of Israel led by Moses crossed the Red Sea through the path God made, and they stood safely upon the other shore. They had seen Pharaoh with his army pursuing them, he had led them down into the sea, and they were coming across.

Suddenly, the congealed waters gave way, and they were overthrown in the midst of the sea. Then the children of Israel broke forth singing, led by Miriam. Listen! Listen! Listen! **Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously. The horse and the rider have been overthrown in the sea. Who is like unto thee, O Lord, among the gods? who is like unto thee, glorious in holiness, fearful in praise, doing wonders.** That song will ring out again, because the redeemed of heaven standing there on that glassy sea are beholding the followers of the beast as they are riding seemingly victorious, but riding toward hell. They are praising God for victory over their enemies, and they break forth singing that song of Moses, **For the Lord hath triumphed gloriously. The horse and the rider hath been overthrown** in the sea of hell. Who is like unto thee, O Lord, among the gods? Who is like unto thee? Glorious in holiness, fearful in praise, and doing wonders. Then they break forth singing the song of the Lamb. What's that song? It's the song of victory over sin, the victory over death, the song of justification by faith in Christ, it's the song of eternal life through the shed blood of the Lord Jesus Christ, it's the song of the triumph of the Lord, whose right it is to reign, and the declaration that his judgments are just and righteous altogether. I want to tell you, my friend, this little soft, soapy, mushy stuff called religion today, that God is such a loving God, he won't send anyone to hell, and that we as his children should be little puppets and doormats for the wicked and apostate world, to treat us as they please, and for us to never open our mouths, is all a farce. Every believer, every justified sinner, had to take sides with God against himself before God ever saved him. And from that day on, he always takes sides with God, whether it's in mercy or judgment.

When men reject the Lord Jesus Christ and become apostates and religious renegades, there's only one thing left, and that is the judgment of God. And sitting here before this microphone, I take sides with God when judgment falls and sing praises that our God has triumphed gloriously over his enemies. And I can sing the song of Moses and his lamb. He triumphed gloriously over his enemy. I tell you, my friends, I can praise God for His justice as well as I can praise God for His grace. Now you let that soak in. Yes, we hear the saints who have sealed their testimony with their blood break forth singing; oh, what praise they express to the Lord God of heaven. Yes, sir, listen. In this day when the world is pleasure-

mad, and money crazy and lustfully insane, many are more or less surprised that I keep bragging on the Lord Jesus Christ and exalting His name above every name.

In these closing minutes, let me give you my own personal testimony to my blessed Lord in redemption. I praise Him because He's all in all to my heart and life. He's my Savior. my redeemer, my deliverer. He's my life. He's my bread of life, the water of life, to my thirsty soul. He's my righteousness, my sanctification, my redemption, and my wisdom. He's my strength. He's my hope, my foundation, my high tower. He's the rock in a weary land, and in the shadow of that rock do I rest. He's the Rock of Ages, and I'm hidden in the cleft of that rock. He is my peace. He is the King of Kings and Lord of Lords before whom I bow in utter submission, crying, My Lord and my God. One day I was dead in trespasses and sins, and by his Holy Spirit, he quickened and made me alive. At the sound of His voice, He brought me forth from the grave of sin. One day I was blinded by the god of this world, and He commanded the light of the glorious Gospel of Christ to shine in, and I saw Him in the face of the Lord Jesus Christ. One day I was a sinner, laden with my sins, and how they weighed me down, but in Him I found forgiveness, found all my sins taken away. I found Him my sin-bearer. On Him was laid all my sins, and He paid the price in full. One day I was a lost sinner on the road to hell, and He said, woah, and He stopped this sinner in his mad rush, In his lust toward hell. He found me and put me on his shoulder and came home rejoicing that he'd found his lost sheep. One day I was naked and he saw my utter vileness, wretchedness and corruption and my shame, and Christ became my righteousness and clothed me with the best robe in the wardrobe of heaven. To me, he's most lovely, loveliest of the lovely, altogether lovely. My friends, the clothes I wear, he gave to me, the best that heaven could produce. One day, he said, I found my child, bring forth the best robe and put it on him. One day I was guilty under the sentence of death, the sentence of sin, which is death. Yes, I deserve to die, deserve to go to hell, but because of his sake, God the Father pardoned me, just because of His sake, he set aside the penalty of sin with all of its guilt, and for His sake He let me go free because a ransom was found. As I sit here before this microphone, I'm just a pardoned sinner, pardoned for Jesus' sake. I deserve to die, but He died in my place, and because of His death, The Lord God of Heaven, pardoned me! I won't have to die! because Christ tasted death for me. One day I was a son of Satan, one day I was indwelt by Satan, motivated by

Satan, energized by Satan, led by Satan; but Christ became my deliverer and delivered me from the power of darkness and translated me into the kingdom of His dear Son. One day He came in and Satan went out. He came in to dwell, and Satan can't return. Are you beginning to see why, my friend, why I love him, why I praise him, why I can never get over what he means to my soul? I know quite well what he's done for me. One day I found myself vile and unclean and he washed me in his blood, washed my sins away, cleansed me from all unrighteousness. One day he opened the fountain of cleansing to me. One day he plunged me in the fountain of cleansing and washed me whiter than snow. He said, though your sins be as scarlet, they shall be white as snow. One day I was an outcast, yes, a contemptible, worthless outcast, I found myself on the outside of the city walls, a leper filled with the leprosy of sin, crying, unclean, unclean, unclean. And the Christ of heaven came by and fell in love with me. And He covered me with His own skirt. He cleansed me in His own blood. He adopted me into His family as His child. Gave me the spirit of adoption that I can look up in the face of my Father and say, Abba Father, my Father, and my God.