

Hopewell ARP Prayer Meeting, Wednesday, December 16, 2020 **Devotional from Revelation 15:1–5**

¹Then 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. ²And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. ³They 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 saints! ⁴Who 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." ⁵After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

In this passage, we have the "song of Moses," but One Who is greater than Moses, and a greater deliverance of God's people, and a greater devastation of God's enemies. And so the sea by which this deliverance is pictured is much greater than the Red Sea; it appears in the sign-vision as a sea of glass and fire! What a devastation this is, and what a deliverance!

But greater than this is the Deliverer! The great and marvelous Lord God Almighty. The just and true King of the nations. The glorious and holy Lord.

The combination of names belongs to God, but especially to the God-Man, the Redeemer-King, the anointed Son of Psalm 2, 72, 110, etc.

The apostle sees the angels with the bowls. What are they waiting for? The worship of the saints! This time it is not merely the incense of spoken prayers, but the harps of sung prayers.

Again, the Spirit teaches us that in His greatest works, God often ordains to do them as responses to the prayers of His people, and indeed to delay them until those praises.

What an encouragement unto praise and prayer this is—and especially the two, combined! Yes, on the one hand, we are commanded unto them. So, it is our duty. But, in considering what great place God has assigned to them, we see that it is also our great privilege!

And note the content of that praise and prayer: it is especially those coming of works of which, though the works have not yet happened, the saints are perfectly sure.

What a support this is to saints who are yet in that battle from which those in v2 have emerged victorious! We can be so sure of that which God has promised and Christ has secured and the Spirit guaranteed... that we may rejoice in it already, as if completed. And indeed, our rejoicing is in God Himself and His glory, and it is even by this rejoicing and in response to it that He brings the work to completion! Cf. Rom 5:1–11

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Revelation, 15 1 through 5. 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.

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 over his mark and over the number of his name standing on the sea of glass. Having harps of God, 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 a king of the saints. 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.

After these things I look and behold the temple of the tabernacle of the testimony in heaven who has opened. So far the reading of God's inspired and inherent word says very similar to right before the last trumpet again, we have a situation in which something is about to happen in John's visions of glory, but it's not gonna happen until.

The saints praise. God first. And so they sing this song of Moses except for now it's not just called the song of Moses if you were listening to verse three or if you have a Bible and you're following along it's now also called the song of the lamb one greater than Moses and the deliverance that they are singing about is a deliverance greater than the deliverance from Egypt and at the Red Sea where we had the song of Moses and the devastation of God's enemies is greater.

Than that which took place at the Red Sea in fact instead of the Red Sea what appears in this sign vision is a sea of glass and fire. Either perhaps a platform of glass with fire underneath it. Or perhaps shards of glass and fire either way the saints are above it and the enemies are devastated and destroyed.

But again greater than the difference between the deliverance and the devastation is the difference sorry between the deliverance and the devastation is the difference between the two deliverers in fact the song of the lamb now is great and marvelous Lord God. Almighty that just and true king of and majority text and critical text actually agree against Erasmus's text here the Justin True King of the nation's.

He is the glorious and holy. Lord if you look at verse 4. And so the deliverer of course is the Lord Jesus himself and the combination of these names does belong to God but especially to the God man the Redeemer King over all the nations the anointed son of Psalm 2 and Psalm 72 and Psalm 110 and and so forth everywhere we see that the forever King under whose feet the nations are placed and who shatters the nations with his rod of iron is our very own Lord Jesus alreadymer.

And so his devastating them means his completing our deliverance and our salvation. So the apostle sees the angels with the bowls with the seven last plagues, and what are they waiting for? Well from the passage, they're waiting for the worship of the saints. This time it's not exactly like last time because last time it was the incense of the Saint spoken prayers, but this time in in this cycle it's pictured as the harps of sung prayers songs.

Here again, as we have been learning throughout the book of Revelation, the Spirit teaches us that in his greatest works. God often ordains to do them as response to the prayers of and praises of his people. Indeed, he delays them until those prayers and praises and we've actually seen this many times we saw it fairly recently with Samuel and the Flintstones and offering the sacrifice as the Philistines were attacking and the Israelites saying don't.

Stop praying for us. And we've seen if you're reading along and second chronicles you've seen Hezekiah have a worship service and the Lord delivers his people and responds to that worship service and I think we saw the

same with Jehoshaphat as well. And so you see how often God ordains that he will respond to his people's worship by giving them a great deliverance and bringing great defeat upon the enemies of the church.

Note what the content is of this praise and prayer. It is especially those coming works. Of which though the works have not yet happened the saints are perfectly sure. They're actually praising God as if it were past tense for what he was about to do. What an encouragement unto praise and prayer this is yes, we are commanded to praise God and to pray.

So it is our duty to pray praises and to sing prayers to sing praises as well. But since we see what a great place God has assigned to our praising in our praying that he actually responds to them by carrying out the works for which we praise him we see that it's not just a duty.

It's also a great privilege to open our mouths and lift up our hearts and praise the Lord for what? He will do and He has ordained that. He will respond to that by carrying it out. What a support this is to saints who are still in the battle for.

Which those in verse 2 have now emerged victorious. We can be so sure of what God has promised and Christ has secured and the spirit has guaranteed that we may rejoice in it already as if it were completed. And indeed our rejoicing is in God Himself and His glory.

And it is even by this rejoicing and in response to it that He will bring the work to completion. Very similar application here then to Romans chapter 5 verses 1 through 11. Having been justified by faith we have peace with God through our Lord Jesus Christ. Through whom also we have access by faith into this grace in which we now stand and rejoice in the hope of the glory of God.

That's the already certainty even though it has not yet come of the glory of God and not only that but we also glory and tribulations knowing the tribulation produces perseverance and perseverance character and character hope and now hope does not disappoint because the love of God has been poured out in our hearts by the Holy Spirit who has given to us.

For when we were still without strength in due time Christ died for the ungodly for scarcely for a righteous man will one die yet perhaps for a good man, someone would even dare to die. But God demonstrates his own love toward us and that while we were still sinners Christ died for us.

Much more than having now been justified by his blood. We shall be saved from wrath through him. For if when we were enemies, we were reconciled to God through the death of his son much more having been reconciled we shall be saved by his life and not only that but we also rejoice in God through our Lord Jesus Christ through whom we have now received the reconciliation.

So we are certain that we shall be saved from his wrath we rejoice in the hope of the glory of God and we rejoice in God Himself through Jesus Christ our Lord and in that rejoicing. God responds to it by carrying out his work of delivering his saints and defeating his enemies.

So let us rejoice in God tonight in prayer.