

The Singing Overcomers: Leaving the Egyptians Behind

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Revelation: How It All Ends

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Bible Text: Revelation 15:1-2

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15:1

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, the word “plague” is also translated as “blow.” It's back in chapter 13 where it speaks about the beast having “a deadly wound.” So you could say there are seven last wounds. **for in them is filled up the wrath of God.** They are the seven last plagues because the wrath of God is completed in them so what does that imply about all the judgments before that? If these are the seven last plagues where the wrath of God is completed, what should that tell you about the trumpets, the seals, the thunders? What are they full of as well? Wrath. So, just because we don't see the word “wrath” referring to God's wrath occurring before chapter 15 of Revelation, let's not fool ourselves into thinking that the seals, the thunders and the trumpets are all cupcakes. They're not.

15:2-3

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. 3 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. We find near the end of this tribulation period, God says, “I have seven last plagues I'm going to dump the wrath of God out on people,” and some “on the sea of glass” respond by singing a song of Moses. Who are they? Who are these who are singing the songs of Moses? The ones who have victory. Get this: They are singing the response to something; they're singing the response to the fact that the people that were just torturing them on earth are about to get waxed.

On the east side of the Gulf of Aqaba of the Red Sea, the children of Israel are singing.

Exodus 15:1 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 his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him, The LORD is a man of war: the LORD is his name...20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And

Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Are they sitting back and writing poetry about the poor Egyptians that God punished? Singing songs of praise while there were thousands upon thousands upon thousands of Egyptian households that had no father coming home, no husband coming home? No! They were praising God! Why? God delivered his people.

Here they are sitting by a sea. You have people that have been delivered from the wrath of the worldlings, you have people that have been “exodused” out of the planet and they are standing by a sea singing the song of Moses? What about that? Isn't that what happened in Exodus 15? Where are they standing when they sing the song of Moses? By the Red Sea.

*Luke 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with [Jesus] two men, which were Moses and Elias: Who appeared in glory, and spake of his **decease** which he should accomplish at Jerusalem.*

Now, the Greek word behind “decease” in Luke 9:31 is *exodus*. Isn't that something? So, what is the exodus of the believer in Revelation 15? Death. How do they overcome the beast, the false prophet, the number? By being killed; by “decease;” that's their exodus.

15:4

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: In verse 1, we have the wrath of God mentioned. **for all nations shall come and worship before thee; for thy judgments are made manifest** We ascertain from this when we see God's wrath in verse 1 and we see a reflection of his holiness in verse 4 and judgments in verse 4 that God judges wickedness and that he is completely reasonable in doing so. “Holy” is not the word that is typically behind “holy” in the New Testament. This is a word used only of God. It's two different Greek words. They're using a word that applies only to God in this chapter and it's interesting that it's in the context of him being full of wrath.

David actually stole the wife of a man he murdered. Then had the audacity to say in Psalm 50, “I sinned against God and God really alone.” Did he sin against Bathsheba? Yes. Did he sin against Uriah? Yes. Who else did he sin against? How about the wife he already had and the people of Israel? God Almighty, though, is at the top. Romans 11 says, “Behold the goodness and severity of God.” We want a good God that will give us eternal forgiveness through a perfect Son who was sacrificed for our sin but we do not want a severe God that will put people in hell forever. We want a good God that will give us the eternal Son of God on the cross but we do not want a severe God that will give us eternal judgment if we forsake that Son, if we reject that Son; so let's first of all understand that our standard is a little different.

15:5-8

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

Almost 50 weeks after the Exodus, there is glory in the Tabernacle.

Exodus 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journey.

So you have this idea that when the tabernacle was set up, the presence of God in the form of a glory cloud was so thick in that tabernacle that Moses couldn't even go inside of it.