

Filled and Fulfilled - Revelation 15:1-8

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[0 : 00] Turn to Revelation 15. We're going to do the whole chapter. It's only eight verses. But it's got a lot in it.

! We see the chronology here in the book of Revelation.

It's not a strict chronology in its layout, but it is strict in its events. So the events that happen, it's not like we're going to get to Revelation 20 and be like, oh, this took place before Revelation 2.

So the chronology is not strict, where you'll see an event and then it will talk about maybe like four different events, like we saw in chapter 13.

13 will describe the beast coming out of the sea and that describes his entire event. And yet the chronology is throughout the whole thing, the whole book.

[1 : 08] But the events are in that order. The beast didn't come before chapter four and chapter four didn't come after Revelation 20. So the events as they stack up are in order. But as we see, we zoom out and kind of zoom in over and over in Revelation through these different events.

And Revelation 15 is very much that. Revelation 15 is going to be played out over the next few chapters as we get into this. So we are in this midpoint, past the midpoint of these seven years of Jacob's trouble, where God has again refocused that lens back upon Israel, where he is wrapping things up.

He's fulfilling his promises. You know, I think where Jesus said that he has come to fulfill all that was spoken of him concerning him, that Moses spoke of him and the prophets spoke of him and the Psalms spoke of him.

And Jesus fulfilled all that. And Jesus is still going to fulfill all those things that have been spoken of him that have yet to be fulfilled. He is still going to fulfill those. He has given us everything we need for life and godliness.

And he has proven to us that his track record is 100%. And we believe that when we look at the scriptures and see, well, you know what? Jesus did. He was born of a virgin.

[2 : 23] That prophecy that was in Jeremiah. Jeremiah? I can't remember. Whichever one of the kings was prophesied that prophecy way back then.

And then it's fulfilled. Jesus literally was fulfilled. Jesus literally fulfilled from the Psalms the prophecies that he would be crucified, that they would part his garments among them. And so all of these prophecies, they will be fulfilled.

And God gives us revelation and goes, hey, here's how it's all going to happen. Now, we're not going to have complete understanding of that because much of this is from heaven's perspective. And it will be for those who need the understanding at that time.

You know, God's revelation, not revelation in the book, but revelation throughout creation, throughout history, is progressive. Adam knew so much. Noah knew some more.

Abraham knew even more. Moses even more, as we're looking at on Sundays in Exodus, as God progresses in his revelation. Paul, thankfully we have Paul. Paul writes a whole heap of a lot of things regarding the church, regarding who we are in Christ, that we wouldn't know if it wasn't that God revealed that to him.

[3 : 29] You just take the Gospels, you'll learn an awful lot. But you won't see the mysteries as Paul reveals those secrets of this is what the church is. This is how salvation has gone to the Gentiles.

This is the whole point of this. And then God is going to once again pick up, essentially, pick up Israel and continue to run with them. And that's where we're in Revelation here.

So we've seen the persecution of Israel in Revelation 12, the beast and false prophet. They come in Revelation 13. Again, that gives us that snapshot overview of their entire event.

But they are throughout this whole chronology. And then we saw in verse or chapter 14, the prelude to the harvest. That there was to be a harvest.

There was to be an ingathering. It was to be a separation. It was to separate out. And it was a harvest of judgment. It was final. It wasn't like at this time that people were going to be like, well, wait a minute. I've changed my mind.

[4 : 26] No, the whole point is they have hardened themselves over and over and over and over again. And participation in this harvest is not by choice. But participation in the type of harvest is.

We do not have to be in a harvest of judgment if we choose to participate in a harvest of grace, a harvest of blessing. And I like how there's no mistaking the message of God's timing all throughout Revelation.

You never see these angels like, well, hang on now, Lord. Are you sure you mean now? You know, I got some things I need to do. Could we do this later? They're also not fretting about it. They're like, when, Lord?

You know, the ones that are like holding back the four winds until God fulfills what he needs to fulfill. He marks the 144,000 in their foreheads. And like, oh, can we go now? They're not fretting.

They're not worried about this. There's no mistaking God's timing. It's very clear. At the time of the harvest, it's a time to reap. There's a command to reap. They have the ability to reap and they are ready to reap.

[5 : 26] And so should we be. In Matthew chapter 9, Jesus went out about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people.

When it says every, it means every. But when he saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd.

Then said he unto his disciples, the harvest truly is plenteous. But the laborers are few. There's very few that have received the or heeded the command to reap. Very few with the ability to reap and very few who are ready to reap.

Pray you there for the Lord of the harvest that he will send forth laborers into the harvest. So what's our part? To go out in the harvest. Well, yes. But it's to go with God's command and God's timing, with God's preparation and God's ability.

And we do that how? Well, through prayer. It's through prayer. We pray, Lord, send out laborers into the harvest. Maybe you're not a laborer that's going to be sent. Maybe you're a prayerer that's going to send. But our part is to seek the Lord and say, Lord, the harvest is white.

[6 : 28] One of the scriptures when we planted this church that God gave me was John 10, 16, I think it is. That Jesus says, other sheep I have that are not of this flock.

Them too I must bring. That there would be one flock and one shepherd. And just that picture, especially after COVID, that there's so many people, so many believers that aren't being fed and led. And so to have a place where, hey, you can come and there's one shepherd.

I'm not the shepherd. It's Jesus. Jesus is the one shepherd. Right? I'm just like the guy who keeps all the sheep fed and watered and inside the boundaries.

And the boundaries is God's word, right? So as we get into Revelation 15, we're going to see the word filled and fulfilled multiple times. And that's kind of the theme for our study tonight.

That there is a filling and we as well are to be filled and fulfilled. And God's timing is perfectly filled and fulfilled as well.

[7 : 24] So as we've been looking at a lot of prophecy in Revelation, Revelation is almost like the culmination of prophecy. It is a lot of prophecy. It's speaking forth. It's forth telling and foretelling a lot of what is to come.

But it's also like the culmination of you read through the minor prophets and you read through the Psalms. It's the culmination of so much that God has promised and talked about. But prophecy in the scripture is not just someone, you know, going into a trance or someone saying, Ooga baboga, and then giving a prophecy of the future or whatever.

Or, you know, or saying, well, in my oatmeal this morning, I saw four bubbles and or I had some dream. But prophecy is pattern and form in scripture. It's very much pattern and form.

And you see that all throughout scripture. And one of the patterns of prophecy is stating and restating of prophetic events. And so you'll see a prophetic event that's stated and then restated,

stated and restated, stated and restated.

It's almost like the Lord wanted us to take the hint and realize that he's telling us something. But it's very much pattern and form. Revelation 14 stated that a harvest of judgment was coming.

[8 : 37] Revelation 15 through 19 is going to restate that event. It's going to kind of give us the chronology. So Revelation 14, it stated it. Revelation 15 through 19 will restate those events with greater clarity and detail.

And that's just kind of how prophecy works. You know, you read a prophecy about Jesus, his first coming in the Old Testament. You almost don't see it until you see it restated in its actuality or whatever.

Then you can look back and go, well, that's speaking of Jesus. It's the same as we go through Revelation. The things we read about, you then go back and read in the Old Testament. You're like, well, in Joel, he was prophesying this exact event.

I'm reading in Hosea in my own time, and there's just been some scriptures that are like, well, this one is obviously talking about an event that has not yet happened in history that God is promising will happen for his people, Israel, that we're reading about on Wednesdays.

So we have seen how the book of Revelation is not strictly chronological, but it is strict in its events. So let's jump into verse one of chapter 15.

[9 : 47] And John says, There's one of our filled or full or filled up.

That word filled up means to complete. It's not just like, oh, something's empty and I'm filling it. He's saying for in them, it is completed. In other words, there is no more room. There is nothing left. You can't fit another drop in there. The seven last plagues in them is filled up the wrath of God. And so John says he sees another sign in heaven. John is very faithful to write what he sees, to describe what he sees, whether he understands it or not.

He doesn't try to qualify those statements. He doesn't try to give his own view on them or his own slant. He's not worried about what the current culture thinks about these things.

He just is faithful to say, this is what I've seen. I saw another sign in heaven. Do I know everything what it means? No, but I'm faithful to tell what it is. So the seven last plagues are the completion of what was started in Revelation six.

[10 : 59] And what when the scroll, the first seal of the scroll was opened, when the lamb takes the scroll out of the hand of him who sits on the throne. The seven last plagues are the completion of that. And they are the completion of what was laid out for us in Revelation chapter one, verse 19, the outline for the book of Revelation.

Jesus says to John, write the things which you have seen. One, the things which are two and things which shall be hereafter. What has he seen?

And we all know that he saw the vision of Jesus. What are the things which are the things which are the letters? He is currently writing to the churches. One of them being this book of Revelation.

He's writing that, sending it to those seven churches. And he's writing then about the things which shall be hereafter, which is all of the rest of this book that he has not yet experienced.

Chapter 15, it's interesting where we're going through in Genesis. What's that book called? Exodus on Sunday. It's one that comes after Genesis. Where we're at in Exodus on Sundays.

[12 : 02] Chapter 15 of Revelation is essentially the ultimate Exodus for God's people. It's the freedom of God's people and the completed end of their enemies. And a lot of the plagues will match up with those in Exodus.

But I love here how even in the midst of God's wrath. For in them is filled up the wrath of God. Even in the midst of that, his wrath does not eclipse mercy.

God's mercy is not eclipsed by his wrath. It doesn't take the place of mercy. It doesn't remove mercy. I saw another sign. Great and marvelous.

Seven angels and heaven, the last plagues. For in them is filled up the wrath of God. You know, worship is an act of declaring God worthy.

When we worship it, the worth-ship. He's worthy of worship. He's worthy of it. God is worthy in justice and in mercy.

[13 : 04] We worship our God because he's merciful. But his mercy is founded in his justice. Praise God for God's justice, which opens the door to his mercy. And John here faithfully displaying to us not just God's mercy, but also his judgment.

His judgment is, in a sense, I think just like we are, looking at this and going, Lord, exactly what are you doing? What exactly are you doing here?

But as we say all the time, we don't give up what we know for what we don't know. And we don't let what we don't understand about God affect what we do understand. Never let what you don't understand about God affect what you do understand.

God's going to create a new heavens and a new earth wherein dwells righteousness. I don't understand all that. What are we going to do in a new heavens and a new earth for all of eternity? What are you going to, what do you do when you don't have to work to stay alive?

You don't have to combat your flesh and sin. When you don't have to actively pursue the Lord to keep yourself going spiritually and to stay healthy and mature in the faith. What are we going to do when all that's not there?

[14:08] What are we going to do when there's no more battles? I don't know. But I'm not going to let that affect what I do know about God. God, that is just as we learned this past Sunday, that his glory is displayed in his goodness. As it says in Ephesians, that for all of eternity, we are going to experience the riches of his kindness in Christ Jesus.

I don't know what all that is, but I want to be there to experience it. So we understand God by fact and by faith. Our faith is founded in fact. These are historical facts and events.

We don't, there's, there's nothing in this book, which is kind of just philosophy is some esoteric something. Someone actually experienced it. Someone actually wrote these things down.

Solomon, who wrote the song of Solomon, was a real dude who wrote that. It's not just someone just made this up. And that was inspired by the Holy Spirit because it's in the word. We do not understand God by fear and fret.

We don't let our fears determine what we think about God. We don't let fretting over the future affect what we know and think about God. So as we approach these seven last plagues, it's hard because of who we know God to be.

[15:17] It's hard sometimes to settle down in this fact that God's wrath. There's a point where God's wrath will be poured out. And he says, okay, that's it. And now judgments come. You know, it's at first John talks about, he says to pray for those.

He says, but there is a sin that's unto death. And I do not say that we should pray for it. Like there's people that God will say, hey, they've gone too far. Don't know. I don't know any of those. I've never experienced any of those.

I've never had the Lord tell me, don't pray for that person. But there are people that only God knows. They've gone beyond that point. So these seven last plagues, hearkening back again to that Old Testament kind of prophecy fulfilled and flavor.

These seven last plagues are very Jewish in the way that the events are described. Leviticus 26, 21. Moses will write and say, if you walk contrary unto me, speaking of the Lord, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.

And the way that these are going to be described, God is dealing with the world here through a Jewish filter. The wrath of God is being poured out on the Christ-rejecting world.

[16:29] The church has been removed. And God is dealing with the world through this Jewish filter again. The word wrath that's used here, it's used, the word wrath is all throughout the scripture in the English.

But the word here in the Greek is thymos, T-H-Y-M-O-S. I probably didn't pronounce that right. But it means passionate anger, like a passionate anger stirred up.

It's used eight times in the New Testament referring to God's wrath. It's referring to other people's wrath at times. But where it refers to God's wrath, God's wrath is passionate anger being stirred up. There's eight times in the New Testament where it refers to that.

Seven of those are in Revelation. All of them appear after the church is shown to be removed from the earth in Revelation 4 and 5. The only other time that it speaks of God's wrath in the New Testament, this thymos, this particular wrath of passionate anger, is in Romans 2.8.

But unto them that are contentious and do not obey the truth, but obey unrighteousness and indignation and wrath. Thymos, passionate anger. And here we see as God is pouring out his wrath, his filled up wrath on those that have, that are contentious.

[17:40] They've not obeyed the truth, but obey unrighteousness. Man, does that sound like our world today? People obey unrighteousness. But obey unrighteousness for them, indignation and wrath.

So the world has rejected God's completed work, his fulfilled work upon the cross. And they are now experiencing the completion of the consequences of those choices.

And I saw, as it were, verse 2, a sea of glass mingled with fire. Remember when we saw this before in Revelation 4. Revelation 4.6, when John is whisked away to the throne room in heaven.

He says, A sea of glass.

You know, when you see, I grew up on a pretty big lake. And there was times where it's like, man, the water's like glass. But it wasn't glass, but it was like glass. But this seems to be some type of glass.

[18:57] Either it's a glass-like substance and they're standing on it, or in heaven we all walk on water. I'm good with either one. Because they're all standing on it. And it says that it's now mingled with fire.

So there's like fire within it or reflected in it. I don't know. Is this reflecting God's glory? His presence? His judgment? I'm not sure. But we do know this is in his presence. Because it's before the throne.

And so here now are those that have overcome. They've gotten victory over the beast, over his image, and over his mark. What appeared like a victory for the dragon and the beast was in reality their defeat.

And yet for them to obtain that victory, what did they have to go through? Not the beast and the dragon. For the tribulation saints. But they had to go through death. They obtained victory. God doesn't look at this and go, well, but you had to, unfortunately.

No, he says, you have obtained victory. Revelation 13, 7 says, It was given unto him the dragon to make war with the saints and to overcome them.

[19:59] And power was given him over all kindreds and tongues and nations. And so the saints, not the church, but the set-apart ones at this time. It was given him to make war and overcome them.

That sounds like a victory for the dragon to me. Revelation 12, 11. Death did not prove a loss, but a victory.

It proved their victory. Guys, if Jesus doesn't return to take us home, if we're not that generation, then death is simply going to prove our victory. Oh, death, where is your sting? Oh, grave, where is your victory?

It's just going to prove it. Death is simply going to prove we've got victory. We're going to close our eyes here, and then there's Jesus. It's going to be great. So the death of the righteous proves something very specific, because here where it says that they've got victory over his image, over his mark, and over the number of his name.

Over means out from or from out of. The idea is that they have conquered him. Their victory. The death of the righteous proves them to be more than conquerors.

[21:10] Romans 8, 36 through 39. For thy sake we are killed all the day long. We are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Verse 38 to 39 is great. That's a refrigerator verse. For I am persuaded neither death nor life. But 36 through 37, we don't like that. It is written, for thy sake we're killed all the day long.

How can you be killed all the day long? You're either killed or you're not. We live a life of dying. We are killed all the day long. We are counted as sheep for the slaughter. Our value is in death.

The world, the enemy, he comes to seek, but to steal, kill, and destroy. The only value that they see in us is just put them to death. But in all these things, we are more than conquerors.

[22:14] Why? Why are we more than conquerors? How can we conquer through death? Because death has no ultimate power over a living spirit. Death has no ultimate power over a living spirit.

A living spirit is one that has passed from death and its domain into life and its domain. You see, death had no power over Christ because he was not dead in trespasses and sins.

Death couldn't hold him. Physical death couldn't hold him. He overcame that because he's a living spirit. And then he turns around and offers that same life to us and said, Would you like to enter into this life where death has no domain over you, has no power over you?

And so, yes, we are more than conquerors, even through death, because death has no power over us. John 5, 24, Truly, truly, I say unto you, He that hears my word and believes on him that sent me has everlasting life and shall not come into condemnation, but is what is passed from death unto life.

Death has no power over us. All death does is prove our victory. And we read this verse last time in Revelation 14. Revelation 14, 12, Here is the patience of the saints.

[23 : 30] Here are they that keep the commandments of God and the faith of Jesus. Here's the patience of the saints that they are accounted as sheep for the slaughter. They are killed all the day long, but they patiently await the victory that they know is theirs.

And so these tribulation saints, these water walkers, or whatever they are, they've been given harps. Those who have overcome.

I love it. It says the harps of God. And that's just harps and that is just stringed instruments. So I don't play a stringed instrument very well. I can a little bit.

But I'm sure when God gives me his stringed instrument, he'll also give me the ability to play it. But here at this time, they are given harps, which means they do not already have harps. We know that there are those in Revelation that already have harps.

Revelation 5, verse 8, speaking of those that are already in heaven. And we had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints.

[24 : 34] We also saw last time in Revelation 14, that there was the voice of harpers that harped in heaven. And so now these tribulation saints are also getting that privilege.

A harp in scripture usually means joy or praise, but it also can mean prophecy. In 1 Chronicles 25, David is setting the order for his worship organization for the tabernacle, which would ultimately be used for the temple.

And it says, David and the captains of the host separated to the service of the sons of Asaph and of Heman. See guys, Heman's in the Bible. And Jeduthan, who should prophesy with harps, with psalteries and with cymbals.

They should prophesy with them. Now that could just be forth telling. It could also be foretelling. But I think how often during our times of worship, even here, how God is speaking, how it ties in perfectly with the scripture where we're reading.

And we're not trying to do that. God is using that to prophesy, to foretell and to foretell into our lives. In Psalm 137, there's an interesting scripture speaking of harps.

[25 : 51] And I think it's kind of interesting where we're going to be in next time, where we're going to see Babylon in chapter 16 falling. The system of the world's religion, the world's politics, the world's economy.

Psalm 137, verse 1, it's a psalm of when they were in captivity. Israel was in captivity in Babylon. It says, And God's going to bring judgment on Babylon here.

Way back in Psalm 137. They're saying, how can we sing in the midst of Babylon? Look what they've done to us. And God has his timing. And so these conquerors, they stand in a place of praise, of power.

Stand in God's presence before the throne, because that's where the sea of glass is. They stand in a place of position. They've been given a position now. And with patience. Patience.

Patience that allowed them to go through death into victory. And patience now, as God continues to fulfill his justice in the world. And they sang the song of Moses, the servant of God, and the song of the Lamb.

[27 : 21] So, remember, we saw in Revelation 5, there was what appeared to be the song of the Lamb, when he took the book out of the right hand of him that sat on the throne. And then they all worshipped him and said, you're worthy to take the book and to open the seals thereof.

For you were slain and have redeemed us to God by thy blood. And then the song of Moses, well, that was back in Exodus 15, after they've crossed through the Red Sea, and then sang Moses and the children of Israel, the song unto the Lord, and spake, saying, I will sing unto the Lord, for he's triumphed gloriously.

The horse and his rider has he thrown into the sea. The Lord is my strength and song, and has become my salvation. He is my God, and I will prepare him a habitation. My Father is God, and I will exalt him.

The Lord is a man of war. The Lord is his name. Are they in heaven now, singing about the horse and rider being thrown into the sea? It's going to be kind of hard. It's a sea of glass. You're just going to kind of bounce off that sucker.

Now, this is actually one song. It's one song with two titles, because we're going to get the song now in the next verses here. The two titles refer to a single song, but it's perfect union.

[28 : 25] You have law and love. You have Moses and the Lamb. You have the Old and the New Covenant coming together perfectly in this song. Yet the lyrics are very much written in an Old Testament style.

Oh, what verse was that? Verse three. They sang a new song. Great and marvelous are thy works, Lord God Almighty. Speaking of God's works. Just and true are thy ways, thou King of saints. Speaking of God's ways. Who shall not fear thee, O Lord, and glorify thy name? For thou alone art holy. God's worthiness. For all nations shall come and worship before thee, for thy judgments are made manifest.

God's worship. The song of the Lamb and of Moses speaks of God's works, ways, worthiness, and worship. And they're very much in an Old Testament style.

There's lyrics, you know, it's like 70s style Jesus music. You know it when you hear it. It's good, but you know it when you hear it. Well, this is kind of like, hey, that's kind of like that Old Covenant tune.

[29 : 25] Yeah, I like that. God's works, his ways, his worthiness, his worship. We don't see here the lyrics pointing to the Lamb like we would under the New Covenant alone.

So we have here the just God who created a universe that contained justice. He must himself act by those laws. So God, part of his character, his nature, who he is, is he is just.

And he created a universe that's filled with justice. And so he himself must act by those same laws because he himself is just. If he didn't, even we would say, well, that's not just because God has put within us.

That's those same standards that he himself, his same attributes. Romans 3, 23 through 26. For all have sinned and come short of the glory of God.

It's true. There's God's justice. All have sinned and come short. Being justified freely by his grace through the redemption that is in Christ Jesus. That redemption in Christ Jesus, which then freely allows us to be justified by his grace, is just because justice demanded a punishment.

[30 : 35] And Jesus took it upon himself, whom God has set forth to be a propitiation, the payment, the satisfaction, the fulfillment through faith in his blood to declare his righteousness for the remissions of sins that are passed through the forbearance of God.

To declare, I say at this time, his righteousness, that he might be just on the justifier of him which believes in Jesus. It's just God who created a universe containing justice.

He himself acted by those just laws. And so he entered into death on our behalf. And so also he will bring about judgment according to his justice. I always lose my place in my, there we are.

Verse four. Where he says, For all nations shall come and worship before you for your judgments are made manifest. It means they're made known. It means they're seen.

It means they're not hidden. In other words, he's saying, God, you are worthy because the things that you do, they're not hidden. They're not mysterious. They're reasonable. God makes things reasonable for reasonable man.

[31 : 45] We can read the Bible reasonably. And we can accept the fact that, well, I can understand this. And I worship God because of that. I worship God because he's worthy. Because he's a God who makes things to be reasonably seen for a reasonable man.

Doesn't make them so out there that we can never understand them. Well, they're only for the angels. They're only for the four living creatures. They're all, we can understand this. Even the things we can't understand, we can understand the God behind them.

We can understand what God is doing. Isaiah 45, 5 says, I am the Lord and there is none else. There is no God beside me. There's only one God.

And that one God is the one who holds justice in his hands and who is worthy to judge. And after that, I looked and behold, the temple of the tabernacle, the testimony in heaven was opened.

Where did this come from? All of a sudden, he's like, and I saw these signs in heaven. And I saw these people standing on the sea by the throne. And then I looked and there is the temple of the tabernacle of the testimony in heaven, which was opened.

[32 : 52] I can't wait to see it. That's right up there on my list with the fire stones. Fire stones might be before it. I just want to know what those are. But he looks and he sees the temple of the tabernacle of the testimony.

You got both, the temple and the tabernacle and the testimony, the ark of the testimony, all there. And heaven was opened. In heaven, the final victory was declared, was celebrated, and it was sung about.

That's what these people on the sea have just done. They just sang to God's victory. They sang a declaration of celebration and worship to this God who is worthy because of this final victory. It was declared, it was celebrated, it was sung about before it was ever experienced or manifested on earth. All of these things they just sang about where he said, you have manifested this. You've made it known.

You've made it plain for thy judgments are made manifest. The final victory is here. The final plagues are here. It's all been sung about. It's all been worshipped. And yet it hasn't been experienced yet upon earth.

[33 : 52] You know, guys, we sing about the same thing. We declare and celebrate a victory that we've not yet fully experienced. Oh, death, where is thy sting? Oh, grave, where is thy victory? The sting of death is sin.

The strength of sin is the law. But thanks be to God, which gives us the victory through our Lord Jesus Christ. You have victory over death. Have you experienced it fully yet? No, not fully.

I know I've been born again. I'm alive in Christ. And I know that if I exit this life, I enter into the next with him. But I've not fully experienced that. But I worship him because of it. Therefore, my beloved brethren, be you steadfast, unmovable, always abounding in the work of the Lord.

For as much as you know that your labor is not in vain, it's not empty. It's not not full in the Lord. Why should we be steadfast and unmovable? Because nothing can separate us. Why should we give an inch in our faith?

And I don't mean be belligerent and, you know, take up our pitchforks and march. I'm saying we don't need to give an inch on who we are in Christ. Because the worst they can do is send us into victory. Right?

[35 : 01] Hebrews 9.24. And so here we see that as John looks in verse 5 and he sees it was opened.

Well, an open door indicates two things. Either entrance or exit is possible. Right? When the door opens. Remember in Revelation 3 to the church of Philadelphia.

He said to write, These things saith he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts. He that shuts and no man opens.

I know your works. Behold, I set before you an open door, and no man can shut it. For you have a little strength, and you've kept my words and have not denied my name.

Because you've kept the word of my patience, I will also keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. There is an open door for all who will.

[36 : 11] For all whoever, whosoever would enter in. There is an open door now for any who want to enter in. Whoever wants to be qualified for that. Verse 10. Because that was kept the word of my patience, I will keep you, he says, from the hour of temptation, which shall come upon all the world.

And whether that is, like I said, keeping us as that generation of the promise where Jesus comes for his bride, or whether he keeps me from the hour of temptation, the hour of my death, the last trial.

Does this victory hold? Yes, it does. It does. But here we see that the time for entering in is past.

The door in the tabernacle and the temple in heaven is opened because of what's going to come out of it. But the time for entering in has passed. God is always good.

It's one of the things we know about God. He's always good. But there will come a time when God's goodness will be experienced and displayed through judgment. Right now, we experience and see God's goodness displayed through grace.

[37 : 11] God, who is always good, will graciously and mercifully bring an end to sin, bring an end to rebellion, bring an end to a Christ-rejecting world.

His goodness will be displayed in judgment. And the seven angels, verse 6, came out of the temple, having the seven plagues clothed in pure and white linen and having their breasts girded with golden girdles.

So in God's temple, angels come out, but man enters in. Right? We have an opportunity to enter in. The angels are coming out, but we enter in. Revelation 3, 12. Him that overcomes will I make a pillar in the temple of my God and he shall go no more out.

And I will write upon him the name of my God and the name of the city of my God. That's when I'll get a tattoo. Which is New Jerusalem, which comes down out of heaven from my God. And I will write upon him my new name.

Man, the name of God, the name of the city of God. And I'll write upon him my new name. Why does he do that? What does that mean? It means ownership. Right? It's like he's branding us.

[38 : 14] He's like, that's mine. That belongs here. That belongs to my father. That belongs in the New Jerusalem. This is where it's meant to be. It's meant to be in the temple. Angels come out, but man enters in.

And once again, we see these angels. They do not hesitate. It's not like six of them come out and one is late. They all come out. They don't hesitate over God's timing. And neither do they fret over the delay.

Like, why is this taking so long? We've been waiting forever. When are you going to do something, God? The angels are perfectly content to await God's timing. Because they know God's timing is perfect. We know that too.

We know that in principle. But sometimes we don't live it in practice. I don't. I have my timing.

Because God, you know, God speaks to you about what's kind of coming.

Like, hey, this is the direction we're going. Right? But he usually does that in a moment where you're on that mountaintop and he says, there's the next one. And you're like, yes, let's go. And you're looking for the zip line there. But it's not a zip line.

[39 : 10] It's like a long descent across this valley and up the other side. And it's like, this is taking forever, Lord. Are we ever going to get there? He's like, yes, we are. Don't fret over God's seemingly delays.

So these angels, kind of like those saints that were standing on the sea of glass, they come from a place of praise, power, and presence. They're coming out of the temple. But they come with purity. They're clothed in white. They come with a purpose. And they come with position. That golden sash. And this is what they're there for. This is their calling. You guys, we have the same thing.

We are sent forth in purity. We have a purpose. And we have a position in Christ. I think sometimes because we think we don't have it ratified or recognized by the world or by people around us.

Well, what is my purpose and position? I don't know. Well, you have one in Christ. You're seated with him in the heavenlies. You're part of his kingdom. And he wants to send you forth as a laborer.

[40 : 11] Out of that temple. No. You're positionally in that temple. But out into a world that needs to know that they can take part in that as well. As temple of the Holy Spirit.

And so one of the four beasts. They gave one of the four living creatures. Then around the throne. They gave unto the seven angels. Seven golden vials. Full of the wrath of God. Who lives forever and ever.

So the God who is worthy of eternal worship. He is the only one who can administer perfect justice. He's worthy of eternal worship. And he alone can administer perfect justice.

No one else can. And so this one of the four creatures there. In the presence of God. With the authority and position. That he's given by God. He says, here you go. It's time to go. Every drop. In these vials of the wrath of God. Was placed there by a just God. But also by a long suffering God. Every drop. God knows when that last drop.

[41 : 13] Is going to be ready. But he is long suffering. We might take that cup. And just be like, oh, Jesus, I want you to come back. Let's just fill it up. And he's just like. Drip.

Drip. Come on. Can we get on with this? Lord, I want to be with you. And he's like, yeah. But I've got so many that I want to bring in. I've got so many right now. That I want to be part of this harvest. I don't want them to be part of that other harvest.

God is doing everything he can. To convince this world. To come out from under his wrath. And come under his grace. God's wrath comes only after God's very long suffering.

How long has it been since Jesus returned to the Father? Well, 2030 will be about the time he would have been crucified. Right? So if his ministry is about three years.

Then 2027 would be about the time he started his ministry. So we are 2,000 years ago. I mean, 2,000 years ago. 27. So we're at the 2,000 years ago. Jesus was alive and walking the earth.

[42 : 13] Not yet started his ministry. 2,000 years plus years later. And we're still here. And what is he doing? Oh, he's gathering a harvest. Every day he's gathering more and more and more.

God's wrath comes only after his very long suffering. Psalm 30 verse 5. For his anger endures but a moment. In his favor is life.

Weeping may endure for a night. But joy comes in the morning. Just a moment of his anger. And in the grand scheme of things, guys. For 2,000 plus years.

God has been opening the door to all who would enter in. Freely by his grace. And yet that anger is only the last seven years. Like I said, less than two terms. John 14.9.

Jesus said unto him. Have I been so long a time with you and you do not know me, Philip? He that has seen me has seen the Father. And how saith you then, show us the Father? What is God like?

[43 : 11] He's so wrathful. Jesus says, whoa, whoa, whoa, whoa. You've seen me, right? Yeah.

Okay. And you've seen the Father. Well, Jesus, you're a pretty nice guy. Yes, he is a pretty nice guy. But he also deals with sin.

He also deals in the wrath of God. He took it all upon himself. He who believes is not condemned. But he who believes not is. He who believes not is not condemned.

But he who believes not is already condemned. Or he believes not. And then only begotten of the Son of God. Jesus deals in God's justice, in God's wrath, in God's grace, in God's mercy.

And here in heaven, a merciful, just, good, gracious, and loving God is mercifully bringing all of this to a close. And the temple, verse 8, was filled with smoke from the glory of God.

We've seen that on Sunday mornings in Exodus, right? The glory of God being displayed in the presence of God in the pillar of cloud by day.

[44 : 16] And the temple was filled with the 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. So again, chapter 15, describing what's to come.

We're going to see then these seven plagues in chapter 16 played out. But no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. God's glory is both just and good.

And God alone will bear the responsibility of his filled up judgment. He alone is going to. He kind of like sends everybody out. Says, I got this alone. I'm going to do this alone. Nobody else is going to come in here.

I alone am going to administrate this judgment. Just as Jesus, when he went to the cross, in a sense, dismissed his disciples. They all ran. But he alone bore that.

He said, I am alone. I alone will bear the responsibility of this filled up judgment. The time for intercession had passed. No man was going to enter the temple to intercede.

[45 : 18] The time for the irreversible fulfillment of judgment had come. The idea in this is there is no turning back. Praise God. Judgment will not last forever.

Access to the temple would not be long denied. Fulfillment was at hand. And no man was able to enter the temple until the seven plagues of the seven angels were fulfilled.

They will be fulfilled. Revelation 21. And he carried me away into the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God.

And I saw no temple therein. For the Lord God Almighty and the Lamb are the temple of it. Access to the temple would not long be denied.

Fulfillment was at hand. And that fulfillment would make a way for something, something that is beyond what we could ever imagine. Where the temple itself is God's presence, is the Lamb.

[46 : 21] Luke 22, verses 44 through 45. And he said unto me, unto them, these are the words which I spake unto you while I was yet with you. That all things must be fulfilled. Which were written in the law of Moses and in the prophets and in the Psalms concerning me.

Then opened he their understanding that they might understand the scriptures. And this is as Jesus is getting ready to ascend. As he does this for his disciples. And that still holds true today. All things must be fulfilled that were written of him.

In the Moses and the prophets and the Psalms. There are still things to be fulfilled that have been written of him. Thus it is written. And thus it behooved Christ to suffer and to rise from the dead the third day.

And that repentance and remission of sins should be preached in his name among all nations.

Beginning at Jerusalem. And you are witnesses of these things. And behold, I send the promise of

my father upon you.

But tarry you in the city of Jerusalem. Until you be endued with power from on high. And Ephesians 5.18 tells us to be filled. Filled up to overflowing. With that promise of the father.

[47 : 25] With the spirit. All things that were justly required. For the fulfillment of God's wrath and righteousness were fulfilled at the cross. All things that were under God's justice.

All things that were needed to be required to satisfy justice. That was fulfilled. At the cross. God's wrath, God's judgment, and God's righteousness were fulfilled at the cross.

The presence of God now resides in the temple of God. And during the time of the harvest of grace, that picture is fulfilled in you and in me. God's presence resides in the temple of God.

And during this time of this harvest of grace. Because God's righteousness and God's justice and God's judgment and God's wrath were fulfilled on the cross. That picture is now fulfilled in us. 1 Corinthians 6.19-20.

Do you not know that your body is the temple of the Holy Spirit, which is in you? Which you have of God and you are not your own. But you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

[48 : 32] Essentially, we've been sold. Not willingly. But we've been sold. Satan was forced. He was forced to sell us when Jesus purchased us.

And we belong to him. The contract has been fulfilled and the terms have been settled. And we now justly and righteously belong to God.

We belong to him. And God would use us today to be a part of this harvest of grace. To go out and to represent him to the world. To go out in essence as the temple of the living God.

And to take that presence to a people that need to enter in. Because there's going to come a time where no man will be able to enter in. Because God has entered in for the purpose of fulfilling his judgment. For the purpose of wrapping it all up.

Because he's so merciful. He won't leave this forever. This world that is getting worse and worse.

There will come a time where that last drop will fall into that cup of that last plague. He says, alright, let's wrap this thing up.

[49 : 30] This thing that was started. What we have seen here in Revelation chapter 6. When he took the scroll out of his hand. Let's wrap that up. Let's wrap this thing up that was started way back at the cross. When he took upon himself our sin.

He says, okay, let's wrap up all of those promises. Let's wrap it up as we go all the way back to Exodus. Where he's on the mountain giving the covenant to his people. He says, alright, let's wrap all this up. Let's wrap up all my promises to Israel.

Then he goes all the way back to Noah. Or to Abraham, to Noah. And then to Adam. And Eve. He says, let's wrap this up. I crushed the serpent's head. And now let's wrap all this up.

There's a new heaven and a new earth. So Father, we thank you that you have equipped us, Lord. Lord. We thank you, Lord, that we can be filled and fulfilled by the promise that was given us of the Father.

We pray that you would fill us with your Holy Spirit. We pray that we would go forth in purity and purpose and position of who we are in you. That, Lord, we would represent you well to a world that is fast running into wrath.

[50 : 35] Lord, that the scripture tells us they are already under condemnation. Christ did not come into the world to condemn the world, but that the world through them might be saved. How many people don't believe them?

Lord, I pray that you would swing wide the gates, Lord. Swing wide the gates, Lord. Lord, of that open door into the presence of God, into the temple of the tabernacle of the testimony in heaven, Lord.

Bring in many, Lord. Use us to bring in a great harvest, Lord. I thank you, Lord, that there is a day where you will wrap everything up. I thank you that there is an end, Lord. That there is an end of sin, an end of death, an end of sorrow, an end of suffering.

That there is a victory. And we will experience the fullness of that victory when we pass from death into life. And we are with you. Lord, until then, remind us that nothing can move us.

None of these things move me. And I am persuaded that nothing can separate me from you. Lord, I pray for my brothers and sisters that they would leave here, Lord. Like those angels that are sent out of the temple, Lord.

[51 : 37] That they would leave here, Lord, in your perfect timing. And Lord, with your equipping, ready to go out into the world. Not to bring them wrath, but to tell them that they can escape wrath by putting their faith in Jesus Christ.

We love you. We praise you. We praise you. In Jesus' name. Amen. Amen. God bless y'all.