

Introduction

Revelation 15 ESV

¹ Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

² And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands.

³ And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!

⁴ Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.”

⁵ After this I looked, and the sanctuary of the tent of witness in heaven was opened,

⁶ and out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests.

⁷ And 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 and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished.

We're beginning a new chapter today, but the story hasn't stopped. Revelation doesn't give us neat breaks where one theme ends and another begins. It unfolds like a vision, one scene flowing into the next.

In chapter 14, we saw the Lamb on Mount Zion with the 144,000. We heard three angels proclaim the gospel, announce Babylon's fall, and warn against the mark of the beast. We saw the harvest of the earth and the winepress of God's wrath.

Now in chapter 15, we pause. The pace slows. Before the final plagues are poured out, John sees something he must show us: victorious saints worshiping by a sea of glass, and seven angels preparing to release the last outpouring of God's wrath.

This chapter is short. Only eight verses. But it's loaded. It connects the Exodus with the end times. It shows us the saints singing in the face of judgment. It reveals the holiness of God in a way that stops everything and everyone in its tracks.

Chapter 15 is the calm before the storm. It's worship before wrath. It's the last breath before the final blow.

And it's meant to shape how we think about God, how we respond to His judgments, and how we live in the meantime.

Let's walk through it together, verse by verse.

Verse 1: The Sign of the Seven Last Plagues

Revelation 15:1 (ESV) – "Then I saw another sign in heaven, great and marvelous, seven angels with seven plagues, which are the last, for with them the wrath of God is finished."

"Another sign in heaven"

John says, "Then I saw another sign in heaven." The word "sign" (Greek *semeion*) means something symbolic, something that points beyond itself. We've seen "signs" before in Revelation.

In [Revelation 12:1](#), John saw "a great sign... a woman clothed with the sun." In 12:3, he saw "another sign... a great red dragon." These were not just visions; they were symbols revealing spiritual realities.

Here in 15:1, John sees another sign. This one involves seven angels carrying seven plagues. It's a preview, an announcement. The full action won't unfold until chapter 16, but the sign itself is significant.

"Great and marvelous"

John calls this sign "great and marvelous." The word "marvelous" (Greek *thaumaston*) means something that causes wonder or awe. It's not necessarily pleasant. It can inspire fear. But it demands attention.

God's judgments are not random or petty. They are great. They are marvelous. They display His power, His justice, and His holiness in ways that make heaven stand in awe.

"Seven angels with seven plagues, which are the last"

Seven is the number of completeness in Revelation. Seven seals, seven trumpets, seven bowls. This is the final set. These are "the last" plagues.

The Greek word for "last" is *eschatai*. It means final, ultimate, the end of the line. There will be no eighth plague. This is it.

Why does that matter? Because it tells us God's wrath has a stopping point. It's not endless chaos. It's measured, purposeful, and complete.

"For with them the wrath of God is finished"

The key word here is "finished" (Greek *teleō*). It's the same root word Jesus used on the cross when He said, "It is finished" ([John 19:30](#), *tetelestai*).

In [Revelation 15:1](#), it means that God's wrath reaches its full expression and conclusion in these seven plagues. After this, there is nothing left to pour out. The cup is emptied. The debt is paid. Justice is done.

God's wrath is not eternal venting. It's the settled, holy response of a righteous Judge to sin. And when the judgment is complete, it's finished.

Application

This verse sets the stage. It tells us that what's coming is final, measured, and from God. The seven last plagues are not accidents. They're not the work of demons or human governments. They come from heaven. They're great, marvelous, and complete.

And that should sober us. If you're outside of Christ, these plagues are what awaits.

Verse 2: The Sea of Glass and the Victorious Saints

Revelation 15:2 (ESV) – *"And I saw what appeared to be a sea of glass mingled with fire, and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands."*

"A sea of glass mingled with fire"

John saw this sea of glass earlier, in [Revelation 4:6](#). There it was "like crystal," calm and clear, stretched out before the throne of God. It symbolized purity, holiness, and the transcendence of God's presence.

Now in chapter 15, the sea is still there. But it's "mingled with fire." Fire in Scripture often represents judgment, purification, and God's holy presence. Think of the burning bush ([Exodus 3:2](#)), the pillar of fire ([Exodus 13:21](#)), or the tongues of fire at Pentecost ([Acts 2:3](#)).

The sea of glass mingled with fire suggests that the people standing beside it are in the presence of God's glory in the context of judgment. Judgment is falling, but they are safe.

Old Testament background: The Red Sea

Many scholars see an echo of the Red Sea here. In [Exodus 14](#), Israel stood on the far shore of the Red Sea after God had parted the waters and drowned Pharaoh's army. They were safe. Their enemies were judged. And they sang.

[Exodus 15:1](#) (ESV) says, "Then Moses and the people of Israel sang this song to the LORD: 'I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.'"

That's the Song of Moses. And [Revelation 15](#) calls back to it. The sea of glass is like the Red Sea. The people standing beside it are like Israel on the shore. They've passed through. Their enemies are judged. And now they sing.

"Those who had conquered the beast and its image and the number of its name"

Who are these people? They're the ones who refused to worship the beast. They refused to take his mark. They refused to bow, even when it cost them everything.

The word "conquered" (Greek *nikaō*) means to overcome, to be victorious. But their victory was not military or political. It was spiritual and moral. They conquered by remaining faithful.

Revelation 12:11 (ESV) says, "And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death."

That's how you conquer the beast. You trust in the blood of Jesus. You hold to your testimony. And you're willing to die rather than deny Him.

These are likely martyrs, but the category may be broader. It includes all who endured persecution, resisted the pressure to compromise, and stood firm in their allegiance to Christ.

"Standing beside the sea of glass with harps of God in their hands"

They're standing. Not cowering. Not running. They're secure, established, and calm in the presence of God.

And they have harps. Harps are instruments of worship. In Revelation 5:8, the elders hold harps and golden bowls of incense, which are the prayers of the saints. Here, the harps signal that the first response of the redeemed after suffering is worship.

They don't complain. They don't demand answers. They don't shake their fists. They worship.

Application

These are the people who paid a price for their faith. They lost jobs, families, freedoms, and lives. But now they stand victorious, safe in the presence of God, singing His praise.

What does it mean to conquer the beast today? It means refusing to bow to the idols of our culture. It means not compromising your obedience to Jesus, even when it costs you.

The beast takes different forms in different times. Sometimes it's a totalitarian state. Sometimes it's social pressure. Sometimes it's the love of money, comfort, or approval. But the call is the same: stand firm. Don't take the mark. Don't bow. And trust that on the other side of suffering, there's a sea of glass and a song to sing.

Verses 3–4: The Song of Moses and the Lamb

Revelation 15:3–4 (ESV) – *"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name? For you*

alone are holy. All nations will come and worship you, for your righteous acts have been revealed."

This is the song of the redeemed, standing victorious after persecution, singing in the presence of God's glory just before the final plagues are poured out.

Let's take our time here. We need to understand what this song is, where it comes from, and what it says about God.

The Song Has Two Names: Moses and the Lamb

The song is called "the song of Moses, the servant of God, and the song of the Lamb."

This is significant. It's not two different songs. It's one song with two names. It ties together the Old Covenant and the New. It connects Israel's exodus from Egypt with the church's deliverance through Christ. It shows that from Moses to Jesus, the story is the same: God delivers His people and judges their enemies.

Let's look at both.

The Song of Moses: Exodus 15

The first Song of Moses appears in Exodus 15, right after God parted the Red Sea and drowned Pharaoh's army. Israel stood on the far shore, safe and dry, while their enemies lay dead in the sea behind them. And they sang.

Exodus 15:1-2 (ESV):

"Then Moses and the people of Israel sang this song to the LORD: 'I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.'"

This is a song of deliverance. It celebrates God's mighty acts, His power over Egypt, and His faithfulness to His people.

But it's also a song about God's character. Look at what they sing:

Exodus 15:11 (ESV):

"Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?"

God is unique. No one compares. He is holy, glorious, and wonder-working.

Exodus 15:13 (ESV):

"You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode."

God redeems His people and leads them to Himself. That's the story of the Exodus.

Exodus 15:18 (ESV):

"The LORD will reign forever and ever."

The song ends with a declaration of God's eternal kingship. He is the King. He reigns. Forever.

So the Song of Moses in Exodus 15 is about God's triumph over enemies, His deliverance of His people, His holiness, and His eternal reign.

The Song of Moses: Deuteronomy 32

There's a second Song of Moses in Deuteronomy 32. This one is different. It's not sung after a great victory. It's sung as a testimony and a warning.

God tells Moses to teach this song to the people so that it will be a witness against them when they turn away (Deuteronomy 31:19–21). It's a song about God's faithfulness, Israel's rebellion, and God's justice.

Deuteronomy 32:3–4 (ESV):

"For I will proclaim the name of the LORD; ascribe greatness to our God! The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he."

God's ways are just. His work is perfect. He is faithful and righteous.

But Israel rebelled. They turned to idols. They forsook the God who made them. And so the song warns of judgment.

Deuteronomy 32:35–36 (ESV):

"Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly. For the LORD will vindicate his people and have compassion on his servants, when he sees that their power is gone and there is none remaining, bond or free."

God will judge. He will avenge. But He will also vindicate His people and show compassion.

The Song of Moses in [Deuteronomy 32](#) is about God's justice, His wrath against sin, and His faithfulness to His covenant even when His people fail.

The Song of the Lamb

The song in [Revelation 15](#) is also called "the song of the Lamb." The Lamb is Jesus. He is the Lamb who was slain ([Revelation 5:6, 12](#)). He is the Passover Lamb whose blood delivers God's people from judgment ([1 Corinthians 5:7](#)). He is the Lamb who conquers sin, death, and the devil.

The song of the Lamb celebrates what Jesus has done. He has redeemed a people from every tribe and tongue. He has triumphed over the dragon, the beast, and the false prophet. He has made a way for sinners to stand in the presence of a holy God.

But the song of the Lamb is not separate from the song of Moses. It's the same song, now sung in the light of the cross and the empty tomb. The God who delivered Israel from Egypt is the same God who sent Jesus to deliver us from sin. The God who drowned Pharaoh's army in the Red Sea is the same God who will pour out the bowls of wrath on the beast and his followers.

From Moses to the Lamb, the theme is the same: God saves His people and judges their enemies. God is holy, just, and true. And His people sing.

One Story, Two Testaments

Calling the song "the song of Moses and the Lamb" ties the whole Bible together. It shows us that there is one plan of salvation, one story of redemption, one God working from Genesis to Revelation.

Moses led Israel out of Egypt. Jesus leads the church out of sin and death. Moses saw the Red Sea part. Jesus walked out of the tomb. Moses sang on the far shore. The redeemed sing by the sea of glass.

This is why we can't read Revelation without the Old Testament. The images, the symbols, the songs all come from there. And when we see them, we're meant to remember: God has always been faithful. He has always delivered. He has always judged evil. And He always will.

Breaking Down the Song: Line by Line

Now let's walk through the lyrics of the song in [Revelation 15:3-4](#). Each line reveals something about God's character.

"Great and amazing are your deeds, O Lord God the Almighty!"

The word "deeds" (Greek *erga*) means works, acts, mighty deeds. It includes everything God does: creation, providence, redemption, and judgment.

The redeemed look at what God has done and they say, "It's great. It's amazing."

"Great" (Greek *megala*) means large, important, significant. God's works are not small or trivial. They're cosmic in scope.

"Amazing" (Greek *thaumasta*) means marvelous, wonderful, causing wonder. God's works inspire awe. They make you stop and stare. They make you worship.

What are some of God's great and amazing deeds?

- He spoke the universe into existence ([Genesis 1](#)).
- He delivered Israel from Egypt with mighty signs and wonders ([Exodus 7-14](#)).
- He gave His Son to die for sinners ([John 3:16](#)).
- He raised Jesus from the dead ([1 Corinthians 15:4](#)).
- He will judge the world in righteousness ([Acts 17:31](#)).
- He will make all things new ([Revelation 21:5](#)).

All of these are great. All of them are amazing. And all of them call us to worship.

"O Lord God the Almighty!" The title here is *Kyrios ho Theos ho Pantokratōr*.

- *Kyrios* means Lord, Master, the one with authority.
- *Theos* means God.
- *Pantokratōr* means all-powerful, ruler of all, sovereign over everything.

This title appears throughout Revelation (1:8; 4:8; 11:17; 16:7, 14; 19:6, 15; 21:22). It stresses that God is in complete control. There is no power He cannot overcome. No enemy He cannot defeat. No situation He cannot handle.

When the redeemed sing "O Lord God the Almighty," they're saying: You are the one with all power. You rule everything. Nothing is outside Your hand. And because of that, we trust You. We worship You.

"Just and true are your ways, O King of the nations!"

Now the focus shifts from God's deeds to His ways. "Ways" (Greek *hodoi*) refers to paths, roads, the manner in which God acts. It's not just what God does, but how He does it.

And what are God's ways? They are "just and true."

"Just" (Greek *dikaioi*) means righteous, fair, morally right. God's ways are never unjust. He never acts unfairly. He never punishes the innocent or rewards the guilty unjustly. His judgments are always right.

Psalm 145:17 (ESV) says, "The LORD is righteous in all his ways and kind in all his works."

Deuteronomy 32:4 (ESV) says, "The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he."

God's ways are just. Even when we don't understand them. Even when they involve suffering or loss. Even when they include judgment and wrath. They are just.

"True" (Greek *alēthinoi*) means genuine, real, not false, not deceptive. God's ways are not a facade. They're not manipulative. They're not hiding something else underneath. What God does is real and true.

Jesus said in John 14:6 (ESV), "I am the way, and the truth, and the life." God's ways are true because He is truth.

"O King of the nations!" Some manuscripts say "King of the saints" or "King of the ages." Either way, the point is the same: God is the universal King. He doesn't just rule Israel or the church. He rules all nations, all peoples, all of history.

Psalm 22:28 (ESV) says, "For kingship belongs to the LORD, and he rules over the nations."

Jeremiah 10:7 (ESV) says, "Who would not fear you, O King of the nations? For this is your due; for among all the wise ones of the nations and in all their kingdoms there is none like you."

God is King over every tribe, tongue, people, and nation. And one day, every knee will bow and every tongue will confess that He is Lord (Philippians 2:10–11).

"Who will not fear, O Lord, and glorify your name?"

This is a rhetorical question. The implied answer is: no one. Everyone will fear and glorify God. It's inevitable. It's fitting. It's right.

"Fear" means to reverence, to stand in awe, to have a healthy respect mixed with holy dread. It's not terror that makes you run away. It's awe that makes you fall down.

Proverbs 9:10 (ESV) says, "The fear of the LORD is the beginning of wisdom."

To fear God is to recognize who He is and who we are. He is the Creator. We are the creature. He is holy. We are sinful. He is eternal. We are a vapor. He is sovereign. We are dependent.

The fear of the Lord is the proper response to His greatness, His holiness, and His power.

"Glorify your name" means to honor God, to give Him weight, to acknowledge His worth.

To glorify God is to make much of Him. To lift Him up. To give Him the praise and honor He deserves.

The question "Who will not fear, O Lord, and glorify your name?" is saying: it's only right that everyone should do this. How could anyone not?

"For you alone are holy"

Here's the foundation of the whole song. God is holy.

The word **"holy"** means set apart, morally pure, completely other. God is not just better than us. He's in a different category. He is utterly unique in His perfection.

Isaiah 6:3 (ESV) says, "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

The threefold repetition (holy, holy, holy) is a Hebrew way of expressing the superlative. God is not just holy. He is the most holy. He is perfectly, completely, totally holy.

And the song says, **"You alone are holy."** No one else. Not angels. Not saints. Not Moses. Not Mary. Only God.

1 Samuel 2:2 (ESV) says, "There is none holy like the LORD; there is none besides you; there is no rock like our God."

God's holiness is what sets Him apart from everything else. It's the sum of all His moral perfections. It's His purity, His righteousness, His glory, His transcendence.

And because God is holy, He cannot tolerate sin. He cannot overlook evil. He cannot let wickedness go unpunished. His holiness demands that sin be dealt with.

That's why there's a winepress. That's why there are bowls of wrath. That's why judgment is coming. Not because God is cruel, but because He is holy.

And that's also why the cross is necessary. Because God is holy, sin must be punished. But because God is love, He sent His Son to bear that punishment in our place. Jesus absorbed the wrath. He satisfied the justice. He made a way for sinners to stand before a holy God.

The holiness of God is both terrifying and beautiful. It's terrifying if you're outside of Christ. It's beautiful if you're covered by His blood.

"All nations will come and worship you, for your righteous acts have been revealed"

This is a prophecy. It's a vision of the future. One day, all nations will worship the Lord.

"All nations" is a sweeping statement. Not just Israel. Not just the church. But every tribe, tongue, people, and nation. From every corner of the earth. Every culture. Every language. Every ethnic group.

They will **"come and worship."** The word "worship" means to bow down, to prostrate oneself, to give reverence and honor. It's the posture of submission and adoration.

Why will they worship? **"For your righteous acts have been revealed."**

The word "righteous acts" can also be translated "righteous judgments" or "just decrees." It refers to God's righteous deeds, His acts of justice, His judgments.

When God's judgments are fully revealed, when all the facts are in, when the books are opened and the truth is made plain, everyone will see that God was right. His ways were just. His judgments were true. And the only response will be worship.

The Song and the Context: Worship Before Wrath

One more thing. The placement of this song is significant. It comes right before the seven bowls of wrath are poured out. The saints are singing about God's righteous acts just as the final judgments are about to fall.

Why?

Because the redeemed understand that God's judgments are an expression of His righteousness. They see the big picture. They know that evil cannot stand forever. They know that God will set things right. And they worship Him for it.

This is the perspective we need. When we see injustice, oppression, and wickedness in the world, it should not make us doubt God. It should make us long for His judgment. It should make us pray, like the martyrs in [Revelation 6:10](#), "O Sovereign Lord, holy and true, how long before you will judge?"

And when that judgment comes, the response of the redeemed will not be shock or horror. It will be worship. It will be the song of Moses and the Lamb.

Verse 5: The Temple Opened

Revelation 15:5 (ESV) – "After this I looked, and the sanctuary of the tent of witness in heaven was opened."

"The sanctuary of the tent of witness"

This phrase is loaded with Old Testament imagery. The "tent of witness" is another name for the tabernacle, the portable sanctuary Israel carried through the wilderness.

The Hebrew term is *mishkan ha-edut*, which means "dwelling place of the testimony." It was called this because it housed the ark of the covenant, which contained the tablets of the law, the testimony of God's covenant with Israel ([Exodus 25:16, 21](#)).

The tabernacle was the place where God's presence dwelt among His people. It was holy, set apart, and filled with symbols of His covenant faithfulness.

Here in Revelation, John sees the heavenly reality behind the earthly tabernacle. The earthly tent was a copy and shadow of the true one in heaven ([Hebrews 8:5](#)).

"In heaven was opened"

The opening of the temple signals that something is about to come out. In [Revelation 11:19](#), the temple in heaven was opened and the ark of the covenant was seen, signaling God's faithfulness to His covenant even in judgment.

Here, the temple opens to release the seven angels with the seven plagues. The judgment comes from the very presence of God. It originates in the holy place. It's not random or external. It flows from God's throne.

Application

This verse tells us that God's judgments are rooted in His covenant faithfulness. The "tent of witness" held the testimony, the law, the standard of righteousness. When God judges, He judges according to His own holy law. He is faithful to what He has revealed.

Judgment is not a violation of God's character. It's an expression of it. It comes from the sanctuary, from the place of His holy presence.

Verses 6–7: The Angels and the Bowls

Revelation 15:6–7 (ESV) – *"And out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests. And 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."*

Verse 6: The appearance of the angels

"Out of the sanctuary came the seven angels." They come from the holy place, from the presence of God.

"Clothed in pure, bright linen." Linen represents purity and righteousness. In [Revelation 19:8](#), the fine linen is "the righteous deeds of the saints." Here, the angels wear linen to show that they are holy, set apart, and morally pure.

"With golden sashes around their chests." Gold symbolizes glory, dignity, and divine authority. The description echoes the appearance of Jesus in [Revelation 1:13](#), where He is clothed with a long robe and a golden sash.

The point is this: the agents of judgment are themselves marked by holiness. They are not cruel or corrupt. They execute God's wrath in purity and righteousness.

Verse 7: The bowls of wrath

"One of the four living creatures." The four living creatures are the ones around the throne in [Revelation 4:6–8](#). They worship God day and night and participate in executing His will.

"Gave to the seven angels seven golden bowls full of the wrath of God." The bowls (Greek *phialē*) were shallow, wide cups used for pouring out drink offerings or libations. The image is of a cup filled to the brim, ready to be poured out.

These bowls are "full" of the wrath of God. Not partial. Not tentative. Full. The measure is complete. The cup is ready.

"Who lives forever and ever." This is a reminder that the eternal God, the one who has no beginning and no end, the one who knows all and sees all, is the one executing this judgment. It's not hasty. It's not misinformed. It comes from the vantage point of eternity.

Verse 8: The Temple Filled with Glory

Revelation 15:8 (ESV) – *"And the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished."*

"The sanctuary was filled with smoke from the glory of God and from his power"

Smoke is a visible sign of God's glory and presence. Let's look at the Old Testament background.

Exodus 40:34-35 (ESV):

"Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle."

When God's glory filled the tabernacle, Moses couldn't enter. The weight of God's presence was too much.

1 Kings 8:10-11 (ESV):

"And when the priests came out of the Holy Place, a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD."

At the dedication of Solomon's temple, the same thing happened. The priests couldn't minister because the glory of God filled the house.

Isaiah 6:4 (ESV):

"And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke."

Isaiah saw the Lord high and lifted up, and the temple filled with smoke. It was a vision of God's holiness and majesty.

In [Revelation 15:8](#), the same pattern appears. The sanctuary is filled with smoke from the glory and power of God. It's a manifestation of His holiness, His majesty, and His terrible beauty.

"No one could enter the sanctuary until the seven plagues of the seven angels were finished"

This is a solemn statement. Access to the sanctuary is suspended. No one can enter. No intercession. No delay. The time for pleading is over. The decreed judgments must run their course.

The Greek word for "finished" is *teleō*, the same root we saw in verse 1. The plagues must be completed. They must reach their full measure. And until they do, the door is closed.

Application

This verse tells us two things.

First, God's glory is overwhelming. When His holiness is fully manifest, no one can stand. No one can approach. The weight of His presence is too much. This should cultivate in us a reverent fear of God.

Second, there comes a point when the time for repentance is past. The door closes. The opportunity ends. [Hebrews 9:27](#) (ESV) says, "It is appointed for man to die once, and after that comes judgment."

There is a fixed period of judgment. And once it begins, it must be finished. That should stir in us both sobriety and urgency. The time to turn to Christ is now. The door is still open. But it won't be forever.

Conclusion: What Do We Do with This?

Revelation 15 is a short chapter, but it's packed with meaning. Let me leave you with four takeaways.

1. God's wrath is holy, measured, and final.

The seven last plagues are not random. They're the completion of God's wrath. They're poured out in purity and righteousness by holy angels from the presence of God. And when they're done, they're finished. God's wrath has a stopping point.

2. The redeemed respond to judgment with worship.

The saints by the sea of glass don't question God. They don't complain. They sing. They worship Him for His great deeds, His just ways, and His holiness. That should shape how we think about God's judgments. They're not accidents. They're righteous acts that will one day lead all nations to worship.

3. Jesus has already borne the wrath for those who trust Him.

The bowls are full of wrath. But if you're in Christ, that wrath was poured out on Him at the cross. He bore it. He drank the cup. He said, "It is finished." And now, for you, there is no condemnation.

4. The door is still open, but it won't be forever.

Revelation 15:8 tells us that a time is coming when no one can enter the sanctuary. The time for intercession will be over. The plagues must be finished. But that time is not yet. The door is still open. The call to repent is still going out. And if you're reading this and you've never trusted Christ, today is the day. Don't wait. Don't store up wrath. Turn to Jesus. He's the only one who can shield you from the coming judgment.

Revelation 15 is worship before wrath. It's a pause before the storm. It's a reminder that God is holy, His judgments are just, and His people will sing.