Rev 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

I John observed another sign during the great vision. Not surprisingly, this word semeion translated here as sign is found seven times in the Revelation (12:1, 3; 13:13, 14:15:1; 16:14; 19:20). It means “indication.” The word semeion was used for the woman in 12:1; the dragon in 12:3; and the earth beast in 13:13, 14. Later John will use it for the angel with the sixth vial (16:14). Finally semeion was used as the beast and the false prophet are cast into the lake of fire (19:20). John used this word for very special events.

He said this sign semeion in heaven, this indication, is great and marvellous. We should “perk up” our ears to behold the great and marvellous. John continues the great and marvelous sign by saying that he saw seven angels.

Angels are prophetic messengers from the throne (1:1; 5:2). They are also church leaders (1:20; 2:1, 8, 12, 18; 3:1, 5, 7, 14). They number ten thousand times ten thousand, and thousands of thousands (5:11). They worship and sing (5:12; 7:11). They trumpet the message and mysteries of God. They introduce God’s prophetic judgments (8:2, 6, 7, 8, 10, 12, 13; 9:1, 13; 10:7, 8, 9; 11:15; 15:1, 7, 8; 16:1, 3, 4, 5, 8, 10, 12, 17; 17:1, 7, 18:1; 21:9;).

Interestingly the word angel or angels is found in seventy passages in the Revelation. They held back the judgments of God (7:1). They brought the seal of God (7:2). They stood at the altar of prayer (8:3). They brought the prayers of the saints before God (8:4). They cast the prayers upon the earth and invoke voices, and thunderings, and lightnings, and earthquakes (8:5; 18:21). The bottomless pit had an angel king (9:11). They bound and loosed demonic angels (9:14). There were demonic angels that are bound and must be loosed by the Lord’s angels to do the will of God (9:15). There were mighty angels (10:1; 18:1). They swore (took oath) (10:5). They gave instructions (10:9, 11; 11:1). There were angels who followed Michael, and angels who followed the dragon (12:7, 9). They preached the everlasting gospel (14:6, 8, 9, 10, 15). They instructed and participated in the harvest of both the just and the unjust (14:15, 17, 18, 19). They were clothed in white linen which prophetically is the righteousness of the saints (15:6; 19:8). They bound the dragon (20:1). They guarded the gates of the Lamb’s wife (21:12, 9-10). Intriguingly they used human measurements (21:17). They revealed what God was about to do (1:1; 22:6, 16). Man has a tendency to wrongly worship them (22:8). The Lord’s angels point people to worship God and not themselves (22:9). Angels are servants of Jesus Christ as we are (22:9). We find that these angels are actually men and women of God. These prophetically declare and move in the will and purpose of God.

The angels of Revelation fifteen number seven. Do we remember the seven angels in the very first chapter (Rev 1:20)? They were stars in the right hand of the Son of man (see discussion on right hand 5:1).

Seven angels moved through the book of Revelation. They were heavenly and true ministries of Jesus Christ and Father God. They sounded the trumpets (8:2, 6), they poured out the vials of the wrath of God (15:1, 6, 7, 8; 16:1; 17:1; 21:9). They delivered, showed, and explained the mysteries of God (17:1; 21:9).

To project these seven angels as invisible winged creatures would be to totally miss what John was revealing to us. The seven (the number of spiritual perfection, the number of the Spirit: 1:4; 3:1; 4:5; 5:6) represented the spiritual fullness of heavenly ministry. These were ministries that understand God’s will. Here they poured out his wrath. These seven angels were a part of this great and marvellous sign. They brought the seven last plagues.

The scriptures are full of plagues. One overpowering truth about plagues is that the Lord sent them (Revelation alone - 9:20; 11:6; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18). There are plagues throughout our Bible sent by the Lord.

We find another overpowering truth of the plagues. Very often (most often) the plagues mentioned in the scriptures are upon the people of God (above see Exo 32:35; Lev 26:21; Num 11:33; Num 14:37; Num 16:46-50; 25:9; 31:16; etc.)! The Lord clearly told the people in the Law of Moses that he would bring wonderful plagues upon them (Deu 28:59). God said he would destroy them all, saving only a few. Deuteronomy 28:58-29:1 should be read in the light of the termination of the age of Moses. The age of Moses must terminate to establish the age of Jesus Christ. When the passage is read in that light, we gain tremendous understanding.

Deu 28:59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Deu 28:60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Deu 28:61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

Deu 28:62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

Deu 28:63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. (emphasis added)

These plagues and horrors depict exactly what happened in the land of Israel in the years of 66-70 A.D. Our God is as good as his Word. He exalts his Word by performing it. That terrible desolation was necessary. It was necessary to prove the age of Moses ended and the age of Jesus Christ had begun.

The number seven was used to describe the seven last plagues; for in them is filled up the wrath of God. We are shown how God terminated the covenant. It happened exactly as he said it would in Deuteronomy 28. Had he not done this, people would continue to say the Old Covenant law continues. It does not. These seven angels (fullness) will fill up (fulfill) the wrath of God. This termination and means of termination of the age of Moses must be settled. Until it is settled we will concern ourselves with a “great tribulation” to come (Mat 24:21). We will be deceived seeing the church as second class and an interruption in God’s plan. The truth is the great tribulation terminated the covenant made by God and the people in the wilderness (Deu 29:1).

In Deuteronomy the Lord underlined what he previously said. He again said what he would do and why he will do it. There was to be no misunderstanding or blame placed upon any other source. The Lord God Almighty alone was responsible for the destruction and desolation of Israel. He desired to make that understood. The Lord first said he would bring plagues in chapter 28. He repeated this in chapter twenty-nine (Deu 29:22-29).

Please take time to read the passages in Deuteronomy. They are vital to the understanding of the book of Revelation. They are vital to the understanding of the kingdom of God.

Rev 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

2 John found himself back in the cloud and throne room (4:6). He described it as it were a sea of glass. Recall please, that this was the same cloud Moses experienced when Moses was given the Old Covenant (see discussion 4:5). This was the cloud where Moses was shown the heavenly tabernacle (Exo 24:12-18).

When John was in the cloud throne room in chapter 4, the sea of glass was crystal clear. In chapter fifteen, the sea was mingled with fire. This change tied in this verse with God’s wrath. John again stood where Moses stood two-thousand years before. This was where the covenant was given. It was also where the covenant was taken and terminated.

Also with John, upon the sea mingled with fire, were them that had gotten the victory over the beast. They had also gotten the victory over the beast’s image, and over his mark, and over the number of his name. Those overcomers were singing. When it is understood what they are singing another tremendous truth is uncovered.

These overcomers were rejoicing as they witnessed the termination of Moses. John said they had the harps of God. A consistent aspect of
salvation is rejoicing over the enemy. Biblical
salvation includes four consistent marks.

“Biblical salvation, the salvation won for us by Jesus Christ,
includes deliverance from the enemy, vengeance and destruction
executed upon the enemy, plundering the devil's kingdom, and
rejoicing in the victory. Salvation is abundant life now!”

“The first detail of business God's people did after deliverance,
plunder, and destruction of the Egyptians, was to rejoice. Moses
began to sing and Miriam began dancing. Have you ever ingested
what Moses' sang? He vividly describes how the Lord gave his
people salvation by drowning the enemy. Perhaps a little morbid to
our western mentality, but extremely Biblical. The Lord delivers his
people, plunders the enemy, executes vengeance upon the enemy;
and, at that, his people rejoice. We dance. We sing. We carry
banners. Salvation is to rejoice in. God's people had not completely
expressed nor experienced salvation until rejoicing happened.

David and his people always rejoiced after God’s
salvation. 1 Samuel 18:6 says, And it came to pass
as they came, when David was returned from the
slaughter of the Philistine, that the women came
out of all cities of Israel, singing and dancing, to
meet king Saul, with tabrets, with joy, and with
instruments of musick (see Psa 13:5; 20:5; 21:1;
40:16; 95:1; 118:15). Hannah rejoiced in her
salvation (1Sa 2:1). Jehoshaphat rejoiced after the
Lord’s salvation (2Ch 20:27, 28). We are told
them that had gotten the victory (overcomers)
rejoiced having the harps of God.

We probably do not think of harps as being used
for rejoicing. The fact is, they were considered
necessary for rejoicing (1Ch 15:16; 1Sa 10:5; 2Sa
6:5; 1Ch 13:8; 1Ch 15:28; 2Ch 20:28; Neh 12:27;
Job21:12; Psa 33:2 and many more). The thought
of harps was associated with rejoicing and the
sound of lifting the voice with joy. Of course, the
harp could be hung on a willow (Psa 137:2).
Hanging the harp on a willow showed times had
turned to sadness and mourning (Job 30:31). The
harp was intended for gladness. These overcomers
are rejoicing.

Rev 15:3 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,
and, at that, his people rejoice. We dance. We sing. We carry
banners. Salvation is to rejoice in. God's people had not completely
expressed nor experienced salvation until rejoicing happened.

The book of Deuteronomy is about the second
reading of the law. Moses had reread the law of
the covenant to the people. The book of
Deuteronomy ended with Moses going into Mount
Nebo (Deu 34:1) and there dying. The leadership
of the nation had been passed to Joshua. It is
interesting to know that the Greek form of the
Hebrew word Joshua is Jesus. Knowing this will
show the absolute foreknowledge of God. Just as
the leadership of Moses was turned over to Joshua
(Jesus), the age of Moses is turned over to the age
of Jesus (Joshua).

Shortly before Moses goes into Mount Nebo to
die he carried out a last duty as the mighty servant
of God. The Lord spoke to Moses and instructed
him to present himself and Joshua in the tabernacle
of the congregation (Deu 31:14). There the Lord
appeared in the cloud (see Rev 15:1). The Lord
told both Moses and Joshua what would take place
in the days to come. I will record the verses so we
can have quick access to them. To sum them up,
the Lord God told Moses and Joshua the people
will go a whoring after the gods of the strangers
(Deu 31:16). (This is a very important point to
remember when we approach chapter 17 and
discuss the “great whore.”)

The severity of this was that the Lord God
married Israel. She was his wife. He made
covenant with her (Jer 3:20; 16:9-12; Isa 54:5).
She became a whore and eventually died in her
whoredoms. These whoredoms were her breaking
covenant and forsaking or leaving of him (Jer
16:11). The Hebrew word azab translated as
“forsake” means “to loosen.” Israel will loosen
God. This means that through her whoring she
divorced the Lord God. The Lord said she would
do exactly that. “…and will forsake me, and break
my covenant which I have made with them” (Deu
31:16).

In Deuteronomy 31:17 the Lord told Moses and
Joshua what would happen. In the days of Israel’s
whoring, the Lord’s anger would be kindled
against them and he would forsake them. This

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1 Young, God's Salvation What is It?, page 1
2 Young, God's Salvation What is It?, page 32
meant that he divorced her. I know this is going against the grain of modern theology. We run the risk of offending some. However, I can back what I say with the scriptures.

 Isa 50:1 Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

 Jer 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

 This was what this second section or great vision (Rev chapters 4-18) was about. It is the explanation of the finality of the covenant. There cannot be two women in the kitchen. God cannot have two wives. Cast out the bondwoman and her son (Gen 21:10; Gal 4:30). The whore was put away. She will die in chapter 18. I know this is “heavy” theology. This is what the Bible teaches.

 The Lord God viewed the covenant with natural Israel as marriage. She went whoring forsaking (loosening) him. Because of her whoring he also did forsake (loosen) her. It is from this context the song of Moses comes. Having said that, we are ready to move into the song of Moses.

 The Lord called Moses and Joshua to the tabernacle to speak with them. He told Moses that Moses would soon die and that the people would go a whoring. The Lord’s anger would be kindled against them and they would be devoured. The Lord would turn his face from them. The next verse (Deu 31:19 says, Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

 We did not miss that did we? The song of Moses was a witness for the Lord against the children of Israel! The Lord instructed Moses to write this song. It was for the day when the Lord forever forsook the children of Israel. It is absolutely imperative that we understand the reason for the song being sung in chapter fifteen. It was that day! That day had come. The Lord instructed Moses to write the song (record it for all time). Moses was to teach the song to the people. It was to be put in their mouths (memorized). The song would be a witness against them!

 All of Israel knew a day would come when they would be destroyed. The reason was their whoring. This was the entire purpose of the song.

 John did not go into great detail about the song. There was no need. His readers, those fleeing from Jerusalem and coming out of Babylon (Rev 18:4), had memorized the song of Moses. It was a requirement for every Jewish male. It was sang at every feast as men, women, and children came together. Not a single Jewish person would not know what was stated in the song of Moses. We are the ones who do not understand it.

 Moses wrote the song, called the elders, and began teaching the song. We will look at many scriptures because of our lack of awareness on this issue.

 Wall writes, “…the Deuteronomist’s song of Moses is set in a context of Israel’s predicted unfaithfulness (cf. Deut 31:14-29).”

 Deu 31:29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days: because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

 Deu 31:30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended. (emphasis added)

 The song of Moses was concerned with the latter days of God’s covenant with natural Israel. It was sang as a witness for that day which Moses and all of Israel knew would come. In Chapter 32 of Deuteronomy the song is recorded.

 Deu 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

 Deu 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

 Deu 32:3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

 Deu 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

 The song began much as John writes in Revelation 15:3, 4. It spoke of the greatness of God and the truth of God. It speaks of the judgment of God and how his work is perfect. It quickly moves to the point and purpose of the song.

 Deu 32:5 They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked.

 3 Biblical Commentary Revelation, page 193
The word “spot” means “blemish” or birth mark. They are not marked with the Lord’s mark. As we have studied, they had received another mark. That was the mark of the beast. The Lord declared that he did not produce these children. Then said, They are a perverse and crooked generation. This is very important and insightful. Jesus continually rebuked the generation to which he came (see discussion on generation 7:13, 14). Jesus said the generation to which he came would not pass until all the things of the great tribulation came upon them (Mat 23:36; 24:21; 24:36). Jesus described that generation as “perverse” (Mat 17:17; Luk 9:41). Paul used the words of Deuteronomy 32:5 in his letter to the Philippians. Paul wrote, That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (Phi 2:15). Peter said, Save yourselves from this untoward [warped] generation (Act 2:40). The generation of 30 A.D. to 70 A.D. was that generation.

The song went on. We go to verse 20 for the sake of our study. This verse again speaks of a specific generation.

Deu 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

Jesus said the generation to which he came was a “faithless generation” (Mat 17:17; Mar 9:19; Luk 9:41).

The song went on to tell how the Lord God would use a people who were not a people to provoke the nation to jealousy. Peter, commenting on this, said to his generation, Ye are a chosen generation... a peculiar people... Which in time past were not a people, but are now the people of God (1Pe 2:9, 10). The song of Moses even spoke of another people.

Above all else the people needed to see and did see the tribulation involved in the song. Once again we note that the Lord assumed full responsibility for the tribulation. The nation went through tribulation which was designed to bring “bitter destruction” (Deu 32:24). He foretold of the “sword” (Rome) without and the “terror within” (sedation). He told of the scattering into the corners of the earth. We know by that statement the Lord was not speaking of the end of the planet, but rather the end of Moses.

Deu 32:23 I will heap mischiefs upon them; I will spend mine arrows upon them.

Deu 32:24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

Deu 32:25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

Deu 32:26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

The song used the word vengeance several times.

Deu 32:35 To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. (emphasis added)

Deu 32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. (emphasis added)

Deu 32:43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

The Lord Jesus specifically referred to the days of the termination of Moses. He referred to these as “the days of vengeance.” The Lord said, For these be the days of vengeance, that all things which are written may be fulfilled (Luk 21:22). These days fulfilled Moses and the prophets.

Now that we know what the song of Moses was about, we see what John called the great and marvelous sign. We also see for whom the seven last plagues filled up the wrath of God.

Revelation 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

According to the song of Moses, upon whom was the wrath poured? The answer is natural Israel, those marked with the mark of the beast. According to Deuteronomy 32:5, Israel does not have the Lord’s “spot” or birth mark. All signs point to Israel. They received the wrath of God.

Immediately after Moses taught the song to the nation, Moses was told to go to the mount and die (Deu 32:48-40). The last act of Moses was to write the song. After the song, Moses died.

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Rev 15:6 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.
5, 6 Moses had the book of the law placed in the ark. It contained all the curses and the song (Deut 31:24). These curses were not to come upon another nation. They were to come upon the nation of Israel (Deut 28:61; 29:20, 21, 27).

The book of Deuteronomy is about rereading the law. Moses read the law to the people. He warned of the plagues. He wrote the song. He recorded all this in the book. Moses instructed the Levites to place this “book of the law” inside the ark of the covenant of the Lord. The reason it was placed inside the ark was that “it may be there for a witness against thee” (Deut 31:26). Moses said he knew that in the latter days (again, not end of planet, but end of age of Moses) the people would do evil. This would provoke the Lord to anger (Deut 31:29).

In the Revelation, John looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened. Notice John’s wording. He said, the tabernacle of the testimony meaning the place where the book of the law was kept. The place of the testimony against natural Israel (Deut 31:26). From that place the seven angels came out of the temple, having the seven plagues. Interpretation must remain in context.

This section begins with the seven last plagues and the wrath of God (15:1). The overcomers who have victory over the mark of the beast were singing the song of Moses. They said, For thy judgments are made manifest. The angels come from where the book of the law was kept. The book of the law was a witness against Israel. The angels had the seven plagues. Proper Biblical interpretation can allow this to be nothing else but the end of Moses.

The seven angels were clothed in pure and white linen, and having their breasts girded with golden girdles. Linen was a textile product made form the flax plant. It has many uses in the scriptures. Always associated with linen scriptures is the thought of “excellence.” Often linen is referred to as “fine linen.” The tabernacle incorporated the use of linen in several places (Exo 25:4; 26:1, 31, 36; 27:9, 16, 18; 28:5, 6, 8, 15, 39, 42). One of the places fine linen was used was in the priest’s garments (Exo 28:5). Fine linen was used in the shoulder piece called the ephod (Exo 28:6); belt called the girdle (Exo 28:8); the breastplate of judgment (Exo 28:15); the shirt called a coat (Exo 28:39); the official turban called the mitre (Exo 28:39); and the underwear called breeches (Exo 28:42). Fine linen was also used in the temple that Solomon built. The priests were expected to wear the linen garments. Linen speaks of excellence in ministry. We can follow this thought to Revelation 19:8. There the wife of the bride has made herself ready. She is arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. In Revelation 19:8 we read that “the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.” In Babylon (18:12, 16) her linen is burnt and no man desires it anymore. It was false ministry.

John said the angels were clothed in pure and white linen. Again we see the angels were ministries that prophetically proclaimed the message and mysteries of God (see discussion 15:1). These may well represent the bride in 19:8 and the army in 19:14. They all are arrayed in the same garment.

Another important point John gives us is they wore golden girdles over their breasts. This was not a breastplate, but hints to a breastplate. One of the uses of the linen was for the breastplate of judgment (Exo 28:15). The angels were definitely coming with judgments. There was no doubt of that.

Rev 15:7 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.

Rev 15:8 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.

7, 8 John does not tell us which beast (creature) gave the seven angels the seven vials full of the wrath of God. As noted previously (4:7) these creatures dwell in the glory cloud. They were always close to the presence of the Lord God (Eze chapters 1, 10). These are the temperaments of God (see discussion 4:7). From this particular temperament (we are not told which one) comes the wrath of God. The wrath of God was contained in vials. This is the Greek word phiale meaning “a broad shallow cup.” These vials are
better understood as cups. They are an allusion from the Old Testament. There was the cup of salvation (Psa 116:13). We hear about that cup. That was not what we were shown here. We are seeing the cup of the Lord’s wrath in spiritual fulness (seven). As we have noted, the angels are prophetic messengers. In Jeremiah 25:15 we see a prophetic messenger sent with the cup (vial) of the Lord.

Jer 25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. (emphasis added)

The cup was for all wickedness of all the nations. This included Israel. Somehow we have been programmed to think God would not judge Israel. The truth is the Lord judged Israel more than any other nation. The cup described the pouring out of the Lord’s wrath upon Israel and Jerusalem. It is the cup of desolation.

Isa 51:17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Eze 23:33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation

Zec 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

Psa 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

The end of Moses had come. The final seven plagues were released. John said 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.

“The great exegetes of a former century, John Albert Bengel, remarked on this passage: ‘When God pours out his fury it is fitting that even those who stand well with him should withdraw for a little, standing back in profound reverence till by and by the sky becomes clear again.’ "

Revelation 15:8 was an allusion to Mount Sinai where the law was given (Exo 20:18). It was the glory cloud. The portraits of smoke and lightning, and thunders, were to give confidence to the people of God. His power was with them. At the same time those portraits released fear into the hearts of his enemies. As the age of Moses and the law began with the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking, so did it end! In the cloud began that Old Covenant age. John now stands watching that age end and the New Covenant take over.

Contemporary Theological View(s)

1. Revelation 15:3 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.

Nearly all Dispensationalists say this song was the song of Exodus 14.

“This host of martyrs sings two songs, the Song of Moses (recorded in Exodus 15 as the Israelites came out of Egypt and crossed the Red Sea), and the song we have just read together, the Song of the Lamb here in Revelation 15. These songs are the first and last songs, so described, in Scripture, and both of them are a description of the deliverance of God’s people by divine power, based upon a blood redemption. When Moses and the Israelites sang the Song of Moses they were looking back to the blood of a lamb put over the lintels of the doorposts to keep them safe when the Angel of Death passed through the land of Egypt. Here the martyrs are praising God and honoring him for the divine power that has delivered them from the wrath of the Antichrist, based on the blood of redemption shed by the Lamb of God."

Leon Morris, writing for Tyndale New Testament Commentaries is amazing. First he says there was no opposition between Moses and Christ.

“There is harmony between the different phases of the revelation. Moses is not in opposition to Christ, nor the law to the gospel.”

Morris says that between Moses the man and Jesus Christ there was no opposition. But when we study the scriptures and history, those of Moses opposed the Christ till the death. They killed Christ Jesus. They called him Beelzebub. Jesus said they were of the children of the devil. Paul constantly was in opposition with those of Moses’s law. Morris goes on to say that this song probably was a new song as the two – Moses and Christ – united.

“But it is much more likely that there is but one song with the double title.”

There is no unity between the two Covenants.

4 Wyckoff Bible Commentary, Bible Research Systems, Austin Texas
(Introduction to the Exposition of the Apocalypse, in loco)

The Old led to the New, but the Old must submit to the New. There is no salvation through Moses any longer. The song of Exodus 15 is nothing other than a shadow. Jesus said that entire house (system) of Moses would be left desolate (Mat 23:38).

It is amazing how people can believe that any part of that system would be reinstated. Why would it be reinstated even if there were a future tribulation of seven years and rapture? Why would God reinstate the system of Moses? Why sing a song about Moses?

We have a stack of reference books used to study and reference. Listed here are some who do not mention references to the song of Moses from Deuteronomy 31-32. The books are: Revelation Revealed by Jack Van Impe; Revelation Illustrated & Made Plain by Tim LaHaye; Revelation Visualized by Gary Cohen and Salem Kirban; Tyndale New Testament Commentaries, Revelation, by Leon Morris; The Prophecies and Symbols of Revelation, by Jimmy Swaggart; The Revelation of John, Volume 2, by William Barclay; Behold He Cometh, by John R. Rice; Exploring Revelation by John Phillips; Revelation Expounded by Finis Jennings Dake; Breaking the Code by Bruce Metzger. Wycliffe Commentary places Deuteronomy 32 in parenthesis with no explanation. Then Wycliffe quotes Lee saying, "The song in which Moses celebrated the deliverance from Egypt is now renewed and receives its perfect close when God's people are finally delivered by the Lamb" (Lee).

The New International Biblical Commentary, Revelation, by Robert Wall leans toward Deuteronomy 32.

"...three critical elements echo the Deuteronomist's song of Moses that may suggest John had the deuteronomic version of the song in mind as well.... Secondly, the Deuteronomist's song of Moses is set in a context of Israel's predicted unfaithfulness (cf. Deut 31:14-29)... While the Exodus version of Moses' song also speaks of God's conquest of the nations, the setting of the song in Deuteronomy takes this one step beyond conquest (cf. Deut. 32:38) to the eschatological subjection of all nations to God..."  

This is not to mean that Wall interprets Revelation 15:3-4 as the termination of the system mediated by Moses, but he does add the reference. Why do so many not mention the Deuteronomy reference? There should only be two reasons. Reason number one is innocence. They were simply not aware of the song in Deuteronomy 31-32. Reason number two causes us to wonder. If they knew it were there, then why not reference it? It is in direct contrast with the dispensational doctrine. It spoke of a day when Moses would end with tribulation and destruction. Plagues would come and God would end the covenant. The day the Lord Jesus walked the earth was the beginning of that day. It came in finality 70 A.D.

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8 Wycliff Bible Commentary, Bible Research Systems, Austin Texas
9 Biblical Commentary Revelation, page 193