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CHAPTER

WORKBOOK STUDY COMPANION · REVELATION 15

# The Song of Moses *and of the Lamb*

## REVELATION 15

*Scripture written out in the NASB95, every question answered in one sentence, cross references, verse-by-verse commentary from three trusted teachers — and for each question, a point of critical thinking and a key question to carry into the week.*

**Amir Tsarfati**
REVEALING REVELATION

**John MacArthur**
GRACE TO YOU

**David Guzik**
ENDURING WORD

# 01 CAPTURE THE SCENE

*What do I see?*

Using my Bible, working through Revelation 15 verse by verse.

## 1 Who are the characters mentioned in this chapter?

**Revelation 15:1-2 NASB95**

Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished. And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God.

**IN MY WORDS**

The characters are the seven angels with the seven last plagues, the martyrs standing victorious on the sea of glass, Moses and the Lamb named in their song, one of the four living creatures who hands out the bowls, and God Himself, whose glory fills the temple.

CROSS REFERENCE **Revelation 15:7** "one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God."

**Amir Tsarfati** REVEALING REVELATION

This is the third great sign in heaven — after the woman of chapter 12 and the dragon who pursued her — and it announces that the wrath has a number: seven plagues, and no more. The Tribulation is not chaos spinning out of control but a measured program moving to a fixed finish.

**David Guzik** ENDURING WORD

Notice the harps of God — until now only the twenty-four elders had harps, and here these once-hunted believers are given the blessing of leading heaven's music.

**CRITICAL THINKING**

Every character named stands on heaven's side — the beast appears only in the past tense, as the one already overcome. In this chapter the enemy has no lines left to speak.

**KEY QUESTION**

*When I tell the story of my own life, is God the central character — or a supporting one?*

## 2 What event or events are taking place at this time?

**Revelation 15:5-6, 8 NASB95**

After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes... And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.

**IN MY WORDS**

Heaven is staging the final judgments — the martyrs sing their victory song, the heavenly temple opens, the seven angels receive the seven bowls of wrath, and the smoke of God's glory seals the temple until the plagues are finished.

CROSS REFERENCE **Revelation 16:1** "Go and pour out on the earth the seven bowls of the wrath of God."

**David Guzik** ENDURING WORD

Chapter 14 seemed to end the story at Armageddon; now John circles back over the same ground in greater detail — stating and re-stating, the familiar rhythm of Hebrew prophecy and a reminder that Revelation is not strictly chronological.

**John MacArthur** GRACE TO YOU

The angels come out of the temple — from the immediate presence and throne of God. They do not act on their own authority; judgment is dispatched from headquarters.

**CRITICAL THINKING**

Before a single bowl is poured on earth, everything decisive has already happened around the throne. Heaven worships first, then acts — the order itself is a sermon.

**KEY QUESTION**

*Do I read world events from the ground up, or from the throne down?*

## 3 What is the significance of combining Moses with the Lamb? When you think about the actions of each, what do they have in common?

**Revelation 15:3 NASB95**

And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!"

**IN MY WORDS**

Both are deliverers of a redemption — Moses led Israel out of Egypt's bondage through the sea, and the Lamb leads His people out of sin's bondage through His blood, so the two songs become one song of rescue.

CROSS REFERENCE **Exodus 15:1** "Then Moses and the sons of Israel sang this song to the LORD... The horse and its rider He has hurled into the sea."

**Amir Tsarfati** REVEALING REVELATION

The song of Moses was Israel's song on the far side of the Red Sea; the song of the Lamb is the church's song on the far side of the Tribulation — and here they are one song, because the God of the Exodus and the God of Calvary are one God.

**David Guzik** ENDURING WORD

One song, two titles — a perfect union of law and love, Old Covenant and New, rooted deep in the Old Testament and praising God's works, His ways, His worthiness, and His worship.

CRITICAL THINKING

Both songs are sung on the far shore, after the deliverance — redemption is what they share. Moses freed a nation from slavery; the Lamb frees us from the penalty, the power, and one day the very presence of sin.

KEY QUESTION

*Am I learning the song of the delivered now, or still humming the tunes of Egypt?*

## 4 What was the purpose of the song of Moses (Deuteronomy 31:19; 32:44-47)?

Deuteronomy 31:19 NASB95

Now therefore, write this song for yourselves, and teach it to the sons of Israel; put it on their lips, so that this song may be a witness for Me against the sons of Israel.

IN MY WORDS

God commanded the song as His witness — a teaching tool put on Israel's lips so every generation would remember who God is, take His words to heart, and live.

CROSS REFERENCE **Deuteronomy 32:46-47** "Take to your heart all the words… For it is not an idle word for you; indeed it is your life."

CRITICAL THINKING

God chose music as His witness because a song outlives a sermon — Israel could lose scrolls and misplace tablets, but a melody taught to children keeps testifying for generations.

KEY QUESTION

*What truth about God am I setting to memory now that a future trial is going to need?*

## 5 What is the purpose of the song in Revelation 15:3-4?

Revelation 15:3-4 NASB95

"Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! Who will not fear, O Lord, and glorify Your name? For You alone are holy; For all the nations will come and worship before You, For Your righteous acts have been revealed."

**IN MY WORDS**

Its purpose is worship on the brink of wrath — declaring God's works great, His ways righteous and true, and His name alone holy, so that heaven vindicates God before the final judgments fall.

**CROSS REFERENCE** **Psalm 145:17** "The LORD is righteous in all His ways And kind in all His deeds."

**John MacArthur** GRACE TO YOU

Weigh the theology the martyrs sing — and remember it is sung on the brink of the most devastating judgments in history. Heaven sees no tension between the wrath of God and the worship of God; the wrath is worshiped precisely because it is righteous.

**David Guzik** ENDURING WORD

Listen to the pronouns: Your… Your… You… You alone. The martyrs never mention their own costly victory. They have the heart of true worship — it is all about God, not about us.

**CRITICAL THINKING**

The song does not inform God of anything; it aligns heaven with Him — before the bowls pour, every redeemed voice has already agreed that the coming judgment is just.

**KEY QUESTION**

*Can I sing "righteous and true are Your ways" over the parts of my story I don't yet understand?*

# 02 ANALYZE THE MESSAGE

*What does it mean?*

Using both my Bible and my copy of Revealing Revelation.

## 1 How would you summarize the song of Moses from Deuteronomy 32:1-43?

**Deuteronomy 32:3-4 NASB95**

For I proclaim the name of the LORD; Ascribe greatness to our God! The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.

**IN MY WORDS**

It is Moses' witness-song contrasting God's perfect faithfulness — the Rock whose work is perfect and whose ways are just — with Israel's coming unfaithfulness, warning of judgment yet ending with God vindicating and atoning for His people.

CROSS REFERENCE **Deuteronomy 32:36** "For the LORD will vindicate His people, And will have compassion on His servants."

**CRITICAL THINKING**

Moses stood before the people like a prosecutor, contrasting God's faithfulness with their unfaithfulness — yet the prosecutor's brief ends in compassion. Even Israel's indictment is written in the key of mercy.

**KEY QUESTION**

*When God's Word confronts my unfaithfulness, do I hear the mercy underneath the charge?*

## 2 How would you summarize the song of the Lamb (Revelation 15:3-4)?

**Revelation 15:4 NASB95**

Who will not fear, O Lord, and glorify Your name? For You alone are holy; For all the nations will come and worship before You, For Your righteous acts have been revealed.

**IN MY WORDS**

It is a pure declaration of who God is — great in His works, righteous and true in His ways, alone holy, the King of the nations whom every nation will one day come and worship.

CROSS REFERENCE **Jeremiah 10:7** "Who would not fear You, O King of the nations? Indeed it is Your due!"

**Amir Tsarfati** REVEALING REVELATION

Notice what the song promises: all the nations will come and worship. That is the Millennial hope — the King of the nations reigning from Jerusalem, every promise to Abraham kept. Heaven sings prophecy before earth sees it fulfilled.

CRITICAL THINKING

The song is all attributes and no autobiography — works, ways, holiness, worship. It summarizes God, not the singers, which is exactly what makes it a song worth singing forever.

KEY QUESTION

*If I wrote out my own praise, how many lines would be about God — and how many about me?*

### 3 What words or phrases do the two songs have in common?

Deuteronomy 32:4 NASB95

The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.

IN MY WORDS

Both exalt God's greatness, His works, and His ways as righteous, just, and true — "His work is perfect… righteous and upright is He" matches "great and marvelous are Your works… righteous and true are Your ways."

CROSS REFERENCE **Revelation 15:3** "Great and marvelous are Your works… Righteous and true are Your ways."

**David Guzik** ENDURING WORD

The song is rooted deep in the Old Testament — the same four notes sound in both: God's works, God's ways, God's worthiness, and God's worship.

CRITICAL THINKING

Fifteen hundred years apart, two songs land on the same vocabulary — works, ways, righteous, true. The theme both carry is redemption: the same God setting prisoners free, at the sea and at the cross.

KEY QUESTION

*Is my picture of God consistent enough that my songs would rhyme across the decades of my life?*

### 4 Moses tells the people to "remember the days of old" (Deuteronomy 32:7) and then speaks in detail about God's faithfulness to them. What do your children or grandchildren need to know about God's faithfulness to you over the years?

Deuteronomy 32:7 NASB95

Remember the days of old, Consider the years of all generations. Ask your father, and he will inform you, Your elders, and they will tell you.

IN MY WORDS

They need to know that God has never once failed me — He saved me, carried me through valleys I did not choose, and kept every promise, so they can trust Him with their own days.

CROSS REFERENCE **Psalm 78:4** "We will not conceal them from their children, But tell to the generation to come the praises of the LORD."

**CRITICAL THINKING**

Moses assumes the next generation will ask — but only if the fathers and elders are ready to answer. A testimony untold is a witness that never takes the stand.

**KEY QUESTION**

*Have I actually told my children and grandchildren the specific things God has done for me — or only assumed they know?*

# 03 COMPARE THIS CHAPTER WITH THE REST OF SCRIPTURE

*Is this supported by other passages in Revelation, John's other books, the Old/New Testaments?*

Letting Scripture interpret Scripture.

**1 In this chapter we read about "seven angels." However, that phrase is not limited to use in Revelation 15. In what ways does the story continue with these "seven angels" in the following passages?**

> **Revelation 15:1 NASB95**
>
> Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished.

> **IN MY WORDS**
>
> The same seven angels pour out the bowls, one shows John the judgment of the great harlot, and one shows him the bride, the wife of the Lamb — they carry the story from wrath all the way to the wedding.

**a. Revelation 16:1 — they are commanded, "Go and pour out on the earth the seven bowls of the wrath of God": the plagues they carry are released.**

**b. Revelation 17:1 — one of the seven shows John "the judgment of the great harlot who sits on many waters": the fall of Babylon in detail.**

**c. Revelation 21:9 — one of the seven shows John "the bride, the wife of the Lamb": the same hands that poured wrath now point to glory.**

CROSS REFERENCE **Hebrews 1:14** "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?"

> **John MacArthur** GRACE TO YOU
>
> The angels do not act on their own authority — judgment is dispatched from the throne itself, and their linen, clean and bright, preaches that God's wrath is administered without a single stain of injustice.

> **CRITICAL THINKING**
>
> The seven angels bracket the end of the book — bowls, Babylon, bride. The messengers of judgment become the ushers of the marriage, because wrath and redemption are one plan, not two.

**KEY QUESTION**

*Do I trust that the hard chapters of God's plan are moving toward the wedding, not away from it?*

## 2 In Revelation 15:2, we read about a "sea of glass" that John saw. How does this differ from what he saw in Revelation 4:6?

Revelation 4:6 NASB95

and before the throne there was something like a sea of glass, like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind.

IN MY WORDS

In chapter 4 the sea is clear like crystal before the throne, but now it is mixed with fire — the calm of God's holiness charged with His coming judgment — and this time the redeemed are standing on it.

CROSS REFERENCE **Revelation 15:2** "a sea of glass mixed with fire" with the victors "standing on the sea of glass."

**John MacArthur** GRACE TO YOU

The sea like crystal in chapter 4 spoke of God's holiness; mingled now with fire, it speaks of the judgment that proceeds from that holiness. Judgment is never an interruption of God's character — it is an expression of it.

**David Guzik** ENDURING WORD

The Greek word for "on" (epi) can mean on, over, or beside; some see the sea of glass as a picture of the Word of God — these saints are standing on the Word.

CRITICAL THINKING

Same sea, new element — fire. What changed between chapter 4 and chapter 15 is not God but the hour: holiness at rest has become holiness in motion toward judgment.

KEY QUESTION

*Am I standing on the Word firmly enough to keep singing when the fire is mixed in?*

## 3 What other events occur around the temple in heaven (Revelation 11:19; 14:17)?

Revelation 11:19 NASB95

And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.

IN MY WORDS

The heavenly temple opens to reveal the ark of His covenant amid lightning, thunder, an earthquake, and hail — and from that same temple an angel comes out with a sharp sickle for the harvest.

CROSS REFERENCE **Revelation 14:17** "And another angel came out of the temple which is in heaven, and he also had a sharp sickle."

**Amir Tsarfati** REVEALING REVELATION

The "tabernacle of testimony" is covenant language — when it opens in heaven, God is declaring that the judgments about to fall are covenant faithfulness in action. Nothing about the end times is improvised; it flows from commitments God made millennia ago.

CRITICAL THINKING

Every event around the heavenly temple — the ark revealed, the sickle sent, the bowls handed out — ties judgment to covenant. God's wrath keeps His word as surely as His promises do.

KEY QUESTION

*Do I take God's warnings as seriously as His promises, knowing both come from the same covenant?*

**4 Three other chapters in the Bible also refer to a temple and God's glory. What do we see in these passages?**

2 Chronicles 7:1 NASB95

Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.

IN MY WORDS

In every case the glory of the LORD fills the house — fire falls at Solomon's dedication, and in Ezekiel's visions the glory returns through the east gate and fills the temple until the prophet falls on his face.

**a. 2 Chronicles 7:1 — fire comes down from heaven and "the glory of the LORD filled the house" at the temple's dedication.**

**b. Ezekiel 43:4-5 — the glory of the LORD enters the house by way of the east gate, and "the glory of the LORD filled the house."**

**c. Ezekiel 44:4 — "the glory of the LORD filled the house of the LORD, and I fell on my face" — glory that puts a man on the ground.**

CROSS REFERENCE **Exodus 40:34-35** "the glory of the LORD filled the tabernacle. Moses was not able to enter the tent of meeting."

**Amir Tsarfati** REVEALING REVELATION

The glory-cloud that filled Moses' tabernacle and Solomon's temple now fills the temple in heaven — the Shekinah, the manifest presence of the God of Israel.

**David Guzik** ENDURING WORD

The smoke recalls Exodus 40, when Moses could not enter because the cloud of glory filled the tabernacle — and no one entering until the plagues are complete declares the judgment now irreversible.

CRITICAL THINKING

Glory filling the house always suspends normal business — priests cannot stand, Moses cannot enter, Ezekiel falls down. In Revelation 15 it suspends intercession itself: the door shuts until wrath has run its course.

KEY QUESTION

*Do I come to God now, while the door of mercy stands open and asking is still free?*

### 5 Who else in Scripture refers to Jesus as a majestic king (1 Timothy 1:17)?

> **1 Timothy 1:17 NASB95**
> Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

**IN MY WORDS**

The apostle Paul does — breaking into a doxology to "the King eternal, immortal, invisible, the only God," the same majestic King the martyrs call King of the nations.

CROSS REFERENCE **Revelation 19:16** "And on His robe and on His thigh He has a name written, 'KING OF KINGS, AND LORD OF LORDS.'"

**CRITICAL THINKING**

Paul's doxology erupts mid-letter, the way the martyrs' song erupts mid-judgment — the sight of the King has a way of interrupting whatever else was being said.

**KEY QUESTION**

*Does the majesty of my King ever interrupt my ordinary days with praise?*

### 6 John informs us that the nations will come to Jerusalem to worship the Lord (Revelation 15:4). How do the following prophets express the same truth?

> **Revelation 15:4 NASB95**
> For You alone are holy; For all the nations will come and worship before You, For Your righteous acts have been revealed.

**IN MY WORDS**

Isaiah sees nations drawn to the light, Zechariah sees mighty nations seeking the LORD in Jerusalem, Haggai sees the wealth of all nations filling His house with glory, and Micah sees many nations streaming up the mountain of the LORD to learn His ways.

**a. Isaiah 60:3 — "Nations will come to your light, And kings to the brightness of your rising."**

**b. Zechariah 8:22 — "many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem."**

**c. Haggai 2:7-8 — God will shake all the nations, "they will come with the wealth of all nations," and He will fill His house with glory.**

**d. Micah 4:2 — "Many nations will come and say, 'Come and let us go up to the mountain of the LORD… That He may teach us about His ways.'"**

CROSS REFERENCE **Zechariah 14:16** the nations will "go up… to worship the King, the LORD of hosts."

> **Amir Tsarfati** REVEALING REVELATION
> All the nations coming to worship is the Millennial hope — the King of the nations reigning from Jerusalem, every promise to Abraham kept. Heaven sings prophecy before earth sees it fulfilled.

**CRITICAL THINKING**

Four prophets, centuries apart, converge on one scene — the nations climbing to Jerusalem to worship. The martyrs' song is not a new hope; it is the oldest one finally coming true.

**KEY QUESTION**

*Am I praying and living toward the day when the nations worship the King — starting with my own neighbors?*

# 04 EXECUTE

*So what? How does this affect my life?*

Principle: Great truths from the past can be communicated in song in the present. — Bringing Revelation 15 home to my own walk.

## 1 What is one of your favorite hymns, and why?

**Colossians 3:16 NASB95**

Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

**IN MY WORDS**

One of my favorites is "It Is Well with My Soul," because it teaches my heart to say "it is well" in the middle of sorrow — the same way the martyrs sang on the brink of the bowls.

CROSS REFERENCE **Psalm 40:3** "He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the LORD."

**David Guzik** ENDURING WORD

Train the heart to worship God for who He is, not merely for what we have endured — the martyrs' song never mentions their own victory, and the best hymns follow that pattern.

**CRITICAL THINKING**

A hymn is doctrine set to melody — what I sing repeatedly becomes what I believe reflexively. The songs I love are quietly writing my theology.

**KEY QUESTION**

*What does the music I return to most actually teach me about God?*

## 2 What is one of your favorite worship songs, and why?

**Ephesians 5:19 NASB95**

speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.

**IN MY WORDS**

"Goodness of God" — because it rehearses God's faithfulness across all my life, and singing it does for me what Moses' song did for Israel: it makes me remember.

CROSS REFERENCE **Psalm 89:1** "I will sing of the lovingkindness of the LORD forever; To all generations I will make known Your faithfulness with my mouth."

**Amir Tsarfati** REVEALING REVELATION

One theme unites the whole chapter: before God's wrath falls, God's people worship — the believer who watches the times soberly is the believer who sings before the storm.

**CRITICAL THINKING**

Moses wrote a song so Israel would remember; a worship song does its deepest work not on Sunday but on the hard Tuesday when it surfaces from memory unbidden.

**KEY QUESTION**

*When the next storm comes, what song will already be in my mouth?*

# CLOSING THOUGHTS

Revelation 15 is the shortest chapter in the book — eight verses that serve as heaven's prelude to the seven bowls of chapter 16. And what fills those eight verses is not dread but music. The martyrs the beast thought he had defeated stand on a sea of glass mixed with fire, holding harps of God, and heaven calls them the victors. The antichrist could take their lives, but he could not take their crowns.

Their song reaches back fifteen hundred years to Moses on the far shore of the Red Sea and binds his song to the Lamb's — one song, because the God of the Exodus and the God of Calvary are one God. It is all "Your" and "You alone"; the singers never mention themselves. Then the temple of the tabernacle of testimony opens, seven angels in clean, bright linen receive the bowls, and the smoke of God's glory seals the temple until the wrath is finished. The judgments about to fall are not heaven losing its temper; they are covenant faithfulness in action, dispatched from a throne of perfect holiness.

The workbook's principle brings it home: great truths from the past can be communicated in song in the present. Moses knew it, the martyrs know it, and every hymn and worship song that has ever steadied a believer on a hard day proves it still. Before the wrath of God falls, the people of God sing — and the songs we learn now are the ones that will hold us then.

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*"Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! Who will not fear, O Lord, and glorify Your name? For You alone are holy."*

**REVELATION 15:3-4**

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The door of the temple will one day shut, and no one will enter until the wrath is finished — but today the door of mercy stands wide open. Learn the song of the delivered now: sing of His works, His ways, and His holiness while it is still called today, and teach it to the generation that will ask.

*Teaching the Word. Watching the Times.* — Smith For Christ

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