

THE LAST CALAMITIES

This message was taught at the Third Day Fellowship and has been transcribed into a document. It will keep this pattern throughout.

Revelation Chapter 15

1. *And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*
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.*
3. *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*
4. *Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*
5. *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*
6. *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*
7. *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who lives forever and ever.*
8. *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

John is writing, and he is telling us the things that he saw in the Spirit on the Lord's Day. So today we must put our mind in the heavenlies, we must leave the earth, while we are reading this. We must ascend into the heavenlies to read this book. He just told us in Chapter 14: verses 19 and 20. "*The Angel thrust his sickle into the earth.*" What are you? The earth. "*And gathered the vine of the earth.*" What is that? (The Christ that is within you.) "*And cast it into the great winepress of the passion of God.*" It is not the wrath, but the passion. "*And the winepress was trodden outside the city and blood (that's life) came out of the winepress, even unto the horse's bridles.*" This

is speaking about a bridle that controls the mouth. A bridle controls the horse. In James 3 it says that we put a bridle in the horse's mouth and turn him whichever way we want him to go. So this is speaking about the control. So this life flow that comes out of this winepress, this is all the pressures and the tribulations that we are going through in life. When all this is going on it brings about the control of your mouth. All of these things going on are going to put your mind in control of the things you speak. They are no longer going to be fleshly things, but they are going to be controlled by the Spirit of God. So life is going to flow, all the way up to your mouth, and it is going to flow out of your mouth. It is going to ascend up out of the fleshly realm into the Spirit realm, into our heads and into our minds. *'Unto the horse bridles for a thousand six hundred furlongs, or two hundred miles,* the number two is a witness; God says it's going to be, and it will be. When He could swear by no one greater, He swore by Himself. God doesn't need a witness. **He is.** And then immediately after he said this he said, Vs 1 *'And I saw another sign in heaven (or in the spirit realm) great and marvelous, seven angels having the seven last plagues'* (or literally calamities, the seven last tough things that we are going to go through); Well that ought to make you happy when you get to the last seven, because you have come to completion. *'Having the seven last calamities, because in them is,* literally not *'filled up'* but *'completed' the wrath of God'*. This word wrath is not wrath, its passion; it's 'thumos'. The word wrath is "passion". The passion of God is fulfilled in these last seven things. So when these seven things are done **it's over, it's finished**; just like Jesus cried out on the cross, 'It's finished.' These are the last seven things. We need to understand these, it is very important.

He saw these seven angels with seven plagues, or seven calamities and he said, Vs 2 *'I saw as it were sea of glass.'* What does the sea speak of? Multitudes of people, humanity. He said I saw on this sea of glass. What does the glass mean? What is glass? It is made out of sand. What does sand tell you? It's a covenant. It's the second covenant, a sea of glass. Well you can't get to the sand unless you've been in the dust can you? So we have the dust and the sand covenant. So here we see this sea of glass; these are the first two covenants. *'Mingled with fire.'* Do you know what dust and sand and fire make? Glass. Glass is smooth. Do you want to be smooth? Then you are going to have to go through the dust and the sand and be pitched into the fire. *'And them that had gotten the victory over the beast, (or from the beast) and over his image, and over his mark, and over the number of his name, stand on the sea of glass.'* Now all this fire that is going on in our

lives, all these things that we have shared here today, things going on in our lives that just irritate us so bad, those are the very things that are going to make you into this glass. When you get through with all of these things, you will be able to stand upon the sea of glass. What does that tell you? I have overcome those first two realms, the earthly realms. I no longer have to stay in the dust or the sand; there is something transparent that is holding me above those first two realms. And what would that be? It is the Christ; the Spirit of God; invisible, clear, holy, pure; something purified has me raised above those earthly realms in God. And that is the Spirit of God, which is holy and righteous, and clear and pure. Only God can do that. Only the wisdom of God could think about all this hell we go through making us perfect. We have tried to hide behind a tree somewhere on top of a mountain to make ourselves holy. Doesn't the world do that today? They try to isolate themselves and get away from everybody so they can be perfect. Well they are just perfectly deceived. The only thing that is going to change us is what God has put into our lives. And if we reject the fire of God that He has set in our lives, then we will just be perfectly deceived. That's all. But he said, after they got through this stuff they got through the beast, the image of the beast, the mark of the beast, and over the number of his name, stand upon the sea of glass having *harps of God*. What does that tell me? The people are worshiping. Once you find out what God has done in your life, what can you do but worship God. He's the one, you know who it is. You can lift your hands to the holy one because you know that He is the one that did it all. I didn't have anything to do with it; if I had had something to do with it, it would still be a mess. If I lift my hands no one can hold on to me, but God. I'm lifted above everybody; no one can get me but God. There is nothing above the dust and the sand but God.

Vs 3 'And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works Lord God almighty; just and true are thy ways, thou King of saints (the nations).'" The King of the nations; the Gentiles. He is King of Kings and Lord of Lord's, but He is King of the whole universe. He's not just King of saints, He is King of everyone; just because they don't recognize Him (it's not a democratic situation here, we didn't vote Him king) He is King because He said He is King. That is called a monarchy; He makes the rules. He is theocratic; He is King because He said so. He has the power and authority to declare anything and He declares that He is King. But He is King of saints; (ethnos, is the word) it is literally the nations or the Gentiles. He is the King of all of us. Do you know that the Jews were Gentiles too before God started with them?

They were just part of the many nations on the earth until God chose Abraham to start something. So they can go back to their beginnings and find out that Abraham was a moon worshipper in Ur of Chaldees. And if that isn't Pagan and Gentile, then what is it? God chose that to start from. Did any of you ever realize what the song of Moses is? In Exodus fifteen it shows you...Exodus 15: (Now they had just got delivered from Pharaoh and his armies. They had crossed over the Red Sea and it says), *'Then sang Moses and the children of Israel this song unto the Lord and spoke saying, I will sing unto the Lord for he has triumphed gloriously, the horse and his rider he has thrown into the sea; and the Lord is my strength and song, he has become my salvation (literally deliverance). He is my God and I will prepare him a habitation. (I wonder what that habitation is?) Me; that's you. My father is God and I will exalt him. (This is someone singing something. 'My father is God', you have to be able to sing this and say, "My Father is God." I have to know my heritage. I can no longer say that my Father is Adam and think that I can worship God. I have to know that my heritage is from God almighty. I can no longer drag back on that flesh stuff. No more of that flip-flop stuff. 'And I will exalt him.' It doesn't say 'I might', it says I will exalt him.) The Lord is a man of war; the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea. His chosen captains also are drowned in the sea. The depths have covered them; they sank into the bottom of the stone. Thy right hand O Lord has become glorious in power; thy right hand O Lord has dashed in pieces the enemy, and in the greatness of your excellency, you have overthrown them that rose up against you. Thou sent forth thy wrath, which consumed them as stubble. And with a blast of your nostrils the waters were gathered together. The floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said I will pursue, I will overtake, I will divide; my lusts shall be satisfied on them, I will draw my sword and my hand shall destroy them. But thou did blow with thy wind and the sea covered them. They sank as lead in the mighty waters. Who is like unto you, O Lord, among the Gods? Who is like you glorious and holiness, fearful in praises, doing wonders? You stretched out your right hand, and the earth swallowed them. Thou in thy mercy has led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation.'* (How did you get there? He guided you in strength to get you there.) *'The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed (Adam). And mighty men of Moab (the flesh) trembling shall take hold upon them, and all the inhabitants of Canaan (the people of low degree) shall melt away. Fear and dread shall*

fall upon them; by the greatness of your arm they shall be as still as a stone, till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.' O my God. That is the song, and you need to see that song. And you have to sing it in your heart, and you can't sing it in your heart just because you read those words. You have to hear it in your heart by the Spirit of God. It's beautiful.

Vs 4 *"Who shall not fear you (or revere you), O Lord, and glorify your name (or your nature) because you only are holy, because all nations shall come and worship before you, because your judgments are made manifest (or literally apparent, or visible; you can see them).*

Vs 5 *'And after that, I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened.'* Now, look what He set up here. When you overcame those first two realms of the church, the first two covenants that God made with Abraham, dust and sand, mingled with fire, made this sea of glass, which elevates you above the dust, and the sand. God has set you there; now you have been seated in the heavenlies, as Paul said. Now you've gotten there and once you get there, what do you start to do? You start to worship God and to sing this song of Moses. Don't think just because it says sing, that you are going to sing with music, it's going to be something out of your heart that you are going to proclaim in this earth; you are going to sing with a joy in your heart, you are going to tell people what God has done; His marvelous works that He has done in your life. Don't think that everyone is going to like you for it. But you are going to proclaim everything that God is doing. Go back and read Exodus 15 and hear all the things that He has done; you are going to proclaim those things. Singing doesn't necessarily mean just getting behind a keyboard and playing music and singing. That's not what it's speaking about. You can just talk and speak the word of God. But you are going to do that because you have already come above those other two covenants. And you know that it is not by your power, it's what He has done that has put you in that realm. You will never take credit for anything that God does in your life. It's all what He did. He said He would not share His glory with another man, that Adam man, but He will share it with the Christ man that is in you. There's the good part of it.

'After this' ('after' is literally 'in the midst of' it's the word 'meta'). It's 'in the midst' of all of these things going on, *I looked and behold, the temple of the tabernacle* (literally it's the Greek word 'naos' it's the 'spiritual temple'.) I am not speaking about a physical temple like many of the people want to put in today, it is like they are going to build this temple in Jerusalem and they're fighting over a piece of ground, killing hundreds of thousands of people over a stinking piece of ground that doesn't mean squat to anything. It's just in their head; it's a natural thing. The spiritual temple, the 'naos', is what he is speaking about. He said it was opened in heaven. This spirit, this 'naos' temple...the 'spiritual' temple was opened, in the spirit realm; that would be us. *Know you not that you are the tabernacle of the living God, the tabernacle of the Holy Ghost.* This is about you being open. When we get to those places, when we have come above the dust and the sand, we've come to a place now that we are open before God, and God can walk in and walk out and we walk in and we walk out. We can walk into the throne room; sit down on our Father's lap and say, Hi Daddy! How you doing! What do you think we ought to do today? Because you see, I don't have a plan; all I have is a desire to do what you want. What do you want to do today? I didn't get up this morning and say, Father, I think I would rather do this and this, get somebody to fill in for me. No, today it's about us being open before God in this tabernacle, because we are opened. Paul said it another way in Hebrews; *the veil has been rent and we can boldly enter into the throne room*, right? Why? It's by the blood of Jesus. It's nothing we did. The old man is gone, dead, and we are seated in Christ. It's all over. If we can walk through these realms, we can see this as plain as day and God will take us and grow us up in this. *“And in the midst of these things, I looked and behold the 'naos' temple, the 'spiritual' temple of the tabernacle (or the tent) of the testimony, and literally it's the tent of the evidence given.* We can say 'tent of the testimony' if we want you. But the Greek language tells me more than that, it says; it's a tent of the testimony or the evidence given. This is me, I'm a tent; but you know what? There is evidence in me, and it has to be in you the same way. You have to be that evidence given that the Christ is alive in this earth today. The world isn't going to show that is it? But God has a people, He has a tent chosen, a spiritual tabernacle, a spiritual tent, which we are and we have the evidence in us, but the only problem is that the world can't see it. They can't see it in us, but they should. Can they see the Christ within you? We are supposed to be a written epistle to be read of all men. Can they read our lives and see Christ in our lives? Well what everyone wants to do is to look at someone like you or me or anyone that has a record behind them

as long as your arm, and they see all the bad things and say... well, that's a bad person. That is someone reading with the natural eye. I want to look and see the past and say whoa, that was a bad time, but look where God intervened. **Look where God intervened!** Look how this man or woman has made an about face and look what has happened in their lives. I don't care what was back there, I want to see the change in their life; I want to see that marker that you're not supposed to remove, that landmark. The old landmark where Christ put His mark upon you. And I want to see where you come to there, through the cross, and see what God has done in your life now. I can still see that old stuff, I'm not blind, but that's not important, that's part of what made you who you are today. If you didn't go through all of that stuff, you wouldn't be the character that you are today. And I thank God for that, the ability to see the change in people's lives. It's amazing. Didn't He say His works are marvelous in the first verse? Great and marvelous; because God is opening a tabernacle and putting a change into it, and putting evidence in our lives that we are not the same people; that we don't belong to ourselves, we've been bought and paid for by Him. That is what God is doing today.

*Vs 6 'And the seven angels came out of the temple (that's the 'naos' temple). Okay so where did it come from? Out of us. These are messengers. Everyone thinks these are messengers coming to you, but they are coming out from you. We have to be able to be exposed so we can see them, because they are hidden within us. David cried out, 'Lord deliver me from the presumptuous sins, the hidden sins of my heart.' I don't know they are there, and if God doesn't love me enough to send me someone to stomp on my toe when I get out of line, I will never change. You ought to thank your brothers and sisters when they come to you and say, hey you know, there is something wrong with what you are doing. I know that is not natural, but it's spiritual. Whenever someone comes and says, hey you have a problem in your life; you may not feel like it right then, but when you look at it and say, hey, you know what? They were right. You ought to go back and give them a big hug, because they loved you enough to jeopardize your relationship to tell you a fault, not to tear you down, but to help build you up. You have to be thankful for people like that, and God sends them along, thank God for them. 'And the seven angels came out of the temple (the spiritual temple) *having the seven plagues (calamities) clothed in pure (radiant) white linen, and having their breasts girded with golden (or God's) girdles.* Gold is representative of God. So those messengers are divine messengers from God. In Deuteronomy there were seven spirits, stronger*

and mightier than the nation of Israel. Speaking of seven things inside of us. How many spirits were cast out of Mary Magdalene? Seven. Do you think that is a coincidence? These were seven divine things that are within our lives. We can't look at these as some big bad thing; it is something good that God is working in our life. All of these things work for good to those that are called according to God's purpose.

Vs 7 *'And one of the four beasts*, now when we say one of the four beasts, we see this in the natural, reading this with **OUR** eyes, we see some kind of monster sitting around. That is what the world wants to teach you, the church world. Four beasts; what does it speak of? The complete God-man. So from out of this complete God-man came what? From out of the beast, the complete God-man, *gave unto the seven angels seven golden vials*. It's all speaking about God's stuff; *full of the wrath*, (thumas), the 'passion' of God; *the one who lives unto the ages of ages*. So these vials were full of God's passion. These messengers have been placed in our life, for what purpose? 'To fulfill the passion of God'. God is not angry anymore. I don't know if God ever was angry. I think He has been portrayed that way. I don't think God has ever been mad. So these were the messengers coming out of the complete God-man. So *'the complete God man gave unto the seven angels, seven golden vials, or seven of the passions of God, the one that lives forever and ever or unto the ages of ages.'*

Vs 8 *'And the temple was filled* with what? In I Corinthians 6:19 it says... know ye not that you are the temple of the Holy Ghost, or the living God? And this Spiritual temple *was filled with smoke*, what is that? Blinding power (it can be the presence of God, or blinding power). Wherever God appeared there was always that smoke and cloud. Now, what is the purpose of this? What is He trying to tell you? (*That the temple was filled with smoke.*) When Adam was cast out of the Garden of Eden, He put a Cherubim at the gate, and they had a sword, and they kept you back. You couldn't get in. And what this is, this smoke, is that God blinded humanity from their beginning. When Adam came out of the Garden, did he know what was going on? He had known up until that time, but when God dealt with his life and exposed the things that were in him, he went into darkness. So he was blinded here. We are trying to get rid of that smoke. It's God's blinding power from the glory of God. He told Moses, *"Turn your back, because you can't look on me and live."* God put that blinding power there because until this temple (pointing to myself) had been purified and cleansed, I can't see God and live, can I? The smoke will keep you in carnality. The smoke will

keep you thinking in the natural mind, until you are straightened up and God gets you where He wants you, so He can sit you on top of that sea of glass and you can be opened into the heavens and then back to the earth too. Because you haven't been separated from here, you are standing on the sea of glass; you are not leaving them behind. *'And the temple was filled with smoke, the blinding power of the glory of God, and from his power, and no man was able to enter the temple.'* Now again this is the spiritual temple. In the old covenant they had a building, they had a tent that they could go into and say, this is the Holy of Holies, but now the Holy of Holies is in you (Right between your temples). *'That no man was able to enter **till** the seven plagues of the seven angels were completed.'* Notice the word "till" in this verse because it is in the language. We can't enter the Holy of Holies just because we want to. We can't sing a song and enter the Holy of Holies until these seven calamities have taken place in our lives. We don't have the ability **until** these seven calamities are fulfilled, we can't even get to the Holy of Holies. Most of the church world thinks they are sitting in the Holy of Holies, but again, as long as they sit in the dust and the sand, that is on the earth. And I know what it says in the book. It says, *"woe unto them that dwell upon the earth."* And it says in Matthew 24 and Revelation 13; *He deceived them that dwelt upon the earth. He deceived the whole earth.* So as long as we stay in those first two realms, what are we? We are deceived. We must ascend on into the heavenlies; we don't have an option. God said; you are deceived in the first two realms.

We can't enter until the seven plagues, or the seven calamities, are fulfilled or completed. Now is this a corporate thing? **NO.** It is an individual thing. Each one of us are the tabernacle of God individually, and we are built together, lively stones, built one upon another into a lively habitation for God. But this is an individual walk, and when you come to the place in your life when these seven calamities have been fulfilled or completed in your life, guess what you have just become? One of those lively stones that have been placed into the habitation. Another piece of the habitation. What He is teaching us is that when we come to this realm and ascend above this stuff, then God can place us as a stone in the foundation of the Kingdom.

This is an internal thing that God is working into our lives, and may by His Spirit you understand these truths.

David L. Fields