

REVELATION CHAPTER SEVEN

BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 71

5-23-2001

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson seventy-one.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I finished teaching chapter six

3. When time ran out I was about to begin an analysis of Rev 7:1-3.

4. I want to review some of that earlier learned and then we will return to our study of the seventh seal and the 144,000 Jewish Evangelist.

5. First however an expanded translation of Rev 6:1-17:

Rev 6:1 I watched as the Lamb, the Lord Jesus Christ, opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, "Get up here!"

Rev 6:2 Before me was a white horse! Its rider, the Antichrist, held a bow, a quiver of arrows hung from his shoulder and he wore a victor's crown, and he rode out, as a conqueror intent on victory; the Antichrist by military threat established peace and signed a treaty with Israel guaranteeing their right to worship in their newly constructed Temple.

Rev 6:3 When the Lord opened the second seal, I heard the second living creature say, "Come up here again John!"

Rev 6:4 Then I saw a Red Horse. Its rider, the King of the North, was given power to take peace from the earth. From the permissive will of God this King was given an awesome military capability; this King, reigning over what today we call Russia, was permitted to move his military machine through Israel on his way to defeat a coalition of Arab nations led by Egypt.

Rev 6:5 When the Christ opened the third seal, I heard the third living creature say, "Come again!" I looked, and there before me was a black horse, its rider, representing the natural result of war, he was holding a pair of scales in his hand; the scales represented the scarcity of food; people were found existing on spartan diets due to the land having been ravaged by extensive military campaigns.

Rev 6:6 Then I heard one of the four living creatures explain the meaning, "people will be able only to purchase the bare essentials, most will find it difficult to buy sufficient food for even three squares a day"

Rev 6:7 When our Lord opened the fourth seal, I heard the voice of the fourth living creature say, "Come!"

Rev 6:8 I looked, and there before me was a pale green horse! Its rider, representing the horror and aftermath of war, was given the name Death and his horse was dragging behind him Hades and I could see the abode of the dead crowded with the beleaguered souls of those tormented in this place of pain. The rider of the horse was given power over a fourth part of the earth; more than one and one-half billion people were killed by constant war, famines and plagues, even the wild animals lost their fear of man; they aggressively attacked villages and cities carrying off men, women and children.

Rev 6:9 When John opened the fifth seal, he saw under the Altar of God those believers who had been slain during the Tribulation; these saints of God had been murdered because of their Christian testimony.

Rev 6:10 The saints from under the altar cried in a loud voice, "How long, Sovereign Lord, holy and true, before you judge the inhabitants of the earth and avenge our deaths?"

Rev 6:11 Then each saint was called before the Throne of God and given a white robe as a symbol of their positional righteousness; they were there told to wait just a little longer, because there were many other saints yet to be executed.

Rev 6:12 John watched as Christ opened the sixth seal. Suddenly there was a great earthquake, the entire planet was violently shaken. The sun turned black as rough sackcloth, the moon turned blood red,

Rev 6:13 Several of the stars fell to earth, just like fruit shaken loose by a sudden windstorm.

Rev 6:14 The sky was rolled up like a scroll and all the mountains and islands in the sea were torn from their places, tossed in the air and sent rolling in all directions;

Rev 6:15 Then the various heads of state and their appointees, the generals, the rich, the famous, the ecclesiastical leaders, and even the lowliest members of the human race, they all ran and hid in caves and among the rocks of the mountains.

Rev 6:16 It was from these remote hiding places that they begged to die; "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb of God" they cried!

Rev 6:17 "For the great day of His wrath has come, and there is no one who can stand up under His judgment?"

Now let's take a look at chapter seven and the seventh seal:

1. In contrast to chapter six which seems in the main to give a chronological sequence of major events of the great tribulation, chapter seven does not advance the narrative but directs attention to two major groups of saints in the tribulation.

2. The opening portion of the chapter pictures the 144,000 Jewish evangelist; they are representative of a godly remnant of Israel on earth in the great tribulation.

3. The latter part of the chapter describes a great multitude of martyred dead in heaven, those who died as a testimony to their faith from every kindred, tongue, and nation.

4. The question has often been asked, Will anyone be saved after the rapture? The Scriptures clearly indicate that a great multitude of both Jews and Gentiles will trust in the Lord after the church is caught up to glory.

5. Though the children of God living on earth at the time will be translated when Christ comes for His church, immediately a testimony of Christ is raised up.

5.1 Though these are never described by the term church," they are constantly called saints, that is, those set apart as holy to God and saved through faith alone in Christ alone.

6. The presence of saved people in the world after the rapture has puzzled some because according to 2Th 2:7 the one who now restrains sin, often identified as the Holy Spirit, is pictured as being removed from the world.

2Th 2:6 And now you know what is holding him back, so that he may be revealed at the proper time.

2Th 2:7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.

2Th 2:8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

2Th 2:9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

7. The question then is how can people be saved in the tribulation if the Holy Spirit is taken out of the world? The answer, of course, is that the Holy Spirit is removed from the world in the same sense in which He came on the day of Pentecost.

8. We spent some time earlier reviewing the Ministry of the Holy Spirit in the Age of Israel.

8.1 We called the Old Testament work of the Holy Spirit in the Age of Israel an "Endowment"; this in contrast to the convincing/indwelling/filling ministry of God the Holy Spirit in the Age of the church.

9. People were saved before the day of Pentecost and He, the Holy Spirit, will continue with His work in the Tribulation just as He did in the Old Testament.

10. Though the special ministries which are characteristic of the present dispensation may cease, there will be the continued ministry of the Spirit in a similar way to that which existed before Pentecost.

11. Walvoord has written: "The Holy Spirit will continue to be working in the world, but in some particulars in a different way. There is good reason to believe, however, that the Holy Spirit will lead people to Christ, and many will be saved during the tribulation time. "A description of this is given in the seventh chapter of the book of Revelation, which is so plain that no one should question whether people will be saved after the rapture."

Let's now look at verses one through three of chapter seven. First the KJV and then the NIV:

KJV

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

NIV

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

Rev 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

Principles:

1. The awful judgments described in the last chapter give rise to the desperate question of man, "Who is able to stand?" (Rev 6:17).

Rev 6:17 For the great day of their wrath has come, and who can stand?"

2. Revelation 7 answers that question. It also shows once more that "even in judgment, God demonstrates mercy."

2.1 God will provide an opportunity for the whole world to hear the gospel of Christ during this awful time of Tribulation (Mat 24:14-15).

Mat 24:14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

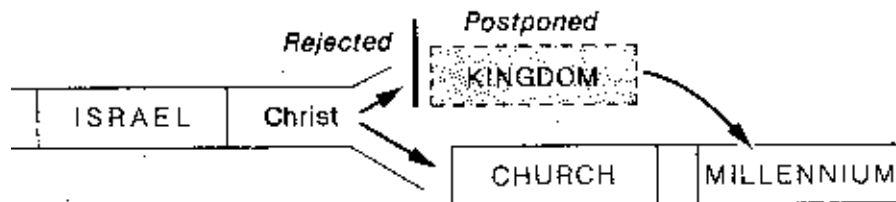
Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel--let the reader understand--

3. So far six seals of judgment upon the earth have been opened. Revelation 7 gives us a parenthetical panorama of the evangelistic activity of the Tribulation period.

4. The chapter flashes back to the very beginning of the Tribulation when the Antichrist on the white horse is first revealed, i.e., right after the Rapture.

4.1 It is here we see God sending out 144,000 evangelists with the gospel message before any judgments fall upon the earth.

5. These are Jews who have been witnessed to by Christians prior to the Rapture; when they discover believers are gone, they turn in faith to Christ as their Messiah.



6. The latter part of Chapter seven shows the great success of the Jewish evangelistic efforts. Their converts are shown at rest before the throne of God.

6.1 There is such a great multitude of them from all nations, tongues, and tribes that they cannot be numbered.

Rev 7:9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

7. There is another question introduced in this chapter, "why are the 144,000 chosen evangelists only of the Jewish race?"

8. In order to answer this question, we must understand why God called the nation of Israel into being in the first place, and why they are called "the chosen race."

9. God's purposes for the Jewish people are woven throughout the entire Bible, starting with Genesis 11 and continuing uninterrupted through the Gospel of Luke. (Other New Testament books, such as Hebrews and James, also have a strong Jewish emphasis.)

10. The sheer fact that over three-fourths of the Bible is about the Hebrew race indicates the importance which they hold in the eternal purposes of God.

11. Four thousand years ago God called Abraham out of Assyria and presented him with several fantastic promises and sobering responsibilities.

11.1 He promised Abraham a son from whose loins would be born a unique race of people - a race chosen and blessed in a special way by God Himself.

12. What were God's purposes for creating this race? There were numerous reasons, let me highlight just four such reasons:

13. First, the Jewish people were to receive and write down God's revelation to man. Though the Jewish people have failed in performing some of the things God wanted them to do, they did fulfill this main purpose for them to write the Bible.

13.1 Virtually every book of both the Old and New Testaments was penned by a Jewish writer.

14. A second reason the Jews were chosen was to protect and preserve the textual purity of the Scriptures they had penned. The degree of success which the Jewish scribes had in doing this is one of the wonders of the ancient world.

14.1 When you consider the turbulent history the Jews endured and the unbelievable job they did in preserving their Scriptures, every Jew and Christian today should give them humble thanks.

14.2 A startling example of the accuracy of the Jewish scribes in copying and caring for their beloved Scriptures is the Scroll of Isaiah, discovered among the Dead Sea Scrolls in the late nineteen forties (1940s).

14.3. The date of this Scroll of Isaiah has been fixed at 200 B.C. while the earliest Isaiah manuscript we had known about before this discovery is dated A.D. 900!

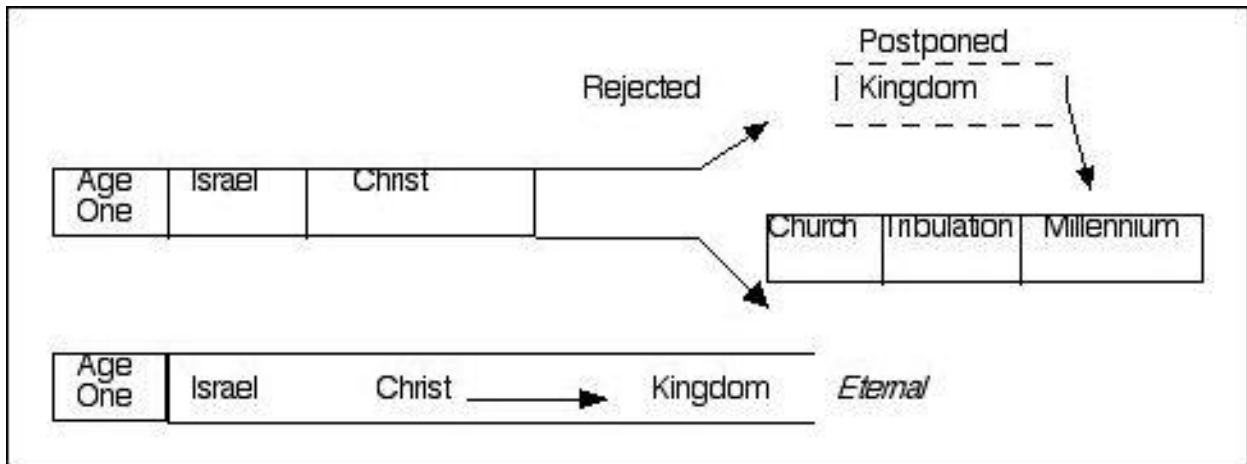
14.4 Though 1,100 years separated the two manuscripts, they were virtually identical when compared with each other!

14.5 The third reason for Israel's existence was to serve as the human family through whom Messiah, the Savior of mankind, would be born.

15. Thirdly, by their history, lineage and traditions they have authenticated Christ's claims of Messiahship.

15.1 There are over three hundred specific prophecies in the Old Testament which refer in some way to the Messiah's coming.

15.2 The great paradox is that when Messiah did come with His credentials of fulfilled prophecy, the very people who had predicted His coming rejected Him!



15.3 Nevertheless, the New Testament begins, "These are the ancestors of Jesus Christ, a descendant of King David and of Abraham"(Matthew 1:1).

16. A fourth reason the Jewish race was selected was to witness to the pagan world that there is only one true God and to show men how to come to know Him.

16.1 Throughout their four thousand years of existence, the Jews have not always been willing witnesses of this fact to the world.

16.2 However, even the rebellion and unbelief of the Jews against their God has been a continuing witness of God's reality, because this history of rebellion and its consequences were foretold by God as is also their future restoration.

17. History is strewn with the evidence of fulfilled prophecy concerning the Jewish people and their ancient homeland, Israel.

18. Because the Jewish people through their long history persistently rejected their promised and long awaited Messiah; God allowed to come upon them a national spiritual blindness - an inability to comprehend the simple truth of the Messiah's message.

19. This blindness was true of the Jews even before Jesus came into the world. (Acts 7:51-53).

Acts 7:51 "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!

Acts 7:52 Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him--

Acts 7:53 you who have received the law that was put into effect through angels but have not obeyed it."

19.1 Of course, there have always been individual exceptions to this overall national blindness.

19.2 Some Jews have accepted Jesus as Messiah in every generation since the first century. In Biblical terminology these are called "the believing remnant."

20. There has been much infidelity in Jewish history, and their present worldwide dispersion and persecution have been their divine discipline.

20.1 However, God made unconditional promises of eternal blessings to the Jewish patriarchs and will someday restore the Jews to a position of special favor with Himself.

21. Right now the Church (all believers in Jesus Christ) is enjoying God's special blessing. The drama of this shifting emphasis is foretold in Romans chapters nine, ten and eleven.

21.1 God has promised never to abandon His chosen people.

22. According to Romans 11:25 this national blindness will not last forever:

Rom 11:25 I would not have you to be ignorant concerning this mystery, lest you should become wise in your own eyes, that a partial blinding has come upon Israel until the fullness of the Gentiles has been brought in."

23. "The fullness of the Gentiles" is that point in time when the Church is removed from the earth by the Rapture.

23.1 Then God's special focus and blessing will shift back again to the Jew. This fact is guaranteed to Israel by hundreds of unconditional promises in the Bible.

24. The Jews will once again be responsible, as God's representatives, to take His message to the world.

24.1 This time these 144,000 Jews will do in only seven years what their nation has failed to do in all its history evangelize the whole world!

Now let's get specific as we look at the seventh seal. Since we have been away for a while, let's take a look again at the NIV of Rev 7:1-3:

NIV

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

Rev 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

1. Although the subject of angels has in the past, and is even today associated with fairy tales, these creatures are spoken of very matter-of-factly in the Bible.

1.1 Angels of the Bible play a very important part in the predicted judgments of God on the earth.

2. The Bible speaks of three categories of angels.

2.1 First, there are the angels of God who remained faithful to Him when Lucifer (who later became known as Satan or "the Devil") rejected God and led a rebellion against Him.

2.2 The second category are the angels who followed Lucifer in the rebellion but are still free to work against God's purposes.

2.2.1 These are fallen, unbound angels and are usually called demons.

2.3 The third group are fallen angels who are bound now and imprisoned in a special place.

2.3.1 Apparently these are a particularly nefarious and it is likely they are the Angels who sinned just before the flood.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell (Tartaros), and delivered them into chains of darkness, to be reserved unto judgment;

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1Pe 3:19 By which also he went and preached unto the spirits in prison;

1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

3. Because angels have superior power and intelligence, the four mentioned in verse one have apparently been given authority over the weather conditions of the earth.

4. I say weather conditions because if the world's wind patterns are changed, radical effects will occur in all the rest of nature because of its delicate ecological balance.

5. You'll note that verse 2 says ... "the four angels, to whom it was given to hurt the earth." This harm will be upon the earth, the sea, and the trees.

6. Have you ever thought about how much destruction has been caused by wind? If you've ever experienced the terror of a great hurricane, typhoon, dust storm, or tornado you know what I'm talking about.

7. Many of the prophecies relating to the Tribulation indicate freak weather conditions and storms of unprecedented intensity.

7.1 In fact, Jesus Himself predicted that strange phenomena would occur regarding the relationship of the earth to the sun, moon, and stars. "

8. Then there will be strange events in the skies warnings, evil omens and portents in the sun, moon, and stars; and down here on earth the nations will be in turmoil, perplexed by the roaring seas and strange tides.

9. The courage of many people will falter because of the fearful fate they see coming upon the earth, for the stability of the very heavens will be broken up." (Luke 21:25 and 26)

Luk 21:25 "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea.

Luk 21:26 Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.

10. In the order of the vision as given to John, he sees in the opening verses of chapter 7 four angels controlling the four winds of the earth and then we find another angel mentioned.

11. An angel which is described as ascending from the east and possessing the seal of the living God commands the four angels not to hurt the earth and the sea until the servants of God are sealed in their foreheads.

12. The implication is that the judgment of God is impending and that prior to its infliction on the earth, God wants to set apart and protect His servants.

12.1 In the verses which follow, 12,000 from each of the twelve tribes of Israel are protected by the angelic seal.

13. It is implied that these who are thus sealed have been saved in the time of trouble pictured in the book of Revelation and by this means are being set apart as a special divine remnant to be a testimony to God's grace and mercy during this time of judgment.

14. This angel coming up out of the east is said to have the "seal of the living God" with which he seals the special servants of god who will be His witness during the "entire" Tribulation period.

14.1 We will see more of this sealing later.

15. God has never allowed Himself to be without witnesses on earth to proclaim His way of forgiveness - faith alone in Christ alone. The spiritual vacuum that will be left by the removal of all Christians at the Rapture will be quickly filled with the 144,000 Jewish evangelist.

16. Several very interesting things should be noted about the "seal of the living God." The verb "to seal" (**sphragizo**) means to make an imprint in wax with a signet ring.

16.1 This was done in ancient business transactions of all kinds, and signified that whatever was thus sealed belonged to the one whose mark was on it.

17. The idea of a visible mark of ownership and guarantee of protection is inherent in the Word of God. In the New Testament, the seal of God is said to be the Holy Spirit Himself.

18. In fact, in Eph 1:13 and 14 the same word (**sphragizo**) used here for "seal", is used to describe the Holy Spirit.

Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed (sphragizo) with that holy Spirit of promise,

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

18.1 This is also borne out in Eph 4:30 and 2Co 1:22.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

18.2 Jesus had this same seal of God, the Holy Spirit, upon Him (Joh 6:27).

Joh 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Joh 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Joh 6:28 Then said they unto him, What shall we do, that we might work the works of God?

19. The seal of God - the Spirit - gives a special empowering to these servants to perform their awesome mission.

20. Revelation 7:3 also speaks of a visible mark on the forehead of the servants. Whether it is visible to everyone or just other believers is up in the air.

21. You can be sure this mark will be in vivid contrast to the mark which the followers of Antichrist will receive when they swear allegiance to him. |

21.1 A seal also guarantees the protection of the person bearing it. Since these are marked men, they will be under constant attack by the followers of Antichrist as well as demonic forces.

22. But God will supernaturally protect them against all attacks. They will apparently suffer from hunger, exposure, ridicule, torture, and imprisonment at times, but all of these special servants will be preserved to continue their witness through the whole Tribulation period.

23. There are many precedents in Scripture for such a protection of God's own, when God sent the flood upon the earth, He separated Noah and his family from the rest of the human race and the flood did not hurt them.

24. When God destroyed Jericho, He protected Rahab and her household. Though a former prostitute she had put her trust in God, and God protected her from the judgment that fell upon Jericho.

25. In a similar way in the time of great tribulation protection will be given to this group of 144,000 Israelites. The matter is so significant to God that the names of the tribes and their number to be saved from each are given in detail.

26. Let's take a look at this listing - Verses four through eight:

KJV

Rev 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Rev 7:5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Rev 7:6 Of the tribe of Asher were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Rev 7:7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Rev 7:8 Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

NIV

Rev 7:4 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

Rev 7:5 From the tribe of Judah 12,000 were sealed, from the tribe of Reuben 12,000, from the tribe of Gad 12,000,

Rev 7:6 from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh 12,000,

Rev 7:7 from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000,

Rev 7:8 from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, from the tribe of Benjamin 12,000.

Now let's see what principles we can glean:

1. A number of significant details are mentioned in connection with the sealing of the 144,000 in Israel. This Scripture makes plain that there are twelve tribes in Israel still in existence, as the names of the different tribes are given.

2. There are, however, some omissions. In some lists of the twelve tribes both of the sons of Joseph, Ephraim and Manasseh, are numbered as separate tribes. In this list Manasseh is mentioned but Ephraim is not, and in place of Ephraim the name of Joseph his father is given in verse 8.

3. No explanation is made concerning this substitution. There is also no mention of the tribe of Dan, and the Bible does not tell us why Dan should be omitted.

4. As Alford points out, ancient interpreters accounted for this on the theory that the Antichrist or False Prophet would come from the tribe of Dan (compare Gen. 49:17).

Gen 49:17 Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward.

4.1 A more common explanation is that the tribe of Dan was one of the first to go into idolatry, was small in number, and probably was thereafter classified with the tribe of Naphtali, another son of Jacob born to the same mother as Dan.

5. In commenting on the twelve tribes, Walter Scott writes:

“In the enumeration of the tribes throughout Scripture, of which there are about eighteen, the full representative number twelve is always given; but as Jacob has thirteen sons, one or other is always omitted. Levi is more generally omitted than any other. In the apocalyptic enumeration, Dan and Ephraim are omitted. Both these tribes were remarkable as being connected with idolatry in Israel ...”

6. In the end grace triumphs, and Dan is named first in the future distribution of the land amongst the tribe (Eze 48:2), but while first named, it is the farthest removed from the Temple, being situated in the extreme north.

Eze 48:2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

7. There are numerous listings of the tribes of Israel throughout the Scriptures, thus showing the prominence accorded them in the sacred page.

8. Though a full answer does not present itself for the omissions, it is most important that Israel is here divided into the twelve tribes. Though Israelites today do not normally know to what tribe they belong, in the mind of God there is no question.

9. Here representatives for each of the twelve tribes are selected for the signal honor of being sealed by the angel.

10. The prevalent idea that the church is the true Israel is not sustained by any explicit reference in the Bible, and the word Israel is never used of Gentiles and refers only to those who are racially descendants of Israel or Jacob.

11. William Kelly, in defense of the literal interpretation of the tribes of Israel, states:

“On the other hand, I conceive that the specification of the tribe is inconsistent with any sense but the literal. Then again the contradistinction is as plain and positive as words can make it, between the sealed number out of Israel and the innumerable multitude from all nations and kindreds and peoples and tongues. So that the mystical theory, when closely examined, cannot escape the charge of absurdity; for it identifies the sealed Israelites with ... Gentiles in spite of the evident and expressed contrasts on the face of the chapter.”

13. J. B. Smith observes,

“There are no fewer than 29 lists of the tribes of Israel throughout the Scriptures, thus showing the prominence accorded them in the sacred page.”

14. Let's look at a few of these listings.

14.1 You will see from this most partial listing that God inexplicably changed his listings:

Gen 35:22 . . . Now the sons of Jacob were twelve:

Gen 35:23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

Gen 35:24 The sons of Rachel; Joseph, and Benjamin:

Gen 35:25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

Gen 35:26 And the sons of Zilpah, Leah's handmaid: Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.

Gen 46:8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben...

Gen 46:10 And the sons of Simeon;..

Gen 46:11 And the sons of Levi...

Gen 46:12 And the sons of Judah...

Gen 46:13 And the sons of Issachar...

Gen 46:14 And the sons of Zebulun...

Gen 46:16 And the sons of Gad...

Gen 46:17 And the sons of Asher....

Gen 46:19 The sons of Rachel Jacob's wife; Joseph, and Benjamin...

Gen 46:20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim...

Gen 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gen 49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Gen 49:3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

Gen 49:4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch.

Gen 49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

Gen 49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self will they digged down a wall.

Gen 49:7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Gen 49:8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

Gen 49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Gen 49:10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Gen 49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

Gen 49:12 His eyes shall be red with wine, and his teeth white with milk.

Gen 49:13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

Gen 49:14 Issachar is a strong ass couching down between two burdens:

Gen 49:15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Gen 49:16 Dan shall judge his people, as one of the tribes of Israel.

Gen 49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Gen 49:18 I have waited for thy salvation, O LORD.

Gen 49:19 Gad, a troop shall overcome him: but he shall overcome at the last.

Gen 49:20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

Gen 49:21 Naphtali is a hind let loose: he giveth goodly words.

Gen 49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

Gen 49:23 The archers have sorely grieved him, and shot at him, and hated him:

Gen 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

Gen 49:25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

Gen 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Gen 49:27 Benjamin shall hunt as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Gen 49:28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them }.

Exo 1:1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

Exo 1:2 Reuben, Simeon, Levi, and Judah,

Exo 1:3 Issachar, Zebulun, and Benjamin,

Revelation

Lesson 72

5-30-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson seventy-two.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. So far I have taught chapters one through six. Last week I continued teaching the seventh seal.

3. When time ran out I was giving you several principles found in Rev 7:1-3.

4. I want to review some of that earlier learned and then we will return to our study of the seventh seal and the 144,000 Jewish Evangelist.

4.1 The Tribulation recall is a continuation of the Jewish Age, it is called "a time of Jacob's trouble."

Now let's continue our study of chapter seven and the seventh seal:

1. In contrast to chapter six which seems in the main to give a chronological sequence of major events of the great tribulation, chapter seven does not advance the narrative but directs attention to the work of 144,000 Jewish Evangelist.

2. The opening portion of the chapter pictures the 144,000 Jewish Evangelist; they are representative of a godly remnant of Israel on earth in the great tribulation.

2.1 The 144,000 Jewish saints are protected early in the Tribulation with a seal; the four angels are seen holding back the wrath of God until the protective sealing is applied.

3. The latter part of the chapter describes a great multitude of martyred dead in heaven, those who died as a testimony to their faith from every kindred, tongue, and nation.

4. Now let's see what we can learn from Rev 7:1-3.

NIV

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

Rev 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

Principles:

1. The awful judgments described in the last chapter give rise to the desperate question of man, "Who is able to stand?" (Rev 6:17).

Rev 6:17 For the great day of their wrath has come, and who can stand?"

2. Revelation 7 answers that question. It also shows once more that "even in judgment, God demonstrates His grace."

2.1 God will provide an opportunity for the whole world to hear the gospel of Christ during this awful time of Tribulation (Mat 24:14-15).

Mat 24:14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

Mat 24:15 "So when you see standing in the holy place the abomination that causes desolation, spoken of through the prophet Daniel--let the reader understand--

Dan 11:31 "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

3. So far six seals of judgment upon the earth have been opened. Revelation seven gives us a parenthetical panorama (at least in part) of the evangelistic activity of the Tribulation period.

4. The chapter flashes back to the very beginning of the Tribulation when the Antichrist on the white horse is first revealed, i.e., right after the Rapture.

4.1 It is here we see God sending out 144,000 evangelists with the gospel message before any judgments fall upon the earth.

5. These are Jews who have been witnessed to by Christians prior to the Rapture; when they discover believers are gone, they turn in faith to Christ as their Messiah.

6. The latter part of Chapter seven shows the great success of the Jewish evangelistic efforts. Their converts are shown at rest before the throne of God.

6.1 There is such a great multitude of them from all nations, tongues, and tribes that they cannot be numbered.

Rev 7:9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

7. There is another question introduced in this chapter, "why are the 144,000 chosen evangelists only of the Jewish race?"

8. In order to answer this question, we must understand why God called the nation of Israel into being in the first place, and why they are called "the chosen race."

9. God's purposes for the Jewish people are woven throughout the entire Bible, starting with Genesis 11 and continuing uninterrupted through the Gospel of Luke.

9.1 Even our New Testament was in the main authored by ethnic Jews such as Matthew, Mark, John, Paul, James, Jude, Peter etc.

Gen 11:31 Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there.

Gen 11:32 Terah lived 205 years, and he died in Haran.

Gen 12:1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

Gen 12:2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

Gen 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

10. The sheer fact that over three-fourths of the Bible is about the Hebrew race indicates the importance which they hold in the eternal purposes of God.

11. What were God's purposes for creating this race? There were numerous reasons, let me highlight just four such reasons:

12. One, the Jewish people were to receive and write down God's revelation to man. Though the Jewish people have failed in performing some of the things God wanted them to do, they did fulfill this most important task.

12.1 Virtually every book of both the Old and New Testaments was penned by a Jewish writer.

13. The Jews were chosen in order to protect and preserve the textual purity of the Scriptures they had penned. The degree of success which the Jewish scribes had in doing this is one of the wonders of the ancient world.

13.1 When you consider the turbulent history the Jews endured and the unbelievable job they did in preserving the Scriptures, every Christian today owes a debt of gratitude to those who so assiduously copied text after text.

13.1.1 Robert Wilson in his book *A Scientific Investigation of the Old Testament* was impressed to write: " In 144 cases of transliteration from Egyptian, Assyrian, Babylonian and Moabite into Hebrew and in 40 cases of the opposite, or 184 in all, the evidence shows that for 2300 to 3900 years the text or the proper names in the Hebrew Bible has been transmitted with the most minute accuracy."

13.1.2 Wilson went on to add: " The proof that the copies of the original documents had been handed down with substantial correctness for 2000 years cannot be denied. The fact that 40 Kings living from 2000 BC to 400 BC appear in chronological order... with reference to the Kings of other countries ... no stronger evidence for the substantial accuracy of the Old Testament record could possibly be imagined, mathematically, it is 1 chance in 750,000,000,000,000,000,000, (seven hundred fifty to the 21st power) that this accuracy is mere circumstance.

13.1.3 Concerning the accuracy of the transmission of the Hebrew Text, the Librarian of the Library at Cambridge University, says it is "little short of miraculous."

13.2 A startling "modern" example of the accuracy of the Jewish scribes in copying and caring for their beloved Scriptures is the Scroll of Isaiah, discovered among the Dead Sea Scrolls in the late nineteen forties (1940s).

13.3. The date of this Scroll of Isaiah has been fixed at 200 B.C. while the earliest Isaiah manuscript before this discovery is dated A.D. 900!

13.4 Though 1,100 years separated the two manuscripts, they were virtually identical when compared with each other!

13.5 A second reason for Israel's existence was to serve as the human family through whom Messiah, the Savior of mankind, would be born.

14. Thirdly, by their history, lineage and traditions they have authenticated Christ's claims of Messiahship.

14.1 There are over three hundred specific prophecies in the Old Testament which refer in some way to the Messiah's coming.

14.2 The great paradox is that when the Messiah did come with His credentials of fulfilled prophecy, the very people who had predicted His coming rejected Him!

14.3 Nevertheless, the New Testament begins, "These are the ancestors of Jesus Christ, a descendant of King David and of Abraham"(Matthew 1:1).

15. As our fourth and last reason: the Jewish race was selected in order to witness to the pagan world that there is only one true God and to show men how to come to know Him.

15.1 Throughout their four thousand years of existence, the Jews have not always been willing witnesses of this fact to the world.

15.2 However, even the rebellion and unbelief of the Jews against their God has been a continuing witness of God's reality, because this history of rebellion and its consequences were foretold by God as is also their future restoration.

16. History is strewn with the evidence of fulfilled prophecy concerning the Jewish people and their ancient homeland, Israel.

17. The Jewish people through their long history persistently rejected their promised and long awaited Messiah.

17.1. As a result God today works not with the priest nation Israel but with numerous client nations in a world where there is neither Jew nor Gentile; there are no racial distinctions today with God.

Gal 3:28 There is neither Jew nor Gentile ... we are all one in Christ.

18. Israel's negative volition toward God started long before the coming Christ.

Acts 7:51 "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!

Acts 7:52 Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him--

18.1 Of course, there have always been individual exceptions to Israel's spiritual blindness.

18.2 Some Jews have accepted Jesus as Messiah in every generation since the first century. In Biblical terminology these are called "the believing remnant."

19. There has been much infidelity in Jewish history, and their present worldwide dispersion and persecution have been their divine discipline.

19.1 However, God made unconditional promises of eternal blessings to the Jewish patriarchs and will someday restore the Jews to a position of special favor with Himself.

20. Right now the Church (all believers in Jesus Christ) are enjoying God's special blessing. The drama of this shifting emphasis is foretold in Romans chapters nine, ten and eleven.

20.1 God has promised never to abandon His chosen people.

21. According to Rom 11:25 this national blindness will not last forever:

Rom 11:25 I would not have you to be ignorant concerning this mystery, lest you should become wise in your own eyes, that a partial blinding has come upon Israel until the fullness of the Gentiles has been brought in."

22. "The fullness of the Gentiles" is that point in time when the Church is removed from the earth by the Rapture.

22.1 Then God's special focus and blessing will shift back again to the Jew. This fact is guaranteed to Israel by hundreds of unconditional promises in the Bible.

23. The Jews will once again be responsible, as God's representatives, to take His message to the world.

23.1 This time these 144,000 Jews will do in only seven years what their nation has failed to do in all its history--evangelize the whole world!

Now let's get specific as we look at the seventh seal.

1. Although the subject of angels has in the past, and is even today associated with fairy tales, these creatures are spoken of very matter-of-factly in the Bible.

1.1 Demons are fallen angels who followed Satan in his fall.

1.2 There are two words used for the devil in the Greek and all are descriptive of an aspect of his character:

1.2.1 Satan according to Zondervan means: an adversary, opponent, enemy or he who opposes. In the KJV and the NIV Satan is translated Satan.

1.2.2 Diabolos means: "an accuser, a slanderer, a treacherous informer" (from diaballo, "to accuse, to malign"). In the KJV diabolos is translated Devil.

1.2.3 The subalterns of Satan are called daimon meaning a subordinate of Satan; once an elect angel who fell with Satan.

1.2.4 Daimon, "a demon," is frequently, but wrongly, translated "devil"; it should always be translated "demon."

1.2.5 There is one "Devil," there are many demons. It is used more than 55 times in the New Testament and mistranslated "devil or devils" in the KJV. There is one exception: once it is translated "gods."

1.2.6 The study of Satan's fall, as the super angel taking one-third of the angels with him, is best approached by comparing several Scriptures.

Isa 14:12 How you have fallen from heaven, O Lucifer, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

Isa 14:13 You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.

Isa 14:14 ... I will make myself like the Most High."

Eze 28:11 The word of the LORD came to me:

Eze 28:12 "Son of man, take up a lament concerning the king of Tyre and say to him: "This is what the Sovereign LORD says: "You were the model of perfection, full of wisdom and perfect in beauty. . .

Eze 28:14 You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

Eze 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

Eze 28:16 Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.

Eze 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

Eze 28:18 By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching.

Eze 28:19 All the nations who knew you are appalled at you; you have come to a horrible end and will be no more."

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

Rev 12:8 But he was not strong enough, and they lost their place in heaven.

Rev 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

Rev 12:10 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

1.2.7 Both Satan and demons operate under the permissive will of God.

2. Angels of the Bible play a very important part in the predicted judgments of God on the earth. Let's review the classifications of Angels again:

2.1 First, there are the angels of God who remained faithful.

2.2 The second category are the angels who followed Lucifer in the rebellion but are still free to work against God's purposes.

2.2.1 These are fallen, unbound angels; they are called demons.

2.3 The third group are fallen angels who are bound now and imprisoned in a special place called Tartaros - they too are demons.

2.3.1 Apparently these are particularly nefarious and it is likely they are the Angels (demons) who sinned just before the flood.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell (Tartaros), and delivered them into chains of darkness, to be reserved unto judgment;

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1Pe 3:19 By which also he went and preached unto the spirits in prison;

1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

2.3.2 There are those who believe the creatures of Revelation 9 who ascend out of the pit are those especially pernicious angels chained in Tartaros.

Rev 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

2.3.3 John Walvoord is one of those who holds open just such a possibility. He has written:

"The star here mentioned ... seems to refer to a person ... The word fall in the perfect tense signifies completed action ... the occasion may be the aftermath of warfare in heaven mentioned in Rev 12:7-9 ... It would seem the person referred to in this fall is none other than Satan ... the pit of the abyss is none other than the place of detention of wicked angels ..."

2.3.4 Walvoord seems to leave open the possibility that the pit could be Tartaros however he does not so state.

2.3.5 There is the possibility Satan does go to Tartaros and releases these willful and especially evil angels who once cohabited with the women of the world. Dr. Henry M. Morris of the Institute For Creation Studies is in support of this view.

Dr. Morris in his Defender's Study Bible has the following footnote: "This pit is ... the lowest compartment of Hades ... It probably refers to the lowest hell where "the angels that sinned" (2Pe 2:4) are confined in "chains of darkness" awaiting their final judgment. It is probably these that will temporarily be released ... from the bottomless pit.

2.3.6 We will of course explore this matter later when we arrived at Revelation chapter nine.

End Lesson 5-30-2001

Revelation

Lesson 73
6-5-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson seventy-three.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. So far I have taught chapters one through six. Last week I began teaching the seventh seal.

3. I want to review some of that earlier learned and then we will return to our study of the seventh seal and the 144,000 Jewish Evangelist.

4. In contrast to chapter six which seems in the main to give a chronological sequence of major events of the great tribulation, chapter seven does not advance the narrative but directs attention to the work of 144,000 Jewish Evangelist.

5. The opening portion of the chapter pictures the 144,000 Jewish Evangelist; they are representative of a godly remnant of Israel on earth in the great tribulation.

5.1 The 144,000 Jewish saints are protected early in the Tribulation with a seal; four angels are seen holding back the wrath of God until the protective sealing is applied. The sealing is done by a fifth angel seen coming from the east.

5.2 The latter part of the chapter describes a great multitude of martyred dead in heaven, those who died as a testimony to their faith from every kindred, tongue, and nation.

6. When time ran out last week we were looking at several principles found in Rev 7:1-3.

NIV

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

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Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

Principles:

1. The awful judgments described in the last chapter give rise to the desperate question of man, "Who is able to stand?" (Rev 6:17).

2. Revelation 7 answers that question. It also shows once more that "even in judgment, God demonstrates His grace."

2.1 God will provide an opportunity for the whole world to hear the gospel of Christ during this awful time of Tribulation (Mat 24:14-15).

Mat 24:14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel--let the reader understand--

3. So far six seals of judgment upon the earth have been opened. Revelation 7 gives us a parenthetical panorama (at least in part) of the evangelistic activity of the Tribulation period.

4. The chapter flashes back to the very beginning of the Tribulation when the Antichrist on the white horse is first revealed i.e. right after the Rapture.

5. It is here we see God sending out 144,000 evangelists with the gospel message before any judgments fall upon the earth.

6. The latter part of Chapter seven shows the great success of the Jewish evangelistic efforts. Their converts are shown at rest before the throne of God.

6.1 There is such a great multitude of them from all nations, tongues, and tribes that they cannot be numbered. Rev 7:9

7. These 144,000 Jews will do in only seven years what their nation has failed to do in all its history evangelize the whole world!

Now let's get specific as we look at the seventh seal:

8. God has never allowed Himself to be without witnesses on earth to proclaim His way of forgiveness - faith alone in Christ alone.

8.1 The spiritual vacuum that will be left by the removal of all Christians at the Rapture will be quickly filled with the 144,000 Jewish evangelist.

9. Several very interesting things should be noted about the "seal of the living God." The verb "to seal" (**sphragizo**) means to make an imprint in wax with a signet ring.

9.1 This was done in ancient business transactions of all kinds, and signified that whatever was thus sealed belonged to the one whose mark was on it.

10. The idea of a visible mark of ownership and guarantee of protection is inherent in the Word of God. In the New Testament, the seal of God is said to be the Holy Spirit Himself.

11. In fact, in Eph 1:13 and 14 the same word (**sphragizo**) is used; here the word "seal", is used to describe a work of the Holy Spirit.

Eph 1:13 ... after you believed, you were sealed (**sphragizo**) with that Holy Spirit of promise,

Eph 1:14 Which is the earnest money guaranteeing our inheritance until the redemption of the purchased possession, unto the praise of his glory.

11.1 This is also borne out in Eph 4:30 and 2Co 1:22.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;
2Co 1:22 Who hath also sealed us, with the deposit of the Spirit in our hearts.

12. The sealing would seem to give a special empowering to these servants to perform their awesome mission in the Tribulation.

13. Revelation 7:3 also speaks of a visible mark on the forehead of the 144,000 servants. Whether it is visible to everyone or just other believers is up in the air. I personally believe it is visible only to other believers.

14. You can be sure this mark will be in vivid contrast to the mark which the followers of the Antichrist will receive when they swear allegiance to him.

Rev 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Rev 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

15. A seal also guarantees the protection of the person bearing it. Since these are marked men, they will be under constant attack by the followers of the Antichrist and his demonic forces.

16. But God will supernaturally protect the 144,000 against all attacks. They will apparently suffer from hunger, exposure, ridicule, torture, and imprisonment at times, but all of these special servants will be preserved to continue their witness through the whole Tribulation period.

17. There are many precedents in Scripture for such a protection of God's own, When God sent the flood upon the earth, He separated Noah and his family from the rest of the human race and the flood did not hurt them.

18. When God destroyed Jericho, He protected Rahab and her household. Though a former prostitute she had put her trust in God, and God protected her from the judgment that fell upon the city.

19. In a similar way in the time of great tribulation protection will be given to this group of 144,000 Jews. The matter is so significant to God that the names of the tribes and their number are given in detail.

19.1 To help understand the sons of Jacob we need to think in terms of Jacob having 14 "sons of the promise." There were Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin and then there were two sons of Joseph, Ephraim and Manasseh, seen very often in listings of the twelve.

19.2 As we earlier noted there were many we will see two left out of the fourteen, often quite arbitrarily.

26. Let's take a look at this listing - Verses four through eight:

KJV

Rev 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Rev 7:5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Rev 7:6 Of the tribe of Asher were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Rev 7:7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Rev 7:8 Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

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Rev 7:4 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

Rev 7:5 From the tribe of Judah 12,000 were sealed, from the tribe of Reuben 12,000, from the tribe of Gad 12,000,

Rev 7:6 from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh 12,000,

Rev 7:7 from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000,

Rev 7:8 from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, from the tribe of Benjamin 12,000.

Now let's see what principles we can glean:

1. A number of significant details are mentioned in connection with the sealing of the 144,000 in Israel. This Scripture makes plain that there are twelve tribes in Israel still in existence, as the names of the different tribes are given.

2. There are, however, some omissions. As noted in some lists of the twelve tribes both of the sons of Joseph, Ephraim and Manasseh, are numbered as separate tribes.

2.1 In the above list Manasseh is mentioned but Ephraim is not, and in place of Ephraim the name of Joseph his father is given in verse 8.

3. No explanation is made concerning this substitution. There is also no mention of the tribe of Dan, and the Bible does not tell us why Dan is omitted.

4. As Alford points out, ancient interpreters accounted for this on the theory that the Antichrist would come from the tribe of Dan (compare Gen. 49:17).

4.1 An obvious miscalculation on Alford's part given our earlier study where we noted the Antichrist would be a gentile having come from the sea.

Gen 49:17 Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward.

4.2 A more common explanation is that the tribe of Dan was one of the first to go into idolatry, was small in number, and probably was thereafter classified with the tribe of Naphtali, another son of Jacob born to the same mother as Dan - a handmaid of Rachel.

5. In commenting on the twelve tribes, Walter Scott writes:

“In the enumeration of the tribes throughout Scripture, of which there are about eighteen, the full representative number twelve is always given; but as Jacob has thirteen sons, one or other is always omitted. Levi is more generally omitted than any other. In the apocalyptic enumeration, Dan and Ephraim are omitted. Both these tribes were remarkable as being connected with idolatry in Israel . . .”

6. In the end grace triumphs, and Dan is named first in the future distribution of the land among the tribes (Eze 48:2), but while first named, it is the farthest removed from the Temple, being situated in the extreme north.

Eze 48:2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

7. There are numerous listings of the tribes of Israel throughout the Scriptures, thus showing the prominence accorded them in the sacred page.

8. Walvoord writes with reference to the listing in Revelation chapter six:

“Though a full answer does not present itself for these omissions, it is most important that Israel is here divided into the twelve tribes. Though Israelites today do not know what tribe they belong to, in the mind of God there is no question.”

9. The representatives from each of the twelve tribes are selected for a special honor and to ensure their word they are sealed.

10. The fact that God redeems 144,000 literal Jews and ordains them as His evangelist, not only makes good sense but fits with God's purpose in permitting the Tribulation as a time of Jacob's trouble and an extension of the Jewish Age proper.

11. The prevalent idea that the church is the true Israel is not sustained by any explicit reference in the Bible, and the word Israel is never used of Gentiles and refers only to those who are racial descendants of Israel or Jacob.

12. The 144,000 described here are not Jehovah's Witnesses, or Mormon elders, or some symbol of the Church; they are Jews!

13. It's amazing that even though most Jews today don't know from which tribe they come, God certainly does for He selects twelve thousand from each of the twelve tribes of Israel.

14. There's a religious group called the British Israelites who believe that the ten tribes of Israel (who lived in the north of Israel and were taken captive in the eighth century B.C. by the Assyrians) were subsequently intermingled through repeated intermarriage and turned into the modern Anglo-Saxons!

15. With such spokesmen as Herbert W. Armstrong and his son, Garner Ted, this view gained credence with a growing number of people.

16. The physical differences between an Anglo-Saxon and a Jew should be sufficient to dispel such a myth, but if not, surely this passage should carry the day. The tribes certainly aren't lost to God!

17. Walvoord has written of the Tribes:

"Though genealogies have been lost, a modern Jew can be assured that he belongs to the seed of Abraham; and God knows into which tribe he should be classified. In the book of James there is reference to the twelve tribes of Israel as being in existence at the time our Lord was upon earth (James 1:1; compared with I Peter 1:1).

Jam 1:1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes scattered among the nations: Greetings.

1Pe 1:1 Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

17.1 This vision given to John, therefore, stands as a prophecy. God has a future purpose for Israel and that in spite of Satanic persecution a Godly remnant will be on earth when Christ returns."

18. John Walvoord goes on to write of the number 12,000:

"The question has also been raised whether the "12,000" in each tribe means literally 12,000. There seems to be indication that more than 12,000 from each tribe actually will be saved. The point of this Scripture is that in any event 12,000 in each tribe are made secure. There will be other Israelites saved besides these 144,000, but many of these will die martyrs' deaths and give up their lives for their faith. The 144,000 are those who are delivered from their persecutors and brought safely through this terrible time of tribulation. In chapter 14 they are seen triumphant at the end of the tribulation when Christ returns."

Rev 14:1 Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads.

Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

19. William Kelly, in defense of the literal interpretation of the tribes of Israel, states:

“On the other hand, I conceive that the specification of the tribe is inconsistent with any sense but the literal. Then again the contradistinction is as plain and positive as words can make it, between the sealed number out of Israel and the innumerable multitude from all nations and kindreds and peoples and tongues. So that the mystical theory, when closely examined, cannot escape the charge of absurdity; for it identifies the sealed Israelites with ... Gentiles in spite of the evident and expressed contrasts on the face of the chapter.”

End Lesson Taught 6-6-2001

Revelation

Lesson 74

6-13-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson seventy-four.
- 1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.
2. Last week I completed an analysis of verses one through eight of chapter seven.
3. It was there we studied the 144,000 Jewish Evangelist and their seven year sealing.
4. When time ran out I was about to summarize some of that learned. First a bit of review and then we will resume with our summary points.
5. In contrast to chapter six which seems in the main to give a chronological sequence of major events of the great tribulation, chapter seven does not advance the narrative but directs attention to the work of 144,000 Jewish Evangelist.
6. The opening portion of the chapter pictures the 144,000 Jewish Evangelist; they are representative of a godly remnant of Israel on earth in the great tribulation.
7. The 144,000 Jewish saints are protected early in the Tribulation with a seal; four angels are seen holding back the wrath of God until the protective sealing is applied. The sealing is done by a fifth angel seen coming from the east.
8. The latter part of the chapter describes a great multitude of martyred dead in heaven, those who died as a testimony to their faith from every kindred, tongue, and nation.
9. An expanded translation of Revelation 7:1-8 is:

NIV

Rev 7:1 After the vision of the six seals evincing a summary of God's judgment of planet earth during the Tribulation, the scene seemed to return to the beginning of the Tribulation just after the rapture; here I saw four angels standing at the four corners of the earth, holding back the four winds of the earth; the winds were symbolic of the wrath of God just summarized by the six seals; the four were there to prevent any wind from blowing on the land or on the sea or on any tree.

Rev 7:2 Then I saw a fifth angel coming up from the east; this angel had a special protective seal. He called out in a loud voice to the four angels who had been given power to harm the earth.

Rev 7:3 "Do not harm the land or the sea or the trees until we put our protective seal on the foreheads of the 144,000 Jewish evangelists."

Rev 7:4 And I heard the number of those who were sealed; one hundred forty-four thousand were sealed out of every tribe of the sons of Israel.

Rev 7:5 From the tribe of Judah were sealed twelve thousand, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

Rev 7:6 from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

Rev 7:7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

Rev 7:8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand and from the tribe of Benjamin there was sealed twelve thousand.

Now let's return to our summary points:

1. We studied last week several listings of the twelve tribes or "sons of Jacob" noting that often various combinations of the "14" sons (i.e. the 12 actual sons plus the two sons of Joseph, Ephraim and Manasseh) can be found.

1.1 Further, we also observed that God more often than not, gave "no reason" for His selections.

1.2 You will recall I did give you what various expositors have conjectured concerning the absence of Dan and Ephraim from our verse.

2. Many have asked the question, "If all the Christians are snatched out of the world in the Rapture, how are these evangelists going to be saved?"

3. There are several ways:

3.1 Some Jews will have been witnessed to by Christian friends and will surely have heard something about prophecy related to the disappearance of Christ's followers.

3.2 Though it may sound wild to our many Jewish friends now but when Christians from all around the world are suddenly missing, the Holy Spirit will convince His selected witnesses that the gospel message is indeed true, and they will believe.

3.3 Others will surely be perplexed by this strange phenomenon of missing people and will not accept the reasons given by a Satanically inspired world leadership.

3.4 They will seek out an answer, find Christian literature of years past which explains the prophetic scenario, and then believe.

3.5 To some, Jesus may even appear in person in much the same way that He did to Saul of Tarsus, who became the Apostle Paul. Such an appearance we call a Christophany.

4. It is important to remember that the Holy Spirit will still function in His role of drawing people to Jesus. As we have studied extensively He will relate to believers as He did during Old Testament times.

5. The Holy Spirit will provide and regenerate the human spirits of those who accept the Messiah.

6. The Spirit will indwell and empower only those whom God has chosen for special service. This will surely include more than the 144,000, for never will believers be more in need of the Spirit's sustaining power!

7. Whatever the means, God will see that these Jews are quickly brought to true faith in Jesus as their Messiah and will send them out with His message of forgiveness and deliverance.

Now let's see what we can learn from verses nine and ten of chapter seven:

KJV

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Rev 7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

NIV

Rev 7:9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

Rev 7:10 And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

1. The second half of chapter seven of the book of the Revelation demonstrates that not only will many be saved in Israel but also many Gentiles will come to Christ in the great tribulation.

2. In his vision John sees a great multitude beyond human computation coming from all nations, kindreds, people, and tongues standing before the throne, clothed with white robes, with palms in their hands, ascribing salvation to God and to the Lamb.

3. In contrast to those coming from the twelve tribes as pictured earlier in the chapter, this throng comes from all nations. The white robes mentioned seem to refer to Rev 6:11, and the palms indicate their regal triumph as Royal Family.

Rev 6:11 Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.

4. This great multitude is heard by John in a great symphony of praise as they ascribe salvation to God.

5. By whatever means, however, God will see that these Jews are quickly brought to true faith in Jesus as their Messiah and will send them on their ways with His message of forgiveness and deliverance.

6. They will be like 144,000 Jewish Billy Grahams turned loose at once!

7. The effectiveness of the evangelism during the Tribulation is overwhelming.

7.1 What a revival! It is enough to make a Southern Baptist evangelist's mouth water!

8. It is almost impossible for us to really appreciate what these converts of the 144,000 will have to endure because of their faith.

9. The fact that they are standing here before the throne of God in white robes during the Tribulation confirms that they were martyred because of their belief in Christ.

KJV

Rev 7:11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Rev 7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

NIV

Rev 7:11 All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God,

Rev 7:12 saying: "Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!"

Principles:

1. In verse eleven there are angels, thrones, elders and four beasts mentioned.
2. I think it wise to identify each before proceeding.
3. This I earlier did on April fool's day in the year of our Lord 2001.
4. So let's simply rewind back and look at an expanded translation of chapter four book of The Revelation.

Rev 4:1 After the warnings announced to the church at Laodicea, I looked and seriously pondered what I saw; a door in the third heaven was opened and purposefully left open apparently so I could hear and see what was transpiring inside, and then I heard a voice, at first it sounded like a trumpet, the sound broke what was formerly a veil of silence; and then I was engaged in a conversation with the eerie sounding trumpet, "Come up here at once, and I will show you the things which must take place after these things."

Rev 4:2 Immediately I found myself under the absolute control of the Holy Spirit. I was commanded to consider what I heard and saw. A throne had been placed right there in the middle of the Third Heaven. And there was One, God the Father, seated on the throne.

Rev 4:3 And He who was seated was in appearance like a jasper stone [Benjamin's] and a sardius [Reuben's]. And encircling the throne there was a ring of light which was like an emerald [Judah's], all of which portrayed Christ at the right side of the Father as the Son of David.

Rev 4:4 And encircling the throne there were twenty-four thrones, and upon the twenty-four thrones, were twenty-four elders sitting as rulers, they were clothed in white garments and upon their heads were golden crowns. The elders represented the saints of the church age, all decked out in their uniforms of glory proudly wearing their crowns which had earlier been awarded at the Bema.

Rev 4:5 And out from the throne proceeded lightnings and voices and thunders; a picture of the power and sovereignty of God. There were seven blazing torches burning before the throne; these are the seven Spirits of God, a representation of the presence of God the Holy Spirit.

Rev 4:6 And before the throne there was as it were a glassy sea like crystal; a picture of peace and stability that only an omnipotent God can bring. And in the midst of the thrones and circling the central throne were four angels full of eyes in front and in back.

Rev 4:7 The first angel was like a lion, and the second like a calf, and the third had a face like that of a man,

Rev 4:8 The fourth angel was like an eagle flying. And each of the angels had six wings, and even their wings were full of eyes. And they rested neither day nor night, saying, Holy, holy, holy, Lord God, to the Omnipotent One, the Christ Who was and Who is, and Who is coming.

Rev 4:9 And whenever the angels gave glory and honor and thanksgiving to the Those seated on the throne, i.e. the Father and the honored Christ who lives forever,

Rev 4:10 The church age believers represented by the 24 elders also fell down before the throne and worshipped our Lord eternal. And they placed their crowns of victory before the throne saying,

Rev 4:11 Worthy are You, our Lord and our God, to receive the glory and the honor and the power, because it was You who created all things; it was You Who willed all which now exists.

5. It is certainly clear our scene in heaven is one of "praise."

Now let's see what we can learn from Rev 7:13-14:

KJV

Rev 7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

NIV

Rev 7:13 Then one of the elders asked me, "These in white robes--who are they, and where did they come from?"

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

1. Joining the multitude of saints, the angels and all those in heaven are described as falling down before the throne to worship God in an ascription of praise similar to that in Revelation five.

Rev 5:11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

Rev 5:12 In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

Rev 5:13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"

Rev 5:14 The four living creatures said, "Amen," and the elders fell down and worshiped.

2. The point here, however, is to identify the presence in glory of the great multitude coming from all nations.

3. What a scene for John to have witnessed! At the center of everything was the throne of God. Closest to it were the four Living Beings?

4. Surrounding them and the throne were the twenty-four enthroned Elders.

4.1 An unspecified number of angels encircled this whole scene, and when they saw the great multitude of martyred Tribulation saints waving their palm branches and praising God they fell on their faces before the throne and worshipped God.

5. At every opportunity these angels and elders drop on their faces and praise the Lord. Perhaps you've heard it said that the angels in heaven rejoice when one sinner is saved - here we have praise in spades.

6. One of the 24 elders is quoted in verse 13 asking "Who are these which are arrayed in white robes? And from where did they come?"

7. It is clear from these questions that the 24 elders are representative of a group different from those who are pictured as the great multitude in white robes.

8. Since the elders represent the church, the multitude represents a different body of saints. In answer to the elder, John confesses that he does not know.

8.1 John is informed, "These are they which came out of great tribulation." In the Greek the expression is far more specific.

9. Literally it could be translated, "These are those who came out of the tribulation, the great one." It is undoubtedly a reference to the specific period of the great tribulation of which Christ spoke often and long.

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now--and never to be equaled again.

10. The common tendency to ignore the definite terminology in the book of the Revelation is illustrated by the erroneous interpretation identifying this throng as all the elect of all ages and the term "great tribulation" as "the whole sum of the trials of the saints of God."

11. We must not read into a passage something that is foreign to its express statement. The group here described is a particular group coming from a particular time.

12. This passage clearly teaches that many Gentiles will be saved during the tribulation.

13. The command to preach the gospel to every nation throughout the world will have its ultimate fulfillment just before Christ comes back to establish His millennial kingdom.

Mat 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

14. The gospel is indeed preached and many believe. It is probable that the majority of believers in the tribulation will die as martyrs.

15. Many will be killed by earthquakes, war, and pestilence. Others will be the object of special persecution by the world ruler.

15.1 They will be hounded to death much as the Jews were in World War II.

16. Because they will not worship the beast, they will be under a death sentence.

Rev 13:15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

Rev 13:16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

16.1 Those who accept Christ in that time may be faced with the solemn alternative of either renouncing their faith in Christ and worshiping the beast or being slain.

17. The result will be multiplied thousands of martyrs. The scene before us, then, is not earth but heaven, not the millennium but the time of the tribulation.

18. The martyrs are before the throne and before the Lamb. The picture is similar to Revelation chapters 5 and 6.

18.1 The "great multitude" represents an important portion of those mentioned in Rev 6:9-11 who are given white robes as faithful witnesses to the Word of God and to the testimony of the Lamb.

Rev 6:9 When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained.

Rev 6:10 They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

Rev 6:11 Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.

19. The main facts are clear during the tribulation, countless people of all nations will come to know Christ. It will be a time of salvation for them in spite of persecution and even martyrdom

20. In verse 14 significant detail is given. The martyrs are said to have washed their robes and made them white in the blood of the Lamb. Normally one cannot make anything white with blood.

20.1 The passage is talking, however, of spiritual purity.

21. The only way sins can be washed away is through the precious blood of Christ a representation of His spiritual death.

22. The Scriptures of the Old and New Testaments speak often of blood as the symbol of life, as in Leviticus 17:14: "The life of all flesh is the blood thereof." The spiritual significance of shed blood is given prominence in both the Old and New Testaments with hundreds of references to it.

22.1 But it is always symbolic; it is never used as a spiritual cleansing agent even when it was clearly evident and in use for the Tabernacle/Temple liturgy.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Let's stop here for a moment and review the Doctrine of The Blood:

1. Blood is the red fluid circulating in the bodies of animals and men.

1.1 **Haima** in the Greek means literal blood either in or out of the veins or metaphorically it stands for physical or spiritual life. It is also used for death.

1.2 **Dam** in the Hebrew means the same as **Haima** except for the more complex liturgical meanings in Tabernacle/Temple worship.

2. There is the figurative use in the Scripture where the blood of the animal was used to teach a shadow of the reality to come.

2.1 In this sense, as part of the teaching ministry of the Mosaic law, the blood was symbolic of the Messiah's future spiritual death.

2.2 Certainly the Passover blood on the door posts so taught of a future reality.

2.3 The first 7 Chapters of Leviticus teach us that the blood is symbolic and under sound principles of hermeneutics it will always within the context of salvation be so used.

Lev 1:5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar...

2.4 Blood signifies "life"; this is a constant in the OT.

Gen 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Deu 12:23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

2.4.1 Because "the life was said to be in the blood" the Old Testament forbade the eating of blood or bloody meat.

Lev 3:17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Deu 12:16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

2.4.2 All foods were later made clean by first the Living Word (Christ) and then later in the written Word.

Mat 15:10 And he called the multitude, and said unto them, Hear, and understand:
Mat 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Acts 10:13 And there came a voice to him, Rise, Peter; kill, and eat.

Acts 10:14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

Acts 10:15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

2.5 In Acts chapter fifteen there is a prohibition against eating food not drained of blood.

2.5.1 The prohibition applied here to gentile Christians was made in deference and out of respect for the consciences of their Jewish brethren who were (in error) still immersed and entangled in the Mosaic Law.

Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Acts 15:21 For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath."

2.5.2 Any commandment to avoid certain foods must be interpreted in the light of the later Epistles such as Paul's first letter to Timothy. .

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

1Ti 4:5 For it is sanctified by the word of God and prayer.

3. Blood denotes the physical origin of human life. The expression "flesh and blood" often speaks of man in his weakness, brief life, and limited knowledge.

3.1 It is very often in this sense found in the New Testament. A few examples:

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

4. It stands for human nature in Heb 2:14 where Christ shares fully our humanity, even to the giving of His life.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

5. Shedding blood is used for the violent taking of the life of another, i.e., murder. A crime obviously prohibited in the Bible and one deserving of capital punishment.

Acts 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

Rom 3:15 Their feet are swift to shed blood:

Mat 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Mat 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

5.1 These persecutions described here in Matthew chapter 23 are designed to communicate the full measure of Jewish guilt, so that when divine destruction came upon this generation, they would not be surprised.

5.2 Abel to Zacharias includes all the murders recorded in the OT, from the first book (Gen 4:8) to the last in the Hebrew canon (2Ch 24:20-22).

6. To have another man's blood on one's hands was to bear the guilt for the death of another.

Pro 28:17 A man that doeth violence to the blood of any person shall flee to his grave; let no man protect him.

Mat 27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

7. Judas' betrayal of Jesus brought "a reward for a bloody deed" and with this reward "the field of blood" was bought with blood-money .

Mat 27:8 Wherefore that field was called, The field of blood, unto this day.

8. As we have seen blood also played a significant role in the religious practices of the Old Testament.

9. The sacrificial system of the law, based on the earlier animal sacrifices of the patriarchal period, called for the slaying of the animal on behalf of the sinner, and the sprinkling of its warm blood by the priest was a symbol of the atonement for sins.

10. Blood was also symbolic of a contract; a very meaningfully portrayal as God's unilateral contract with Abraham.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

11. In all the animal sacrifices the death was required of the animal; its life being offered to God as the symbolic substitute for the repentant sinner.

11.1 Sin was thus cleansed (covered with the blood) and guilt taken away but only if there was a reality accompanying the ritual. The reality was the faith in the Messiah to come as so taught by the liturgy.

11.2 The blood did nothing but rather served to teach the reality of Christ to come. All people in every dispensation are saved the same way "faith alone in Christ alone."

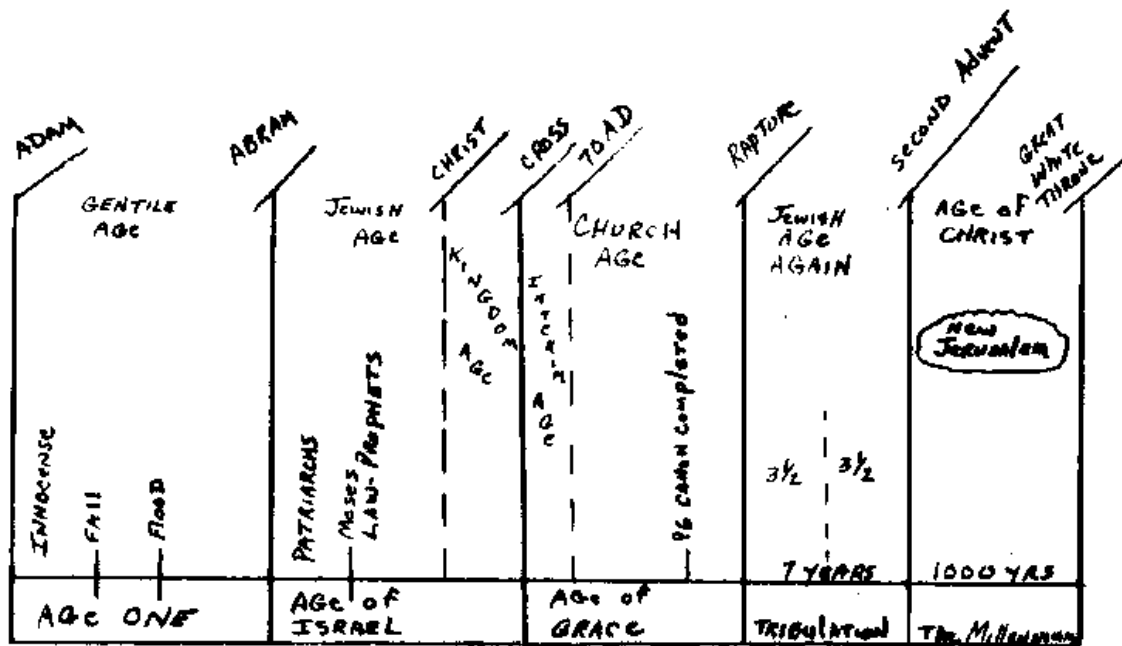
12. The blood of the animal did nothing; it but was only a shadow of the Christ to come.

Heb 10:1 This liturgy was a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

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Exo 1:4 Dan, and Naphtali, Gad, and Asher.

Exo 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

Num 1:5 And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

Num 1:6 Of Simeon; Shelumiel the son of Zurishaddai.

Num 1:7 Of Judah; Nahshon the son of Amminadab.

Num 1:8 Of Issachar; Nethaneel the son of Zuar.

Num 1:9 Of Zebulun; Eliab the son of Helon.

Num 1:10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

Num 1:11 Of Benjamin; Abidan the son of Gideoni.

Num 1:12 Of Dan; Ahiezer the son of Amm Öishaddai.

Num 1:13 Of Asher; Pagiel the son of Ocran.

Num 1:14 Of Gad; Eliasaph the son of Deuel.

Num 1:15 Of Naphtali; Ahira the son of Enan.

Num 13:4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

Num 13:5 Of the tribe of Simeon, Shaphat the son of Hori.

Num 13:6 Of the tribe of Judah, Caleb the son of Jephunneh.

Num 13:7 Of the tribe of Issachar, Igal the son of Joseph.

Num 13:8 Of the tribe of Ephraim, Oshea (Joshua) the son of Nun.

Num 13:9 Of the tribe of Benjamin, Palti the son of Raphu.

Num 13:10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

Num 13:11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

Num 13:12 Of the tribe of Dan, Ammiel the) son of Gemalli.

Num 13:13 Of the tribe of Asher, Sethur the son of Michael.

Num 13:14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

Num 13:15 Of the tribe of Gad, Geuel the son of Machi.

Num 13:16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

End Lesson Taught 5-23-2003

Revelation

Lesson 75

6-20-2001

1. Tonight we will continue our study of the book of The Revelation. We are in lesson seventy-five.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of verses nine through fourteen of chapter seven and then I started a study of the Doctrine of The Blood.

3. Before returning to our study of the Blood I want to give you an expanded translation of Rev 7:1-14.

Rev 7:1 After the vision of the six seals evincing a summary of God's judgment of planet earth during the Tribulation, the scene seemed to return to the beginning of the Tribulation just after the rapture; here I saw four angels standing at the four corners of the earth, holding back the four winds of the earth; the winds were symbolic of the wrath of God just summarized by the six seals; the four were there to prevent any wind from blowing on the land or on the sea or on any tree.

Rev 7:2 Then I saw a fifth angel coming up from the east, this angel had a special protective seal. He called out in a loud voice to the four angels who had been given power to harm the earth.

Rev 7:3 "Do not harm the land or the sea or the trees until we put our protective seal on the foreheads of the 144,000 Jewish evangelists."

Rev 7:4 And I heard the number of those who were sealed; one hundred forty-four thousand were sealed out of every tribe of the sons of Israel.

Rev 7:5 From the tribe of Judah were sealed twelve thousand, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

Rev 7:6 from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

Rev 7:7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

Rev 7:8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand and from the tribe of Benjamin there was sealed twelve thousand.

Rev 7:9 After hearing the sealing angel call out the names of the Tribes and the number to be sealed, I looked and there before me was a great mass of people, I mean there were so many you could not count them; they were absolutely nationally, linguistically and ethnically diversified. They were all standing before the central throne .looking up at the Lord Jesus Christ and they all were wearing white robes, signifying their positional righteousness and holding palm branches in their hands, to signify they were Royal Family.

Rev 7:10 They were loudly proclaiming: "Salvation belongs to our God, our Father who sits on the throne, and to His Son Jesus the Christ."

Rev 7:11 The innumerable elect angels earlier seen flying about the throne of God were now standing outside the throne room; inside I could see the church age saints who had been raptured and the four special angels, called "living beings." They all fell down on their faces before the throne and worshiped God the Father and His son Jesus Christ

Rev 7:12 saying: "Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!"

Rev 7:13 Then one of the raptured saints asked me, "Who are these people in white robes carrying the palms and from where did they come?"

Rev 7:14 I answered and said, "Sir, I have no idea." It was then the wily saint said, "These are martyred believers who were killed during the last three and one-half years of the tribulation; they have wisely washed their robes and made them white in the blood of the Lamb, i.e. they believed on the Lord Jesus Christ."

Now let's return to our study of the Doctrine of the Blood. First a brief review and then we will resume with new material at point thirteen.

1. Blood is the red fluid circulating in the bodies of animals and men.

1.1 Haima in the Greek means literal blood either in or out of the veins or metaphorically it stands for physical or spiritual life. It is also used for death.

1.2 Dam in the Hebrew means the same as Haima except for the more complex liturgical meanings in Tabernacle/Temple worship.

2. There is the figurative use in the Scripture where the Blood of the animal was used to teach a shadow of the reality to come.

2.1 In this sense, as part of the teaching ministry of the Mosaic law, the blood was symbolic of the Messiah's future spiritual death.

2.2 The Passover blood on the door posts so taught of a future reality.

2.3 The first seven chapters of Leviticus teach us that the blood is symbolic and under sound principles of hermeneutics it will always within the context of salvation be so used.

2.4 Blood signifies "life"; this is a constant in the Old Testament. Gen 9:4 and Deu 12:23

2.4.1 Because "the life was said to be in the blood" the Old Testament forbade the eating of blood or bloody meat. Lev 3:17 and Deu 12:16

2.4.2 All foods were later made clean by first the Living Word (Christ) and then later in the written Word. Mat 15:10-11; Acts 10:13-15

2.5 In Acts chapter fifteen there is a prohibition against eating food not drained of blood.

2.5.1 The prohibition in Acts chapter 15 was directed toward gentile Christians in deference and out of respect for the as yet unrepaired consciences of their Jewish brethren.

Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Acts 15:21 For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath."

2.5.2 Any commandment to avoid certain foods must be interpreted in the light of the later epistles such as Paul's first letter to Timothy where all food prayed over is ok to eat. 1Ti 4:4-5

3. Blood denotes the physical origin of human life. The expression "flesh and blood" often speaks of man in his weakness, brief life, and limited knowledge.

3.1 It is very often in this sense found in the New Testament. Mat 16:17; Gal 1:16

4. It stands for human nature in Heb 2:14 where Christ shares fully our humanity, even to the giving of His life.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

5. Shedding blood is used for the violent taking of the life of another i.e. murder. A crime obviously prohibited in the Bible and one deserving of capital punishment.

6. To have another man's blood on one's hands was to bear the guilt for the death of another. Mat 27:24

7. Judas' betrayal of Jesus brought "a reward for a bloody deed" and with this reward "the field of blood" was bought with blood money. Mat 27:8

8. As we have seen blood also played a significant role in the religious practices of the Old Testament.

9. The sacrificial system of the law, based on the earlier animal sacrifices of the patriarchal period, called for the slaying of the animal on behalf of the sinner, and the sprinkling of its warm blood by the priest was a symbol of the atonement for sins.

10. Blood was also symbolic of a contract; a very meaningfully portrayal as God's unilateral contract with Abraham. Gen 15:17

11. In all the animal sacrifices the death was required of the animal; its life being offered to God as the symbolic substitute for the repentant sinner.

11.1 Sin was thus cleansed (covered with the blood) and guilt taken away but only if there was a reality accompanying the ritual. The reality was the faith in the Messiah to come as so taught by the liturgy.

11.2 The blood did nothing but rather served to teach the reality of Christ to come. All people in every dispensation are saved the same way "faith alone in Christ alone."

12. The fact that the blood of the animal did nothing; only being a shadow of Him to come is made clear when you analyze Heb 10:1-4:

Heb 10:1 This liturgy was a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Now we are ready for new material.

13. This background forms the basis for the place of the blood of Christ in the New Testament.

14. The shedding of His blood on the cross ended His earthly life. He voluntarily died spiritually as the Lamb of God. Christ was the One who "taketh away the sins of the world."

14.1 He then chose to give up His human spirit and die physically.

Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

14.2 The act of salvation was completed in the past with the result it stood completed given the perfect tense "tetelestai"; the act of salvation being complete when He was still alive and His body full of blood.

14.3 Blood continued to be symbolic even as a description of the reality of Christ on the cross; the perfect Godman dying spiritually for all the sins of the world.

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

15. The sprinkling of that blood in first the Tabernacle and later the Temple taught the Doctrine of Unlimited Atonement.

15.1 The unlimited atonement of Christ's sacrifice on the cross was the reality of the pattern taught in the liturgy performed on the Jewish Day of Atonement.

15.2 The feast of Atonement was held on the 10th day following the Feast of the Trumpets; it also celebrated the restoration of Israel as God's Priest Nation for another year.

15.2.1 The High Priest coming out alive from the Holy of Holies meant Israel had another year as God's priest nation.

15.3 This was that day when the High Priest entered the Holy of Holies to make atonement for the nation Israel; two goats were brought to "be sacrificed"; one was killed and one was permitted to get away.

15.4 The blood of the goat sacrificed was symbolic of the death of Christ on the cross.

15.4.1 The goat that got away taught of the resurrection of Christ.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth to be a propitiation through faith by means of his blood, to declare his righteousness for the remission of sins which are past, through the forbearance of God;

16. Christ is the reality of the atoning sacrifice; He was the perfect sacrifice taught by the Temple liturgy .

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

17. Blood therefore was always symbolic of the spiritual death of Jesus and the efficacy of His sacrifice, the certainty of His resurrection and the victory of His ascension.

18. Christ is also referred to as the great peace offering, reconciling Jew and Gentile (Eph 2:14-16) as well as all things through His blood. (Rom 5:9-10; Col 1:20)

18.1 The blood again being obviously symbolic of the perfect sacrifice when Christ died spiritually.

Eph 2:14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,
Eph 2:15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace,
Eph 2:16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Rom 5:9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

Rom 5:10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

Col 1:20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

19. The sinner is delivered from slavery to sin through the release (redemption) which Christ's blood has purchased (Eph 1:7; Col 1:14).

Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

Col 1:13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

Col 1:14 in whom we have redemption, the forgiveness of sins.

20. Thus the Church is described as "purchased with his own blood."

Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

21. By the blood of Christ Christians have been justified (Rom 5:9), loosed from sins (Rev 1:5), sanctified (Heb 13:12), and redeemed.

Rom 5:9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

Rev 1:5 and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

Heb 13:12 And so Jesus also suffered outside the city gate to make the people holy through his own blood.

22. Again a principle of hermeneutics "the first time use of a word in Scripture determines its use unless context dictates otherwise in all subsequent usage."

22.1 So as you can see the blood in both the Old and New Testament was a symbolic representation.

23. In the first four books of the Old Testament the term "the life of the flesh is in the blood" is used often therefore the death of the animal and its blood was used as an atoning symbol.

23.1 Keep in mind we have seen in several Scriptures and particularly Heb 10:1-11, the animal sacrifices were only a symbol and were not to be considered as an efficacious atonement for sin.

Heb 10:1 The law is only a shadow of the good things that are coming--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

Heb 10:2 If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

Heb 10:3 But those sacrifices are an annual reminder of sins,

Heb 10:4 because it is impossible for the blood of bulls and goats to take away sins.

Heb 10:5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

Heb 10:6 with burnt offerings and sin offerings you were not pleased.

Heb 10:7 Then I said, 'Here I am--it is written about me in the scroll--I have come to do your will, O God.'

Heb 10:8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made).

Heb 10:9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second.

Heb 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Heb 10:11 Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins.

24. The blood therefore was always symbolic of the death of the flesh of the animal and accordingly symbolic of Christ's spiritual death.

25. Arnt and Gingrich on page 22 of their lexicon of the New Testament conclude the blood of Christ must mean His Spiritual death.

26. If blood then is purely symbolic as a teaching aid, it must therefore only be a symbol of Christ's spiritual death in the New Testament.

26.1 Many other grace scholars have come to this conclusion; as you can see from this exposition there is little doubt that the literal blood of Christ did nothing in terms of our so great salvation.

27. So why all the fuss today when the literal blood is said to be symbolic?

27.1 The early church from 32 to 320 A.D. had no problem with the blood.

27.2 The Catholic Church in 320 A.D. introduced the literal blood theory. Wine was said to turn into the real blood of Christ when you drank it at communion.

27.3 They also added that the blood covered you from one communion to another and therefore a "work" was added to salvation.

27.4 This was false doctrine denying the efficacy of the spiritual death of Jesus and His resurrection and accordingly a great swell of reaction occurred.

27.5 Protestants denied the phenomena of communion wine becoming Christ's Blood but continued to use the term "Blood of Christ" as synonymous with that which brings salvation, i.e., the Spiritual Death of Christ.

27.6 This use of the term was never considered anything other than a metaphor for what Christ did for all who would but believe until the blood came under attack from several liberal (German primarily) theologians who considered Blood too ghoulish.

27.7 The reaction today to the correct teaching of the blood as symbolic is one of emotion rather than thought.

28. Summary:

28.1 Christ while on the Cross and full of blood said the Work was done and then He gave up his human life by choice because our so great salvation was complete.

Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

28.2 Christ did not bleed to death on the Cross.

Joh 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Joh 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

Joh 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

28.3 Christ died on His own free will.

Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

28.4 The Blood of Christ depicts His saving work on the Cross.

28.5 It is important to recall this categorical study when we see the term "shedding of blood" and remember it is a metaphor for Christ's death on the cross, i.e., spiritual death. Heb 9:16-10:9

KJV

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 9:18 Whereupon neither the first testament was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Heb 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

29. Our modern world seems to be offended by a reference to sacrificial blood.

30. Though not suited to the sophistication of our twenty-first century, the blood of Christ as a symbol of Christ's spiritual death is exceedingly precious in the sight of the Lord and the metaphor He chose to use.

31. The blood of the Lamb is a symbol of the assurance of cleansing and forgiveness for these who have been martyred for their faith in Christ. Even their own sacrificial death could not atone for their sins.

32. They, like all others, must rest alone in that sacrifice which Christ provided for them. What is true for them is true for the saints of all ages; only the spiritual death of Christ can wash away sin.

Now let's see what we can learn from Rev 7:15-17

KJV

Rev 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Rev 7:16 They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat.

Rev 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

NIV

Rev 7:15 Therefore, "they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them.

Rev 7:16 Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat.

Rev 7:17 For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes."

1. The picture in heaven is one of praise.

2. Also emphasized is the provision God has made for us. This is beautifully stated in the phrase "He will spread His tent over His saints."

3. God graciously rewards His persecuted children with new natures and immortal bodies; these we shall all eventually receive.

4. It is also important to point out that the passages in part relate to the future earthly reign of our Lord. This is particularly made clear by verse fifteen:

Rev 7:15 Therefore are they before the throne of God, and serve (latreuo - a 3rd person plural present active indicative and means to serve as a priest) him day and night in his temple (naos - the word for shrine or Temple, Jesus used it for the Temple in Mar 4:58 when He spoke of destroying the Temple): and he that sitteth on the throne shall dwell among them (skenoō - a 3rd person singular future active indicative and means to pitch ones tent, a reference to His dwelling on earth - a reference to the reality of The Feast of Tabernacles).

4.1 The Feast of The Tabernacles begins on the 15th of October and lasts for seven days.

4.2 On the first day no work is to be done.

4.3 Daily sacrifices were to be made to the Lord.

4.4 A related passage can be found in Revelation chapter twenty-one.

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling (skene - the noun form of skenoō) of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

5. Now back to our new bodies and natures. The bodies are not like the ones we have now.

6. Notice what an improvement over the old ones. Night and day they serve, but they don't get tired. No more hunger, no more thirst, no more discomfort in the heat or cold; and God Himself shall wipe away every tear.

7. Walvoord writes of the statement "wipe away all tears from their eyes":

"The concluding statement in the chapter is that "God shall wipe away all tears from their eyes." In other words they will have the tender comfort and care of the Saviour, and the tears that once were theirs shall be wiped away.

“Some have attempted to draw from this passage that there will be actual tears in heaven and have implied that saints will be shedding tears because of grief over wasted lives and unconfessed sin while on earth. This passage, however, does not even suggest such a situation. The point is that the grief and tears of the past, speaking of their trials in the tribulation, will be over when they get to heaven. The saints in glory will be occupied with the beauty and wonder of heaven and the worship of the Saviour. They will not have time for repentance of that which can no longer be changed... In the glory of heaven ... there will be no sorrow, no tears and no death...”

8. You can see in part what we have to look forward to in heaven!

Let me here give you an expanded translation of Rev 7:15-17:

Expanded Translation:

Rev 7:15 When Christ returns to earth to set up His Kingdom these martyred saints shall serve continually before His Throne in His earthly Temple and Christ who sits on the throne will spread his tent of protection over them.

Rev 7:16 Never again will they hunger; never again will they thirst. They will forever dwell in air conditioned comfort in ecstatic happiness.

Rev 7:17 For the Christ the Lamb who sits on the throne will be their Shepherd; he will lead them to springs of living water. And never again will these Saints experience pain and suffering; He will make certain sorrow, tears and martyrdom are things of the past.

Summary - Seventh Seal:

1. Revelation Seven tells three incredible stories.

2. One is about the ancient people of God, the Jews. Though in the past they have failed repeatedly, in the final analysis by the grace of God they ultimately succeed.

2.1 This time a "remnant" of 144,000 Israelites hand-picked by God Himself and empowered by the Holy Spirit enjoys astounding success in evangelizing the world.

3. The second amazing story of Revelation seven concerns the new converts who positively responded to the witness of the 144,000 evangelists.

3.1 Despite unprecedented persecution, these believers from every ethnic group on earth remain unwaveringly loyal to Christ, and they ultimately inherit God's rich blessings in eternity.

3.1.1 No doubt this loyalty and ability to remain faithful even under great persecution is the result of the special work of God the Holy Spirit and Bible doctrine in their soul.

3.1.2 In time past and even today in "unclient nations" there are those who are suffering

"in spades."

4. The third and perhaps most remarkable story of Revelation seven is the record of God's graciousness in judgment.

5. Even while He is justly punishing the world for its persistent rejection of Christ, God offers both Jews and Gentiles still another opportunity to change their minds and receive the Saviour.

6. Chapter seven of the book of Revelation (at least in part) serves as a review of the situation described in the previous chapters and emphasizes two important facts.

7. First, Twelve thousand Jewish Evangelist from each of the twelve tribes, totaling 144,000, will be protected and sealed from the judgments which will fall upon the world in general.

8. Second, a great multitude of Gentiles will also be saved, but many of these will be martyred, and a multitude of the martyred dead are found in heaven rejoicing in the presence of the Lamb and representing every tongue and nation.

9. It is an indication that even in the tragic closing hours prior to the second coming of Christ to the earth, countless souls will find Christ as Saviour and be saved by His grace.

10. In the Millennium says our verse these martyrs of the Tribulation will reign with Christ on earth in an interim body. Their resurrection bodies must await the end of the Millennium as best we can tell.

End Lesson Taught 6-20-2001

