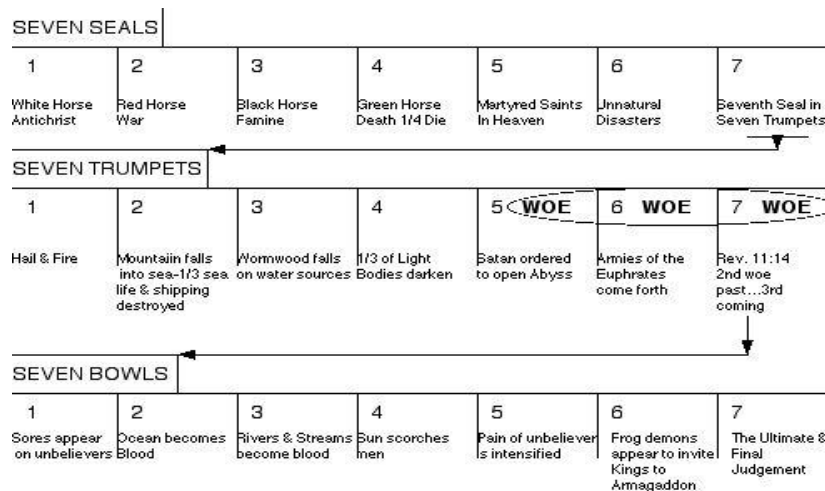


1. Last week I taught in part Rev 7:1-12 where God's mercy is revealed even as judgment descends on planet earth. When time expired we were in the process of studying several principles extracted from our exegesis.
2. Before continuing, I want to provide "1Jo 1:9 time" as may be necessary.
3. Let's review some of that learned last week and then begin new material on page three.
4. Last week I pointed out that the first six seals are described in Revelation Chapter six. Additionally, it is important to note that the seventh seal will be described in chapters nine and ten. In contrast to chapter six which seems in the main to give a chronological sequence of several major events of the Tribulation, chapter seven does not advance the narrative of events but directs attention to two major believing remnants active in the Tribulation.



5. The judgments of war, famine, and death, and the martyrdom of the saints have largely originated in human decision and in the evil heart of man. The judgments described here, however, originate with God; seemingly His very own divine punishment inflicted upon a blasphemous world.
6. Let's begin with an expanded translation of Rev 7:1-12.

Expanded Translation

Rev 7:1 After the vision of the six seals evincing a summary of God's judgment of planet earth, the scene shifts to the beginning of the Tribulation just after the rapture; here I saw four angels standing at the four corners of the planet, 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 angels 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.

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 evangelists."

Rev 7:4 And I heard the number of those who were sealed; one hundred forty-four thousand 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 nationally, linguistically and ethnically diversified. They were all standing before the central throne looking up at the Lord Jesus Christ. The masses were all wearing white robes, signifying their positional righteousness; they were also holding palm branches in their hands, the branches signifying they were Royal Family.

Rev 7:10 The family members 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 24 thrones were now standing outside a central throne; 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 the Father, Son and Holy Spirit.

Rev 7:12 The saints exclaimed "Amen! Praise and glory and wisdom and thanks and honor and power and strength to our God. 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. So let's simply rewind and look at an Expanded Translation, of Revelation chapter four.

Rev 4:1 After the warnings to the church at Laodicea, I pondered what I saw; a door in the third heaven was opened 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 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 central 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 to the Father and the 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.

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

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

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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. Surrounding the throne were the twenty-four enthroned elders.

4. 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 the answer to the elder's question.

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 were saved out of the Tribulation."

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 The false prophet 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,

17. 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.

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 positional salvation for them in spite of persecution.

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 a 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 as part of the Tabernacle and 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.

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

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 Old Testament.

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 is said to share fully in 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 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 Old Testament, 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. Blood was also symbolic of a contract; a very meaningful 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.

10. 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. 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 taught by the liturgy. 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, but served only as 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.

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

End Lesson Taught 12-28-2016

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