

07b REV

We've given ourselves a bit of a preview of coming attractions and an overview and at least a tentative understanding of the material that is ahead of us in the next many chapters of Revelation. And as we go through it in detail, we can see whether this holds up or whether it raises more questions than it answers. But if you'll turn back with me now to Revelation chapter 7 once again, the likelihood suggests itself that this material between the 6th seal and the 7th seal steps back and looks at the entire period.

Just as the seals look at the entire period, the trumpets look at the entire period, the bowls look at the entire period, they may start at slightly different times. I think it's clear that the first seal opens at the opening of the 70th week of Daniel. The rider and the white horse going forth with a bow and no arrows, it's a bloodless coup so to speak.

He takes over and imposes this peace and I think you can safely argue that the 2nd seal which brings the blood red horse and the beginning of warfare is going to correspond with the breaking of the covenant halfway through the week spoken of by Daniel. That begins the bloodshed phase which is the opening salvo in that last three and a half years that just goes from bad to worse to worse. And this is where we're going to see our trumpets begin to blow and our bowls begin to empty is pretty much in that latter half.

It has been said that the first three and a half years are sort of the wrath of man or the reign of man or the judgment of man and the last half is the judgment of God. And I think that's pretty clear. God lets the Antichrist have his way until he breaks that covenant with those who are offering sacrifice at the temple in Jerusalem.

And when that is cut off, literally all hell breaks loose. So as we see the screams at the end of chapter 6, then he says in chapter 7 verse 1, And then refers to the sequence in which he saw them not necessarily the sequence in which they occur. Because John is going to see a vision and then after these things he's going to see another vision.

But because he sees them in a certain order doesn't necessarily mean they take place. We've seen this in Ezekiel. Ezekiel dates his prophecies and they jump all over.

But to put them in a chronological order so that the visions sort of unfold the history of Israel and the history of the surrounding nations causes the sequence in which he saw them to get all scrambled up. Well John is presenting the visions in the order that he saw them but the sequence of the events that he sees end up jumping backward and forward a bit. So with that in mind as we look at chapter 7 after these things what he sees are the four angels standing at the four corners of the earth.

Now this is a different perspective. The first thing he saw were riders going forth on horses. This is sort of a surface of the earth view.

And you have those four horsemen going forth and then on the fifth seal you're looking at the altar. And it's a specific reference to those that have been martyred. Now this is our next major point.

The first point tonight is our understanding of the sort of overlapping nature of seals, trumpets and bowls. And that between the sixth and seventh seal and sixth and seventh trumpet there is material that steps back and comprehends part or all of that week. That's sort of big point number one.

Big point number two and this isn't directly related to any particular verse that's under our inspection tonight. But think about the Old Testament. I'll give you a moment.

Think about the Old Testament. Think about God dealing with his people. They're slaves in Egypt.

Gets Moses in place 40 years in Egypt, 40 years in Midian. Then he comes and leads them out 40 years to get to Canaan land. 120 years from the time Moses is born until the people without Moses, under Joshua, under Yeshua, go across into the promised land.

Ever after, ever after, for each succeeding generation, how does God identify himself? I am the God who brought you forth from the land of Egypt. Now the people he's talking to are not the people that came forth from the land of Egypt. All but two of them dropped in the wilderness.

Even Aaron and Moses. Only two people that came forth from the land of Egypt actually crossed the Jordan, Caleb and Joshua. Every other person of the potentially as many as two million people died.

And pretty soon Caleb and Joshua died. So how can God say, I'm the God that brought you forth from the land of Egypt? The people of the Exodus generation are representative. They symbolically stand for the nation.

And ever after, God treats the nation like that generation. He addresses them as though they are still that generation. Where were you when I led you 40 years in the wilderness? What were you thinking? You wanted to do this.

And it's all in the second person plural. You all are the ones I've dealt with. All day long I've held up my hands to disobedient, stiff-necked people.

When he says all day long, he's talking about generation after generation after generation. And it's different people. But the Exodus generation in particular is put for all of the generations in Israel.

Your father was a Hittite. Your mother was an Egyptian. And he's harking back to their roots and talking about them.

I would suggest that the 144,000, the 12,000 from each tribe, of the 12 tribes that are listed here, are representative and are put for, in the latter days, the nation as a whole. In prospect, God talks about them in terms of Jacob. He calls them Jacob.

Or he calls them in terms of that generation that came out. And symbolically, these early manifestations, either Jacob himself or his 12 sons, he talks about an entire tribe of people by calling them Reuben or Issachar or Manasseh or whatever. In these latter days, these individuals, and they are real individuals, there are 144,000 of them, but they represent and stand for all of the suffering, all of the judgment, all of the history that Israel as a nation has experienced since they became a nation.

And in dealing with them, in talking about them, and in detailing their sufferings, it looks backward to comprehend the entire history of Israel in the same way that the early generations comprehend and look forward, and are referred to all along. The reason I say this is, this seems to be one of the symbolic code elements in Revelation, is that a part is put for the whole. And things that happen in the 70th week, things that happen in heaven, as you look at the 70th week taking place on earth, stretch beyond the moment, and talk about all of human history.

Those who come out of the great tribulation and have washed their robes in the blood of the Lamb, if you think about the actual numbers of people, however you want to understand that phrase, are they tribulational martyrs? Some people think that's the church, the Israel of God that Paul talks about at the end of Thessalonians, or whatever it may be, it doesn't matter what your view is. If you restrict that to somebody living in the 70th week, that is a tiny microscopic fraction of the number of people that have been on this earth and have washed. Why would God devote so much space and so much symbolic value to such a small number of people in such a short period of time? When has God ever done that? Well, let's see, I guess He did it in the Old Testament, where the patriarchs, how many hundreds of thousands of people were living in Abraham's day, but you've got 15 chapters of Genesis that are all about Abraham, because Abraham harks forward, Abraham stands in for.

God's dealing with Abraham represents God's dealing with all of Abraham's descendants, who are going to be as numerous as the stars and the sand. In the same way, I think, we can look at this and work it backwards. So much of what happens at the end of human history, at the end of the Bible, is a mirror of what happens at the beginning, in the early part of human history.

God uses a few people to represent His broad policies, His broad dealings with mankind in the early part of the Bible. We should not be surprised if He does the same thing at the end. So I say that to say this, the 144,000 are the last Jews.

They're the last Israelites. It appears that there is not going to be, there's no mention that I can find of births. There are children, particularly at the beginning of the Millennial

Kingdom, but you see no reference to births.

When the Pharisees and the Sadducees and the rest of them were questioning Jesus, what will it be like in the resurrection? He says they will neither marry nor give in marriage, but they will be like the angels in heaven. It looks to me like a lot of the angels in heaven travel around in pairs. You can see a pair of angels in Genesis 17.

You can see a pair of angels going to Sodom. You can see a pair of angels hither and yon. And it doesn't say that existing pairs are going to be broken up, but it says there aren't going to be any new marriages contracted.

And it doesn't appear that there are going to be any more children birthed. So the last additions to the fold of the flock of Israel are those 12 times 12,000 in that last seven years of the age. Once the rapture happens, there aren't going to be any more people being added to the Bride of Christ.

It's complete. It's finished. There's not going to be any more added there.

Those people, and you've got your children starting out and so on, but you don't see new births mentioned. I can find no mention anywhere in Scripture. Why is that important? Here's why.

God uses representative groups, representative individuals, to bless, to talk about, to covenant. He tells people later on, you are blessed for the sake of the fathers. I said some things to Abraham, Isaac, and Jacob, and you're good to go because of that.

You are blessed in them. I look at you and I see them. At the end of this period, this final group of people, and you want to look back into human history, you don't find God talking about Israel, or the tribes of Israel, or the tribes of the children of Israel, in Revelation, but twice.

It's only mentioned twice in the book. Why? And one time is right here. The 12,000 from each of the tribes of the children of Israel.

And there's another reference to them in 14. It's the only time in the whole book of Revelation that the tribes of the children of Israel are mentioned. Why? Because these individuals stand for and represent and symbolically communicate.

Their sufferings communicate all of the suffering. Their faith communicates all of the faith. Their sealing can be viewed and interpreted and understood to represent all of the sealing that God has ever done.

The sealing of the faithful in Ezekiel, all the way back to the beginning of time. So they are rays shooting out from that seven year period and talking about bigger things and more people than what are actually in view. The same is true of the 24 elders who stand

in heaven and represent and stand in for a much larger number of overcomers.

Their number tells you that this is a multiplied value. That each individual represents a course, an entire course of priests. And George Washington sort of represents all of the presidents in some ways.

So when we see souls crying out from under the altar and at the sound of their voice they say, How long, O Lord, holy and true, until you judge and avenge our blood on those who dwell on the earth? Now, what is particularly heinous about being martyred in the last seven years of the age of Israel versus being martyred in any of the other years of the age of Israel? Are they martyred in some particularly gruesome and painful way? It doesn't seem to indicate that. Their martyrdom speaks of verse 15, the final portion of chapter 7. We've already seen the 12,000 sealed out of each tribe. I will tell you quickly that there are people who say, Israel messed up.

They didn't believe Jesus when he came. God said, Do not limit them to the Jews. Do not limit them to Israel's people anymore.

And you are now the apostles. And so 144,000 is 12 times 12 times 1,000. Their robes have made them white in the blood of the Lamb.

Based on this diversity, here's where you can be politically correct, and they are now viewed as numerous as the stars in the sky and the sand on the seashore. The temple he who sits on the throne will dwell among them. They will neither hunger anymore nor thirst anymore.

The sun will not strike them nor any heat. Now, Dr. Pentecost, this is the most interesting thing I'm going to say all night, probably. Dr. Pentecost, in his book, Things to Come, I loaned out my copy so I can't read it to you.

He makes the case that in the Millennial Kingdom, you are glorified, will not mingle, will not dwell on the terrestrial earth. That's where you're going to be. These individuals, they are not going to get hungry.

These people and the unfallen angels of Genesis chapter 6. What's the difference? We are inoculated. We are vaccinated. We are sin-proof.

Because while we spend our lives trying to get out of that sewer, it's not a mysterious, unknown, attractive, alluring, enticing... Oh, no, no, no, no, no. I've got a Bible with Genesis 6 in it. I'm not going down that road.

I lived for 40, 50, 60, 70 years in the sewer pond of sin. And I'm not even going down that road. And God is going to demonstrate something in mixing.

You know, people are going to say, well, God kind of messed up the East Coast. They've

got FEMA people. They've got helicopters.

They've got food. And, you know, nothing too terribly bad happened over there. But if it had, I mean, they were stacked to the nines.

They had staged enough stuff to do Katrina right on the East Coast for that little Category 1 thing. Well, they say, you know, we're not going to make that mistake again. Well, God, not being human, makes them again of a mind.

And it says Jesus will sit on the throne. His throne was on the earth. If Jesus is ruling with a rod of iron, what do you think that rod is made out of? We are the rod of iron.

You are the mayor of Borneo. That's about as high as, you know, as I feel like I'm probably going to rise. But, you know, we'll rule something, have a little village someplace.

But how is the power of Christ going to be implemented? Jesus is not going to catch a flight and come over to the southern tip of Australia and say, now, what's going on down here? We are going to be the arms of administration. We are the judges of the earth. That's what we're supposed to do.

Paul says to the Corinthians, what's the matter with you taking each other to court? Can you not judge these matters within your own walls of the church? Do you not know that you will judge angels? Now, if we're going to be qualified to judge angels, I think the village in lower Borneo or wherever is not going to be too difficult. So I think, this is my view, I think we are the, maybe we will commute, maybe we'll take vacations, maybe we'll have our summer home in the New Jerusalem and be able to go up, maybe we'll rotate out. Maybe you're on watch for six months, it's like the blue and gold crew on a submarine.

You come down and administer for six months, go up to heaven and, you know, see how many dimensions you can explore for the other six months and then come back. And that remains to be seen. But, my point is, when you look at this passage and it says, of these people who seem to clearly be, to my mind, church age believers, they've washed their robes in the blood of the Lamb, they sing the song of salvation.

And they will not hunger, they will not thirst, the sun does not strike them nor any heat, the Lamb is in the midst of them, shepherds them and leads them to living fountains of waters. Now there are no living fountains of waters on the earth in the Millennial Kingdom. This is more what flows out from under the throne in the New Jerusalem.

So you get the idea that that place has been prepared and that we are maybe on temporary duty in the Millennial Kingdom, much as the angels are. Maybe both ends, we may do a little bit of both. Headaches, no more grieving over things.

We're going to have a good... Silence in heaven, half an hour. A big break, a big sea lion. Angel standing before God, seven trumpets, another angel, golden censer, the smoke of the prayers of the saints ascended before God from the angel's hand.

Then the angel took the censer, filled it with fire from the altar and threw it through the earth. What is this a symbol of? There have been many unanswered prayers for justice. It's an unjust world.

You just have to get used to it. You can do everything right and get kicked in the face. You can get unfair, unjust testimony of the world.

Where is the justice? This is the righteousness and justice. And what's the overview? It's going to be a meeting of the sea and a third of the sea became blood. What do you think are destroyed? Because you're going to have this big tsunami.

And all of the shipping fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became Wormwood and many men died from the water because it was made bitter.

Is this a different thing that falls or the same thing that falls? When it hits the sea, the effect on sea life and on the shipping, but something happens to the crust of the earth, to the water tables as a result of this or another similar impact, and now your fresh water is poisoned. Wormwood, many people think, refers to some kind of radioactivity. A third of the day did not shine and likewise the night.

This seems to be a reference to steam, dust, smoke, debris. The available light by a third. If you've ever seen the predictions about the greenhouse effect and what if we had another big volcano like Mount St. Helens or Mount Pinatubo or Krakatoa, three woes of the three angels who are about future things.