

## The Book of Revelation Lesson 10 – Chapter 7

1. Key Verse is **Revelation 17:14** - **“These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.”**
2. The importance of **Rev. 4-7** is that they present the central pattern of Revelation for the first time: the going forth of the gospel into the world, the persecution of the church in the world (especially through slaughter and economic discrimination), and God's retribution in judgments upon the world. They also provide the reassurance the saints need: that God is in control, Christ has died for us, and that God will see his servants through their ordeal on earth and bring them safely to his throne.
3. In order to understand the book of Revelation, context must be kept in mind. Context not just within Revelation, but what the bible, in its totality, teaches.
  - 3.1. Chapter 4 – God's rules from His throne on high
  - 3.2. Chapter 5 – Christ is the only one who can carry out God's redemptive plan
  - 3.3. Chapter 6 – Lays out Christ bringing Christianity to the world, the subsequent persecution (both physical and economic) that follows Christians, the ability for death to have limited success and the Day of Judgment.
    - 3.3.1. Those who are outside Christ will fear the coming of the Lord
  - 3.4. Chapter 7 – The sealing of all the redeemed before the destruction associated with the end of time.
    - 3.4.1. Rev. 7 pictures all the righteous from two different angles. The first 8 verses describe them under the number of 144,000, in their earthly condition, sealed by God. The last 9 verses view them as having come out of the great tribulation on earth victorious, clothed in white robes, palms (**Lev. 23:40**) in their hands, and standing before the throne and the Lamb. Paul's words in **2 Tim. 4:18** are a fitting summary of **Rev. 7**: "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom ... "God protected and delivered Paul through life until he finished his course; then, in death, Paul went to claim his crown of righteousness (**2 Tim. 4:7-8**). Paul may be thought of as among the great multitude of **Rev. 7:9**.
    - 3.4.2. The writer of Hebrews made clear that Christ (by whom the grace of God is offered to men, **John 3:16**) is the author of eternal salvation not to those who say, "I'm saved by the grace of God, so there is nothing for me to do," but to those who obey him. Christ is not only the author of eternal salvation, he is our perfect example. **Heb. 5:8-9** states **“Though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him.”**
      - 3.4.2.1. The offering of Jesus was a necessary act of the Divine Nature. It offered a pardon for the ungodly, which did not deserve it, while (a) being just in the condemnation of sin and (b) making the sinner hate the sin.

- 3.4.2.2. God's grace is in Christ. Paul tells Timothy in **2 Tim. 2:1**, "**You therefore, my son, be strong in the grace that is in Christ Jesus.**" Therefore, God's favor is not with men outside of Christ.
- 3.4.2.3. God's grace provides the blood of Christ:
  - 3.4.2.3.1. In the blood of Christ you find Remission of sins
    - 3.4.2.3.1.1. The shedding of Christ's blood is required.
      - 3.4.2.3.1.1.1. **1 John 1:7** tells us "**...the blood of Jesus Christ His Son cleanses us from all sin.**"
      - 3.4.2.3.1.1.2. **Eph. 1:7 - In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace**
  - 3.4.2.3.2. In the blood of Christ you find Reconciliation
    - 3.4.2.3.2.1. **Rom. 5:10** tells us man is reconciled through the blood of Christ. **For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**
      - 3.4.2.3.2.2. The word "enemies" expresses man's hostile attitude to God, indicating that until this change of attitude takes place, men are exposed to the wrath of God.
    - 3.4.2.3.2.3. Only the blood of Christ can pardon sin that produces wrath, and thereby makes peace (**Col. 1:20**).
  - 3.4.2.3.3. In the blood of Christ you find Redemption
    - 3.4.2.3.3.1. The blood of Christ is the basis of redemption for it is the price paid for man's iniquity. **Col. 1:13 - "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins."**
- 3.4.3. The blood of Christ covered those of the redeemed from the Old Covenant who were found faithful to God and now covers those who are obedient to the plan of salvation.
  - 3.4.3.1. **Romans 6:3-4 - Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.**
  - 3.4.3.2. He "**loved us and washed us from our sins in His own blood**" (**Revelation 1:5**).
  - 3.4.3.3. "**In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace**" (**Ephesians 1:7**).
- 4. The actual pattern of the cycle of **Rev. 4-7** ended with the sixth seal.
  - 4.1. The opening of the sixth seal (**Rev. 6:12-17**) is the answer to the martyrs' cry and introduces final judgment,
  - 4.2. The Lamb (Christ) opened the sixth seal.

- 4.3. The sixth seal introduced the final judgment day.
  - 4.4. It was pictured under two symbols:
    - 4.4.1. Catastrophic end to the universe
      - 4.4.1.1. There are six objects of creation affected. The finality of destruction is symbolized by classifying parts of nature affected:
        - 4.4.1.1.1. Earthquake
        - 4.4.1.1.2. Sun
        - 4.4.1.1.3. Moon
        - 4.4.1.1.4. Stars
        - 4.4.1.1.5. Figs
        - 4.4.1.1.6. Mountains
      - 4.4.1.2. A thoroughly frightened human race.
5. Final Judgment
  - 5.1. God desires that all men come to repentance.
    - 5.1.1. Every day that we are alive is another opportunity to believe, repent and obey.
    - 5.1.2. But the time will come when our opportunities will vanish away and we will be judged based upon our spiritual condition at that moment.
    - 5.1.3. Those who will not believe in Jesus Christ as the Son of God and obey his word will suffer eternal punishment (**2 Thessalonians 1:7-9**).
  - 5.2. "... who is able to stand" (**Rev. 6:17**)
    - 5.2.1. Chapter 7 answers this question as it will contrast the preparedness of the church with the panic of the unprepared world.
  - 5.3. Chapter 7 forms an interlude between the seven seals and the seven trumpets (**Rev. 8-11**). It answers the important question of what will become of the righteous during the time of the seven trumpets when the judgments of God are upon the earth (**Rev. 8:5**).
  - 5.4. The answer is that God seals his servants (**Rev. 7:2-4**).
6. **Rev. 7:1 - After his I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.**
  - 6.1. These four angels are good angels working under God's direction.
    - 6.1.1. What is the role of the "four angels"?
    - 6.1.2. Agents of divine judgment
  - 6.2. **The four corners of the earth** is a symbolic expression used in the Bible to denote the four directions.
  - 6.3. Winds are often used as a symbol of destruction (**Jeremiah 4:11; 49:36; 51:1; Daniel 7:2; Hosea 13:15; Zechariah 9:14; Isaiah 40:7, 24**).
    - 6.3.1. Winds from every direction hence, universal judgment.
    - 6.3.2. These angels are to hold back the four winds of destruction until Christians have been sealed. It was not told what these winds did. Some think they may bring destruction just as the four horsemen did in chapter six.
    - 6.3.3. They were to afflict the earth and the inhabitants. This is seen by the use of earth, sea and trees.
7. **Rev. 7:2 - 3**

- 7.1. **Rev. 7:2 - And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea**
- 7.2. **Rev. 7:3 - saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.**
- 7.2.1. "Another" means another of the same kind.
- 7.2.1.1. This angel had **the seal of the living God.**
- 7.2.1.2. Seals in the first century signified ownership with the protection of the owner implied. It was the seal of the living God.
- 7.2.1.3. God is often called the living God to separate him from false gods who were lifeless idols.
- 7.2.2. The angels are told to hold the winds, and thus, not hurt the earth, sea, or trees until the servants of God have been sealed on their foreheads. By implication, the winds are released at the blowing of the seven trumpets.
- 7.3. God seals his servants. The seal is an official mark or writing denoting ownership, and by implication, protection under the authority of the owner (**2 Tim. 2:19**).
- 7.3.1. The action of putting a seal or mark on the righteous (to distinguish them from the wicked that are destined for slaughter) comes from **Ezek. 9:3-8** in the vision of the man in linen with an ink-horn.
- 7.3.1.1. **Matt. 27:65-66** - to protect against tampering
- 7.3.1.2. **2 Tim. 2:19** - shows ownership
- 7.3.1.3. **Esther 3:12** - Certifies genuineness
- 7.3.2. Being sealed
- 7.3.2.1. **Acts 24:15** – “...that there shall be a resurrection both of the just and unjust.”
- 7.3.2.1.1. **2 Peter 3:10-13**
- 7.3.2.1.2. **1 Thessalonians 4:13-18**
- 7.3.2.2. The idea is that God knows his own (**2 Timothy 2:19**), and he will protect them from the evils that come.
- 7.3.2.3. This does not mean that Christians will be spared from suffering and trials, or even death, but that God will not let them be destroyed spiritually, if they are faithful to him. He will give them the strength to overcome.
- 7.3.2.4. They have the assurance that they are God's, and he will be with them every step of the way.
- 7.4. There are only two classes of men, the righteous and the wicked.
- 7.4.1. In **Chapters 16:2 and 19:20**, the wicked have the mark of the beast on their right hand or forehead.
- 7.4.2. The righteous are servants of God, a common name for Christians.
8. **Rev. 7:4 - And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:**
- 8.1. Notice that John “heard” and did not see, at this point, the sealed.
- 8.2. The book of Revelation is a highly symbolic letter. Because of this fact, many false religionists have attempted to exploit the message of the account to their

own theological ends. The Apocalypse has become a happy hunting ground for some religious cultists who seek biblical support for their peculiar doctrines.

8.2.1. The “Jehovah’s Witnesses” have almost no concept of the distinction between the literal and the figurative language in the Bible. And so, they literalize the number 144,000 in these two contexts, and ridiculously argue that only 144,000 people will gain heaven.

8.2.1.1. A Watchtower publication states: “. . . the final number of the heavenly church will be 144,000, according to God’s decree” (Let God Be True, p. 113). The balance of saved humanity, they contend, will live on God’s glorified earth. It should be noted that the term “thousand” is used 19 times in the book of Revelation, but not once is it employed literally in this document.

8.2.2. There are some minor differences of opinion among reputable Bible scholars as to the identity of the 144,000 in Revelation 7. John T. Hinds argued that the number referred to those who were saved from the physical nation of Israel (Commentary on Revelation, Nashville: Gospel Advocate, 1937, p. 112). Others, like J.W. Roberts, felt that this company is spiritual Israel, i.e., the church (The Revelation to John, Austin, TX: Sweet, 1974, p. 71). Some think this group represents the martyrs who have given their lives for the cause of Christ.

8.2.2.1. It is generally acknowledged that “the number is obviously symbolic.

8.3. Two points should be emphasized:

8.3.1. First, one simply cannot take a symbolic section of scripture and interpret it in such a fashion as to make it contradict other clear, literal portions of the Bible.

8.3.1.1. Remember, CONTEXT, CONTEXT, CONTEXT!

8.3.2. Second, any doctrine which logically implies an absurdity is false and must be rejected. The Watchtower theory regarding the 144,000 violates both of these principles.

8.3.3. Consider the following.

8.3.3.1. If one argues that the 144,000 represents a literal number, he should similarly contend that the group of which that number consists is also literal, i.e., literal Israelites.

8.3.3.2. That would mean, according to the Watchtower scheme of interpretation that no one would be in heaven that was not of the actual tribes listed.

8.3.3.3. This would exclude Abraham, Isaac, and Jacob – who were never of the tribes of Israel.

8.3.3.4. That conflicts with Jesus’ affirmation that Abraham, Isaac, and Jacob will be in the kingdom of heaven (**Matt. 8:11**).

8.3.3.5. If only a literal 144,000 Israelites will enter heaven, then not one Gentile has the hope of the kingdom of heaven.

8.3.3.5.1. However, the Lord was plainly alluding to Gentiles when he stated that “many shall come from the east and the west, and shall

sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (**Matt. 8:11**).

8.3.3.5.2. What about Cornelius?

8.3.3.6. If the tribes of **Revelation 7** are to be literally received, not a person from either Ephraim or Dan will enter heaven, for they are excluded from the list.

8.3.3.7. The fact is, mention of the "tribe of Joseph" (**7:8**), which was not a tribe at all in a literal sense, is evidence of the symbolism of this context.

8.3.3.8. Logically, the Watchtower people must exclude the "great multitude, which no man could number" (**7:9**) from heaven. This group, they allege, represents the "earthly class." That is not so. This multitude was described as "standing before the throne" (**7:9**), which is in heaven (**1:4; 4:2-10**). Furthermore, these saints "before the throne" were serving God in "his temple" (**7:15**). Elsewhere John comments that "the temple of God...is in heaven" (**11:19**).

#### 8.4. Revelation 14

8.4.1. The 144,000 are mentioned again in **Revelation 14:1**. Once more, however, the numeral is clustered with several other prominent symbols.

8.4.1.1. First, there is the "Lamb," a figure representing Christ (**John 1:29; Rev. 5:6**).

8.4.1.2. Second, there is Mount Zion, a symbol of divine government (cf. Isa. 2:2-4).

8.4.1.3. Third, there is the numeral 144,000, suggestive of the heavenly complement of God's people – no one will be missing who is supposed to be there.

8.4.1.4. Fourth, the saints are depicted as "virgins," which descriptive emphasizes their purity (**2 Cor. 11:2**).

8.4.2. Again, consider the following:

8.4.2.1. If one contends for a literal 144,000, if consistent, he **MUST** argue also that a literal Lamb was literally standing on literal Mount Zion with a group of literal men who had never been intimate with literal women, thus, were literal virgins!

8.4.2.2. If a consistent literal scheme of interpretation is pursued, here is the situation that would obtain:

8.4.2.2.1. Only men will be in heaven, hence, Hannah, Mary, Dorcus, and women of like faith are without that hope.

8.4.2.2.2. Only unmarried men who are virgins will gain heaven. This would exclude Abraham, Moses, Peter, and a host of other biblical worthies.

8.4.2.2.3. These conclusions are completely absurd and thus without any merit.

8.4.3. **The 144,000 of Revelation 7 & 14 signifies the entire body of the redeemed.**

8.4.3.1. Remember the Twenty-four elders represent the twelve patriarchs of the Old Covenant and the twelve apostles of the New Covenant

(**Rev. 4:4**). This would be in harmony with **Revelation 21:12-14**, which shows the name of the patriarchs on the twelve gates of the New Jerusalem and the names of the apostles on the twelve foundations of the city.

8.4.3.1.1. 12 is both squared and multiplied by 1,000 – a twofold way of emphasizing completeness.

8.4.3.2. This leads to the conclusion that these elders symbolize the idea that the interests of the faithful, regardless of which covenant they lived under, have always been and will always be represented before the throne of God.

8.4.3.3. The 144,000 were “purchased” from among men. The only purchase price ultimately available for human salvation is that of the blood of Jesus Christ. His blood was effective for the obedient who lived before the cross (**Gal. 4:5; Heb. 9:15-17**), and for those who have submitted to God’s will since that historic event (**1 Pet. 1:18, 19; Acts 20:28**).

8.4.3.4. Finally, the Bible makes it clear that no one will dwell on a “glorified earth,” for there will be no earth following the Second Coming of Christ (**Matt. 24:35; 2 Pet. 3:10; Rev. 21:1**).

#### 8.5. Summation of verse 4

8.5.1. John did not see the sealing take place, but it did take place.

8.5.2. And the number sealed was 144,000, which included 12,000 out of each tribe of Israel. This is a symbolic number which represents the saved of both the Old and New Testaments.

8.5.3. The tribes of Israel stand for all the redeemed of both the Old and New Testaments. Revelation 14:1 is used in the same way.

8.5.4. In the New Testament, the church is pictured as the true Israel of God (**Galatians 6:16; Romans 2:29; Titus 2:14; Galatians 3:29**).

8.5.5. Only the Christians living then were sealed, but this is a continuous process as Ephesians 1:13 indicates.

8.5.6. The righteous of all ages are sealed of God and have this same assurance and protection.

### 9. **Rev. 7:5 - 10**

#### 9.1. **Rev. 7:5 - Of the tribe of Judah [were] sealed twelve thousand: Of the tribe of Reuben twelve thousand; Of the tribe of Gad twelve thousand**

9.1.1. The significance seems to be that every single servant of God is sealed; no one is left out.

9.1.2. That the 12 tribes listed are not literal Israel of the Old Covenant is obvious. This list is not typical, but has been changed in such a way as to suggest other than literal Israel.

9.1.2.1. The order in which the tribes are listed is different from any other listing in the Bible; however, this should be of no concern as there are nineteen different listings in the Bible of the twelve tribes, including this one. This indicates that there is no one way to list the twelve tribes of Israel.

- 9.1.2.2. First, Judah heads the list instead of Reuben and for an obvious reason (**Heb. 7:14**).
- 9.1.2.3. Next, Dan and Ephraim are missing, perhaps because of bad association (**Deut. 29:18-20**). Ephraim became synonymous with idolatry (**Hos. 4:17**), and Dan had become infamous in his same connection (**Judg. 18:30; 1 Kings 12:28-29**).
- 9.1.2.4. These two tribes are replaced by Levi and Joseph, both names with pleasant associations. Joseph is already replacing Ephraim in the prophecy of **Ezek. 37:16**. Levi is the priestly tribe (**Heb. 7:5**), and its presence is appropriate for symbolizing the people of God, all of whom are priests (**1 Pet. 2:5,9**).
- 9.2. **Rev. 7:6 - Of the tribe of Asher twelve thousand; Of the tribe of Naphtali twelve thousand; Of the tribe of Manasseh twelve thousand**
- 9.3. **Rev. 7:7 - Of the tribe of Simeon twelve thousand; Of the tribe of Levi twelve thousand; Of the tribe of Issachar twelve thousand**
- 9.4. **Rev. 7:8 - Of the tribe of Zebulun twelve thousand; Of the tribe of Joseph twelve thousand; Of the tribe of Benjamin [were] sealed twelve thousand.**
- 9.5. **Rev. 7:9 - After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of [all] tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands**
- 9.5.1. Next John saw the multitude of the redeemed in heaven. The sealing of the righteous took place on earth. This scene is the same people who have been sealed, but now they are in heaven before the throne. They are from every nation and tribe, both Jews and Gentiles.
- 9.5.2. The definite number in verse four indicates completeness. The great multitude shows that the number of the saved is innumerable. They are from every nation indicating that spiritual Israel is meant rather than physical Israel.
- 9.5.3. They are before the throne and the Lamb; the Father and the Son. Palms indicate joy as in the feast of the tabernacles (**Leviticus 23:26-44**), and in the triumphal entry of Jesus into Jerusalem (**John 12:13**). The robes (stolas) are long white robes. Verse 14 states the robes were white because they were washed in the blood of the Lamb. Only Christ's blood can wash away the stain of sin (**Romans 5:9; Acts 22:16**).
- 9.6. **Rev. 7:10 - and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.**
- 9.6.1. The great multitude pictured is composed of the righteous. They have reached their final goal: to be before the throne and to be in the presence of the Lamb (**Rev. 7:9,11,15,17**). They are not numbered. The numbering of these righteous ones in **Rev. 7:1-8** conveys the idea that God knows each and every one of his servants while they struggle against persecution on earth (**Matt. 10:29-31**). Now that they are finished on earth, the symbolic number is dropped, and the redeemed are simply a great multitude which no man can number (although God can).



9.6.2. They are from every nation and tribe, both Jews and Gentiles. The definite number in verse four indicates completeness. The great multitude shows that the number of the saved is innumerable. They are from every nation indicating that spiritual Israel is meant rather than physical Israel. They are before the throne and the Lamb, the Father and the Son. Palms indicate joy as in the feast of the tabernacles (**Leviticus 23:26-44**), and in the triumphal entry of Jesus into Jerusalem (**John 12:13**).

#### 10. Rev. 7:11-12

10.1. **Rev. 7:11 - And all the angels were standing round about the throne, and [about] the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God**

10.1.1. Around the throne in addition to the multitude of the redeemed were the angels, the twenty-four elders and the four living creatures. They bowed and worshipped God.

10.2. **Rev. 7:12 - saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, [be] unto our God for ever and ever. Amen.**

10.2.1. They praised God for the redemption of mankind that had been promised. There are seven items of praise here, each with the definite article intended to heighten its meaning. Six of the seven attributes occur in **Rev. 5:12**, but in a different order.

10.2.1.1. Thanksgiving appears here instead of riches. Thanksgiving is the appropriate response for all that we receive from God; especially salvation.

10.2.1.2. Blessing is that spontaneous act of thanks when man realizes how greatly he has been blessed.

10.2.1.3. Glory is the description of God's radiance.

10.2.1.4. Wisdom is the divine knowledge God exhibited in the plan of salvation.

10.2.1.5. Honor is the public acknowledgement of thanksgiving.

10.2.1.6. Power is God's ability to act.

10.2.1.7. Might is his redemptive presence in the events of history.

10.2.1.8. This song of praise began with Amen and ended with Amen.

#### 11. Rev. 7:13 - 17

11.1. **Rev. 7:13 - And one of the elders answered, saying unto me, These that are arrayed in white robes, who are they, and whence came they?**

11.2. **Rev. 7:14 - And I say unto him, My lord, thou knowest. And he said to me, These are they that come of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.**

11.2.1.1. The great tribulation was not one period of time alone, but all the afflictions that come upon Christians in each generation as spoken by Paul in **Acts 14:22** and **2 Timothy 3:12**. The tense of the verb is one of continuous action.

11.2.1.2. Their robes made white in the blood of the Lamb refers to when they obeyed the gospel and had their sins washed away (**Acts 22:16**) by coming in contact with the blood of Christ (**Romans 6:3-4**). Washed

is an aorist tense, which means one specific act in the past. These who were washed in the blood of the Lamb refer to all the saved, not just the Christian martyrs.

11.3. **Rev. 7:15 - Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.**

11.3.1. God's is with them (**Rev. 21:3**) and they serve him day and night in his temple (**Rev. 7:15; 22:3**).

11.3.2. They serve God all the time, night and day. They are not inactive. They are serving him in his sanctuary, and his protection is upon them. Day and night is an idiom meaning unceasing or without let-up. The sanctuary is not a literal building, but all of heaven. His tabernacle over them is a way of saying that God will dwell in the middle of them and will shelter and protect them (**Isaiah 4:5-6**).

11.4. **Rev. 7:16 - They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:**

11.4.1. The bliss of the saved was illustrated by a number of negatives taken from **Isaiah 49:10**. Physical things are used as symbols to show they will be free from any want or torment. Their days of hardship are over.

11.5. **Rev. 7:17 - for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.**

11.5.1. The Lamb, who was their Redeemer, now becomes their Shepherd to guide them, protect them, and give them the blessings of eternal life (**John 10:11**). They will have their spiritual desires all satisfied. There will be no more sorrow (**Isaiah 25:8; Psalm 23:1-6; Isaiah 40:11**). The fountain and source of life are in the presence of God.

11.5.1.1. The service rendered is not specified, but the Greek word used, [latreuo], indicates worship (**Luke 2:37**).

11.5.2. The blessed state of the redeemed is further enhanced in a rural scene where the Lamb as shepherd (**John 10:11**) leads them to fountains of waters of life (**Rev. 22:1-2**).

11.5.3. These sheep will no longer experience hunger, thirst and oppressive heat (**Rev. 7:16-17; Rev. 21:3-4; Isa. 49:10**).

11.6. The entire chapter takes on the appearance of a reunion (**Rev. 7:11**), the family of God. All are there: the angels, the elders, the living creatures, the redeemed, and, of course, the Lamb together with the Father centered on his throne (**Eph. 4:6**).

12. In this chapter, one sees the church as it faces persecution in verses 1-8. They were sealed of God. God will protect them spiritually and give them the strength to remain faithful. Verses 9-17 describe the same group who remained faithful and now are in heaven in the very presence of God enjoying eternal bliss forever. This is a great encouragement not only to the Christians of the first century, but to Christians of every century. Chapter six closes with the question, **Who is able to stand?** Chapter seven answers the question. Christians can stand with God's help.