

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 1 : THE SAVED OF THE TRIBULATION PERIOD

In contrast to chapter 6 which seems to give the chronological sequence of major events of the great tribulation, chapter 7 does not advance the narrative but directs attention to two major groups of saints in the tribulation.

On the radio you are sharing the services of the First Baptist Church in Dallas. In our preaching through the Bible, we have come to the last and the climatic book, the Apocalypse. And in our preaching through the Revelation, we have come to the fourth chapter, which is the beginning of an altogether new departure. And the sermon this morning is the conclusion, the last half of the sermon of last Sunday morning. Beginning at the fourth chapter of the Revelation, after chapters 4 and 5, which are introductory to this third section, there is depicted the awesome and awful and indescribable judgments of God upon this unbelieving and blaspheming world [Revelation 6: It is called in Matthew But the trials and the sorrows that we know in this life are not even comparable, not even the beginning to be mentioned in the same breath, with this era, this period of time that shall precede the ultimate climatic consummation of history. There is coming, says the Lord God, there is coming a time of infinite trial and judgment upon this world. And practically all of the Book of the Revelation is concerned with that final denouement, that great end period of unprecedented sorrow and tribulation. Or does God take us away before that time of indescribable judgment, and trial is poured out in wrath and fury upon this earth? And the reason for it is to be found in these four propositions by which I have summarized the best I know how the teaching of the Word of God. The first one is this: God gives His own outline of the Revelation in the first chapter and the nineteenth verse. Here is a church, yonder is one, there is one. It was just like this in the days of John the seer; there was a church at Ephesus [Revelation 2: There was one at Pergamos [Revelation 2: There was one at Sardis [Revelation 3: So he wrote down the things which are, and you find that in the second and the third chapters of the book [Revelation 2: John faithfully followed that outline. So when I come to the end of chapter 3, I come to the end of the churches. There are no more churches. Heretofore the church of our Lord has been in the center of the stage, and the messages that Christ has delivered have been to His people. But at the end of the churches [Revelation 2: It is never referred to. It is not seen in this earth. And the next time the church appears is in the nineteenth chapter of the Revelation when the Lord comes at the end of the battle of Armageddon in glory and in triumph, and His church, His bride appears with Him [Revelation How did she get up there? Because at the end of chapter 3 and before the awful day and trial of the tribulation [Matthew And then, the great judgment and wrath of the Almighty fell upon this world [Revelation 6: Now that structural outline that you find in the Revelation [Revelation 1: And the judgment that should have fallen upon us, fell upon Him [Isaiah And to those who receive our Lord, the judgment day is past! And nothing waits for us but to appear before our Savior to receive the reward of the good of our life [2 Corinthians 5: And that is in keeping with all of the Scriptures. Verily, verily, I say unto thee, He that heareth My word, and believeth on Him that sent Me, shall have everlasting life, and shall not come into judgment, shall not come into condemnation, into the wrath and fury and tribulation of God; but is passed out of death unto life. In the fifth chapter of 1 Thessalonians, Paul is talking about the great and dreadful day of the Lord, which includes this tribulation. Or as the Lord said in Revelation 3: And what we find in the Revelation, we find in all of the structural outline of the Holy Scriptures. The judgment, the wrath, the fury, the tribulation, the awesome vials and trumpets and seals wherein God pours out His judgment upon this world [Revelation 6: They are taken away before it [1 Thessalonians 5: The church at Thessalonica, the children of God, the Christians at Thessalonica were in great sorrow. They were in trial. They were in persecution [1 Thessalonians 2: And they thought that they were in that great day of the Lord—that the tribulation had come and they were in it [1 Thessalonians 2: But they were in it they thought, the awful persecution they were enduring. So they asked Paul about it. And in the second chapter of 2 Thessalonians Paul has an exposition on that great day of the Lord. That Day will not come, except first there be a taking away, and the man of sin be revealed, that son of damnation and perdition; who opposeth and exalteth himself

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

above all that is called God, or that is worshipped. For the mystery of iniquity doth already work; only the One that restrains and prevents now restrains and prevents, until He be taken out of the way. But when He shall be taken out of the way” the Restrainer, the Preventer” Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His parousia, with His presence, with His appearing, with His coming. Him whose coming is after the working of Satan with all power and signs and wonders, and with all deceivableness of unrighteousness” [2 Thessalonians 2: Paul says that the mystery of iniquity has been working for these hundreds of years. But he says that great, final, energized kingdom of Satan and that ultimate and final devil incarnate, the Antichrist, the man of sin, that he will not be revealed, and he is revealed at the beginning of this great tribulation, this day of the Lord. He will not be revealed until the Restrainer is taken out of the way. There is not even an archangel in heaven that stands face to face to rebuke Satan. There is no one that can restrain the ultimate power of Satan but deity, the Holy Spirit of God who is in this world [1 Thessalonians 2: And God allows it because they believe a lie and had pleasure in it [2 Thessalonians 2: That is the beginning of the great tribulation [Matthew Now just briefly to sum up the remainder of the Scriptures, they will reveal to us as we shall follow them that this man of sin, this ultimate Antichrist, appears on the world scene as a man of peace, and as a man unifying all of the diversities and divergences that divide our nations and our people. He is going to appear as the great deliverer [Revelation And for seven years will he reign [Daniel 9: And at the end of the first half of it, at the end of three-and-a-half years, it is going to appear that he is a deceiver and an imposter [Daniel 9: And the great tribulation is the last one-half of that seven-year period [Daniel 9: And you are going to meet it again and again in the Word of God. It is called three-and-one-half years. It is called a time, times, and half a time [Daniel 7: It is called time, times, and a dividing of time [Daniel 7: It is called the forty-two months [Revelation It is called the one thousand two hundred sixty days [Revelation You are going to meet it again and again. This is the Antichrist, and when he appears on the world scene and Satan has him all groomed and prepared [Revelation And then shall that Antichrist appear [2 Thessalonians 2: I think in every generation Satan has his antichrist prepared. And we will never get beyond one that is a candidate for that awesome and awful place. And when that final denouement comes, God will take His people out of the world [2 Thessalonians 2: And when that comes, then unrestrained you will see the riding of the powers of the kingdom of darkness under Satan in this earth [2 Thessalonians 2: And then will come to pass those days of trial and trouble and sorrow and tribulation such as the world has never seen [Matthew That Antichrist organizes the nations of the world into the great last battle campaign that ends in the war of Armageddon [Revelation And one-third of all of the people of the earth are destroyed [Revelation 9: And all of them would be destroyed were it not for the intervention of Christ who comes in the midst of the battle of Armageddon with His victorious saints [Matthew And the intervention of Christ in history saved this world [John 3: But there is coming a time, says the apostle Paul, when this restraining of the presence of the people of God and the Spirit of God in their souls will be taken away [2 Thessalonians 2: And then shall those awful, awesome, indescribably horrible days of judgment and of the fury of God fall upon this earth [2 Thessalonians 2: And of the many, I choose one. Now, when the Lord destroyed this world in the judgment day of the Flood, first Enoch was raptured before it [Genesis 5: For you are going to find out as we study the Revelation that there are uncounted thousands of people who turn to the Lord in the midst of those awful trials and visitations” Noah, who was saved through it [Genesis 7: And then the unbelieving, the blaspheming, the wicked who were destroyed in it [Genesis 7: The Book says that he vexed his soul with the filthy living of the Sodomites [2 Peter 2: And the angel took hold on him and snatched him out before the fire and the brimstone fell upon Sodom [Genesis As long as Lot was in Sodom, the judgment could not fall. The fire could not fall. So it is with the people of God in this world. Enoch” glorious man who walked with God: Lot, carnal, compromised Christian, vexing his soul with all of the filthy life of the Sodomites [2 Peter 2: Glorious Enoch translated, taken out in the fullness of his spiritual life [Genesis 5: It is thus before the great day of the tribulation and the visitation finally of the wrath of God. But those of us who have built this life out of wood

**DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION :
REVELATION 7:13-17**

and hay and stubble, it all will be burned, yet we ourselves will be saved; yet so as by fire, just by the skin of our teeth [1 Corinthians 3: And some of us are going to have a rich and glorious inheritance in the Lord [1 Corinthians 2: But all of us are going to be saved, raptured, taken away [1 Thessalonians 5:

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 2 : The Saints on the Sea of Glass

The tribulation period (years) is during the rein of the antichrist when without the mark of the beast (antichrist) no one can either buy or sell which is mentioned in verse of chap. Therefore if we are to take the event chronologically, the even mentioned in chapter should have come before the event mentioned in.

What is the Rapture? But many will be saved during the Tribulation. Chapter seven reveals this truth to us. Before the breaking of the seventh seal, an interlude occurs to make sure of the salvation of a great company of people before the most ferocious and intense part of the Tribulation occurs. Our chapter today teaches us of two major groups of saints in the Tribulation period. These four angels are agents of God who are active during the tribulation. They hold back the physical winds of nature, which are judgments of God upon the earth, until the two great companies of the redeemed of this chapter are sealed and made secure. This is the lull before the breaking of the storm. In chapter eight, the storm breaks with all its fury. The Wind fulfills the will of God Psalm Scientists have discovered there are four corners to the earth. We ought to thank God for the wind that benefits us so. God could stop it anytime! Verses 2 and 3 --Another angel is a fifth angel with a higher rank than the four, for he gives them orders. God loves His servants and cares for them as a loving Father Psalm Exactly what is the seal in the forehead cannot be asserted. Though Scripture does not describe it, it evidently is in contrast to the mark of the beast Revelation Both of these tribes were guilty of going into idolatry Deuteronomy The tribe of Dan will be given top priority in the Millennium Ezekiel 48 indicating that it will be preserved thru the tribulation without being sealed which reveals the great grace of God. Levi takes the place of Dan in the count of those sealed. Ordinarily the priestly tribe was not numbered with the evangelists. Ephraim was the tribe which led in the division of the kingdom I Kings Joseph takes the place of Ephraim. Sealing speaks of ownership, protection, and approval. These specific individuals are in all probability already saved at this time. Saved through tracts and Bibles that were left behind at the Rapture. Jews today do not know of what tribe they belong but God knows and He will set them apart and seal them at this appointed time. They will be especially protected so they will be unhurt through the terrible events to follow. They will preach, as Paul, the Gospel to the millions of people living who never heard the Gospel before the Rapture Matthew There are today about one billion people on the earth that have not heard of Jesus Christ and many, many more who have never heard the plan of salvation. So these , will have multitudes to work with and offer the opportunity to be saved. You will note that these , are still alive and protected in chapter Praisers of God 2. Looking to the Son 3.

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 3 : Revelation 7 Commentary - Expository Notes of Dr. Thomas Constable

90 SAINTS IN THE GREAT TRIBULATION Revelation Bible Truth Web Site by Cooper Abrams Chapter Seven does not advance the chronological narrative and is a parenthetical section.

Is it still by faith or plain works? You have hit on a very controversial topic among Independent Baptists. I have friends who vehemently defend both sides of this issue. Some affirm absolutely that salvation in the tribulation is by faith and works. Others affirm just as absolutely that salvation in the tribulation must be just as it is today--by faith alone. Both sides have their scriptural proofs and both sides have a tendency to accuse the other side of heresy. I think it is a sign of the spiritual stagnation in America that we can waste time attacking each other on such an issue. They strive "about words to no profit, but to the subverting of the hearers" 1 Timothy 2: Paul warned, "But shun profane and vain babblings: However, in the interest of answering your question, I will give you my best effort at this time. The time of the tribulation is a time greatly different than any man has known. The New Testament believers will have been removed by the rapture and the devil will seem to have full sway through the antichrist and false prophet. There are things to deal with that never occurred before. For instance, the mark of the beast will keep a person from ever being saved. This and other various statements lead many to teach that salvation in the tribulation requires works. Some point to the judgment of the nations in Matthew I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was sick, and ye visited me: I was in prison, and ye came unto me. I was thirsty, and ye gave me no drink: Others teach that works salvation is the meaning of the statement, "he that endureth to the end shall be saved" Matthew I studied this in great detail at one point hoping to come up with a complete solution. Many of the questionable verses and passages are not a problem to me now, but I admit that others are. In the end, I fell back on doctrinal foundation. We have a strong doctrinal understanding of how we are saved today. The doctrines of justification, propitiation, regeneration, redemption, and more, carefully expound the spiritual mechanisms by which we come to have eternal life. However, I have yet to find any such understanding in those who teach that the tribulation saints will be saved by faith and works. Everyone I have talked to or read concerning this subject agrees that faith is necessary. However, no one has explained how faith and works operate together on the spiritual plain in doctrinal terms. Some say that they must hold on by works after they have been saved by faith. But this destroys the meaning of faith. Passages in Romans and Galatians contrast faith and works as means of salvation. Faith, however, works by grace Romans 4: But if it be of works, then it is no more grace: Yes, works are expected of the saints of the Old Testament. However, I sometimes feel that we forget that they are expected of us as well. We are not saved by works, but it is by works that we demonstrate to others that we are saved. I do not have time to go into the multitude of verses teaching this. Some say that the book of Revelation does not teach salvation by faith in Jesus Christ. It may not be the main doctrinal emphasis of the book, but consider these verses: Unto him that loved us, and washed us from our sins in his own blood, See All And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Revelation 5: And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: Here is the patience of the saints: Rather, it is a description of these people. The "faith of Jesus" points to reconciliation, redemption, justification, and regeneration. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. And he said unto me, It is done. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. And the Spirit and the bride say, Come. The verses quoted above are about as close as you get in the book to a plan of salvation. Yet, none of these verses tell a person how to be saved. For this, we need to go to John or Romans or other similar passages. However, these verses show an understanding of faith in Jesus Christ and redemption through His blood. These concepts simply do not mesh with any kind of works salvation. I admit that there are doctrinal problems that must be studied to be

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

understood. However, I am often amazed at those who think all the doctrinal problems are solved by calling the salvation of the tribulation a salvation of faith and works. Unknowingly, they create more problems than they solve. Salvation in the tribulation is probably not like that of today in every little detail. For instance, taking the mark of the beast evidently condemns one to hell. However, this does not mean that someone can lose their salvation. Most likely, all true believers will be given the strength by the Lord to reject the mark. This interpretation is borne out in the passages in Revelation about the mark. The time of the tribulation is a remarkable time and many things are different, but salvation is still by faith in Jesus Christ. That fact in and of itself rules out works as a means of salvation. Salvation in every dispensation is based on three things. One, there must be faith in what God has revealed as the means of salvation. Second, the blood of Jesus Christ must be applied for entry into heaven. Third, the gift of salvation is entirely a work of the grace of God. These three principles would also apply to those saved in the tribulation.

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 4 : Revelation Commentary - A Testimony of Jesus Christ

Revelation The second half of the vision contains an express interpretation of the first half, Revelation sqq. That it is one of the elders, who gives this interpretation,[] corresponds with the idea of these elders as the representatives of the Church,[] whose innumerable multitude appears here in glory.[]

The judgments of the first six seals have been communicated and now a transition occurs in preparation for the seventh seal, which will contain the seven trumpets and seven bowls. If so, then the sealing of Israel Rev. The natural meaning of the text places the sealing and the vision as a whole just after the sixth seal. The description is provided to answer the questions of Rev. The scene now shifts from the judgments themselves to the people of God, both Jewish and otherwise, who attend this time of wrath upon the earth: A change comes over the spirit of his dream. They get this glimpse before the seventh seal is opened with its fresh cycle of horrors. It is not intended to take the reader back to a time before the Four Horsemen are released in order to parallel the trumpets with the seals. It contrasts the security and blessedness which await the faithful with the panic of a pagan world fleeing from judgment. It delays for a brief moment the disclosure of that which is to take place with the seventh and final seal is removed from the scroll of destiny. This is the first of several global judgments which involve four angels. There are four angels bound at the river Euphrates which will later be released to kill a third of mankind Rev. The angels have a ministry extending over the entire earth. The angels had taken their positions earlier and were already actively restraining the winds when John saw them. This is the proverbial calm before the storm. The plague of locusts brought upon Egypt came on the east wind Ex. The same east wind allowed the children of Israel to cross the Red Sea Ex. The sea represented the Gentile nations from which the four successive empires would arise. These same four winds control the upcoming rise of Antichrist in judgment Rev. The winds speak of the impending global judgments and their initiation and sovereign control by God. With the sounding of the first trumpet, a third of the trees are burned up Rev. At the second trumpet, a third of the sea becomes blood Rev. At the pouring forth of the second bowl, the entire sea becomes blood as of a dead man Rev. At the sounding of the first trumpet, a third of the earth is burned up Rev. At the pouring forth of the sixth bowl, the earth is utterly shaken Rev. The earth, the trees, and especially the sea are all important parts of the system of nature which supports life on the planet. Because man will continue to idolize the creation rather than the Creator Rom. But none of this can begin until the servants of God are sealed for protection Rev. Even after the judgments have begun, the locusts from the bottomless pit are told not to harm the earth, sea or vegetation, but only men Rev. Having at one time been an avid environmentalist and valuing animal life above human life, we are familiar with the pagan religious undercurrents which fuel this movement. Many environmentalists thrill to the sight of a dolphin or whale, yet despise the God of the Bible Who brought them all forth. If environmentalists thrill to a dolphin or hummingbird, how much more marvelous is the One Who spoke and they leapt into existence! He is far more worthy of wonder than the mere work of His hands! To be sure, man has not been a faithful steward of all God has given him, but to deny the Creator while attempting to save the creation is folly as events in this book make plain. Some commentators take these as symbolic representations: The earth is Israel; the sea, the Gentiles; the trees, as we know from the famous parable in the ninth chapter of the book of Judges, refer to those in authority. When trees are destroyed, so too is the green grass Rev. When the sea becomes blood, living creatures and ships are affected Rev. If the sea represents the nations here as it does in Rev. Also, when men, cities, or authorities are the recipients of judgments which follow, they are specifically denoted as such Rev. Within Scripture, east is often the direction of the deliverance or judgment of God Gen. Two of the groups are described in this chapter: Chapter 7 forms a parenthetical section between the sixth Rev. The first, those described in Rev. They will survive the holocaust of divine wrath unleashed by the seal, trumpet, and bowl judgments. God will also protect them from the murderous efforts of Antichrist and his henchmen to wipe out believers in the true God. Having survived the wars, famine, unprecedented natural disasters, disease,

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

rampant, unchecked sinfulness, and savage persecution of the Tribulation, they will enter the Millennial Kingdom alive. The second group to escape divine fury Rev. These will enter the Millennial Kingdom and form its initial populace Mat. Life-giving power is an intrinsic characteristic of God Luke See commentary on Revelation 6: See commentary on Revelation 7: The picture of sealing for protection by marking the servants on their foreheads recalls a vision shown Ezekiel in which most in Jerusalem were practicing idolatry which God was about to judge. In the judgment which followed, those without the mark seal of God were killed Eze. Those who are sealed and protected by God for special ministry Rev. Those who accept the mark of the beast Rev. They are not written in the Book of Life. Those who refuse the mark of the beast, many of whom are martyred Rev. See commentary on Revelation The angel recounts the total number of individuals who, by this time, have been sealed. The seal identifies those who are set apart for special protection in the midst of the judgments from God. The seal may not be visible to men, but is evident to God and the angels and demons who carry forth his judgment Rev. It is analogous to the sealing of believers today, who are baptized into the body of Christ and sealed with the Holy Spirit 2Cor. The best analysis of the seal is that it protects against the disasters that the four winds will bring to the earth Beckwith; Caird. The context of Rev. Thus the sealing must refer to these judgments. We may, therefore, conceive of this sealing of the , as a special and extraordinary impartation of the Holy Ghost; which again connects this vision with particular Old Testament promises. By the mouth of Joel, the Lord said to Israel: There are also particulars in this passage which were not fulfilled upon the primitive Churchâ€™”particulars which refer to the judgment times, and connect directly to the scenes to which this sealing of the , is related. In this we distinctly recognize the occurrences under the red horseman of the second seal, the physical prodigies of the sixth seal, and the exact manifestations under the first and fifth trumpets. Perhaps the two most abused numbers in the entire book of Revelation are the , sealed individuals here and the 1, years of the millennial reign Rev. Twelve by twelve implies fixity and completeness, which is taken a thousandfold in , A thousand implies the world perfectly pervaded by the divine; for it is ten, the world number, raised to the power of three, the number of God. This is because they have theological biases which go against recognizing the obvious Jewish nature of this passage. As we saw earlier, the Jewish nature of this book was recognized by many and led to opposition to its acceptance into the canon. Many are so morbidly prejudiced against everything Jewish, that it is concluded in advance, that anything merciful, referring to the Israelitish race, must needs be understood some other way than as the words are written. There is such a thing as Figures of Speech, but, we ask, what Figure is used here? What is its name? The truth is that there is here no Figure whatever; but it is the simple statement of fact: If the total number is not exact, then all the items which go to make it up are indefinite also. If the number is symbolical, then what number in the Book may we take as literal? We prefer to believe God. And, believing Him, we conclude that He had reserved 7, in the days of Ahab 1K. This is in accordance with what is said later concerning the ,â€™”that they are firstfruits, These sealed Jews are those who come to faith in Jesus as Messiah during the Tribulation period. These are the same twelve tribes of the children of Israel whose names are written on the gates of the New Jerusalem Rev. These are a specific group of people who are physical offspring of Israel and differentiated from the rest of men Zec. In the regeneration, Jesus said the apostles will rule over these tribes Mat. Few Scriptures have suffered more at the hands of Gentile Christians than this. Any system of interpretation which has this for its foundation may be judged and condemned at the outset as not only useless, but mischievous. The number scarcely refers only to Jewish Christians; rather it stands for all the members of the Church, the true Israel. But on every supposition this is absurd. Ten of their tribes had been long before carried away, and the distinction of the tribes was lost, no more to be recovered, and the Hebrew people never have been, since the time of John, in circumstances to which the description here could be applicable. These considerations make it clear that the description here is symbolical. This interpretation seriously complicates the book of Revelation by bringing in racial distinctions which no longer exist in the NT purview. It disregards the historical fact that ten of the twelve tribes disappeared in Assyria and the remaining two list their separate identity when Jerusalem fell in A. The number is obviously symbolic. This would have

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

come as a surprise to the apostle Paul who continued to describe himself as a Jew long after his conversion Acts At the close of this most important section of Scripture, Paul makes a statement which directly contradicts Mounce: For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 5 : The Saints of the Great Tribulation | blog.quintoapp.com

These are the first converts (Rev.), and it would appear from the juxtaposition of the sealing of the , in , followed by the great multitude saved in , the , become the great evangelists of the Tribulation period.

Body of Christ - Romans 11 The "sea" represents the Gentile nations: And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. And four great beasts came up from the sea, each different from the other. You walked through the sea with Your horses, through the heap of great waters. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. The Greek word translated "earth" can also mean "land," which is the opposite of "sea. Their carcasses were as refuse in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still. He will lift up a banner to the nations from afar, and will whistle to them from the end of the earth; surely they shall come with speed, swiftly. In that day they will roar against them like the roaring of the sea. And if one looks to the land, behold, darkness and sorrow; and the light is darkened by the clouds. In an interesting observation, a picture of Israel as the "land" in the midst of the "sea" of Gentile nations is seen in the parting of the Red Sea during the Exodus: But the children of Israel went on dry land in the midst of the sea. The judgments brought by the "four winds," or the four horses in Revelation 6 will harm the metaphorical "earth," "sea," and "trees," which represent Israel, Gentile nations, kingdoms, and people, as shown above: I will overthrow the throne of kingdoms; I will destroy the strength of the Gentile kingdoms The loud cry of the angel Revelation 7: As mentioned in the last section, this seal is the name of the Father Revelation Before the judgment on Judah came at the hands of the Babylonians, God sent a man clothed in linen, possibly Jesus incarnate Daniel And He said to me, "Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose. Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them. They went in and stood beside the bronze altar. Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary. The following excerpt from "Holman Bible Dictionary" shows the significance of placing the mark on the forehead: This symbolized acceptance before the Lord. A mark was put upon the foreheads of those in Jerusalem who mourned for the wickedness of Jerusalem. They were spared in a time of terrible judgment Ezekiel 9: A set forehead indicates opposition, defiance, and rebellion Jeremiah 3: Hardness of the forehead indicates determination to persevere Isaiah Here is my mark. Oh, that the Almighty would answer me, that my Prosecutor had written a book! The ancient "tav" was in the form of a cross source. How fitting that the "seal of the living God" Revelation 7: For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He has taken it out of the way, having nailed it to the cross. Similarly, the Hebrew people were exempt from the judgment on the firstborn of Egypt if they marked their doors with blood, tracing the sign of a cross as they first dipped the blood in the basin, striking the lintel, and then the two doorposts: And none of you shall go out of the door of his house until morning. For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you. The Greek word for "servant" is "doulos," and can also be translated "slave" or "bondservant," which means they belong to someone else. In this case the , servants are slaves of God. Whether or not the mark is visible to other humans, it is visible to the angelic and demonic

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

realm, as they are commanded to specifically leave those with the seal of God alone in the fifth Trumpet judgment. In this case, the grass and trees are physical and not a metaphor for people and kingdoms because every person without the seal of God is subject to this judgment: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. The Lord is the "Alpha and Omega, the first and the last" Revelation 1: In Hebrew He would be called the "aleph" and the "tav," the first and last letters in Hebrew. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. If the "First and the Last" is a title or name of the Son, it is also the name of the Father as they are "One" John And who can proclaim as I do? This is similar to the seal of the Holy Spirit given to believers in the Church Age, or "dispensation of grace": I will write on him the name of My God In the " dispensation of grace," the Church is given the Holy Spirit as a pledge from Christ for the promise of salvation; those under the Law had no such assurance. During the "dispensation of the Law," the Holy Spirit did dwell in select people: However, these people were not sealed and they had no assurance that the Holy Spirit would stay with them 1 Samuel This did not mean that they could lose their salvation, as salvation has always been based on a covenant relationship; just that they had no assurance of their salvation, as we do under the "dispensation of grace. In the "dispensation of judgment," or the Tribulation, the only ones sealed are the , servants of God Revelation 7: While the context shows that these servants are supernaturally protected through their ministry, as just shown above, being "sealed" is also a guarantee of salvation from the Holy Spirit who dwells in those who are sealed. In other words, the mark shows protection, but the sealing shows indwelling of the Holy Spirit. This suggests that the Holy Spirit will work similar to the way He did during the "dispensation of the Law," in that He will dwell in a select few for a specific purpose. Unlike the Old Testament Saints, the , sealed servants will also have the assurance of their salvation like believers in the Church. In other words, the Holy Spirit is not there as a comforter to all believers during the "dispensation of judgment," but only for the , servants, in addition to protection for the difficult task they are given to accomplish. Being a believer during the Tribulation will be exceptionally difficult, especially without the comfort and assurance of the Holy Spirit. There is further evidence that the Holy Spirit does not dwell in all believers during the Tribulation like He does today. We see a transition at the end of the "dispensation of judgment," where God will again pour out the Holy Spirit on Israel and all flesh, as He did at Pentecost at the birth of the Church Acts 2: Those who receive the Holy Spirit in the second outpouring at the end of the Tribulation will enter the Kingdom: Since God put His name on the earthly temple 1 Kings 9: They shall see His face, and His name shall be on their foreheads. Being a servant of God involves sharing and keeping the Word of God. My servant Moses; He is faithful in all My house. I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the LORD. Why then were you not afraid to speak against My servant Moses? If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor. Through the rest of the study, we will see the evidence that the , servants follow suit to other servants of God. These servants will share the Word of God wherever they go, like the Apostle Paul, who shared the Gospel:

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 6 : Revelation Chapter 6

And one of the elders said, "What stands, verses, Revelation might have immediately followed the tenth verse; but that the praise of the angels, which was at the same time with that of the "great multitude," came in between.

The Sea of Glass by Kenneth V. Ryland Not too long ago I was in a church service where I heard something brand new -- a "new truth. This comment is not intended as a slight, since most Sabbath-keeping groups tend to be very conservative in their beliefs and acknowledge only that which can be found in Scripture, which anyone can read and accept at face value. The topic being discussed centered on the great tribulation and the protection that God will afford His people during that period of time. This is one biblical theme whose interpretation has always been in flux since 1 it is future, and 2 the Scripture is not at all clear as to the exact nature of the safety that God will give His people during that future period of trouble. No one, it seems, wants to be described as belonging to any of the other churches in chapters two and three of Revelation. The passage reads as follows: And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God. As can be seen from this picture of these , "tribulation saints," they are depicted as being in heaven before the throne of God playing their harps. That is the part that is being taken literally according to this new interpretation of the passage. One additional wrinkle in this new teaching is that the saints will be safe and secure in heaven as a result of martyrdom. That is, their "place of safety" will be in heaven because they will be killed during the tribulation and resurrected immediately and taken to heaven where they will await the return of Christ and the "first" resurrection; i. Why theirs is not the "first" resurrection was not explained. A note of clarification: All do agree, however, that the , are in heaven prior to the return of Christ. After the church service I asked one of the regular speakers at that congregation why this passage was now being taken literally. He stated that they were just reading the words of the scripture and accepting them as stated. When I went home I gave this a lot of thought and prayer. After all, I too would like for my beliefs to be in line with the truth of Scripture. Once I had a chance to study through this subject and pray about it, there are several conclusions that occur to me, which I shall attempt to state clearly in the paragraphs that follow. Before giving you my own view of this "new truth," let me add the other two passages in Revelation that bear on the fate of the , saints and the innumerable multitude that "came out of great tribulation. And He who sits on the throne will dwell among them. And God will wipe away every tear from their eyes. Specifically, this passage has to do specifically with the "innumerable multitude" rather than the ,, and there is some difference of opinion as to whether this innumerable multitude is by inference included with the , in the prophecies mentioned in Revelation 14 and Just and true are Your ways, O King of the saints! In this passage the , are not directly referred to, but "those who have the victory over the beast" are assumed to be the , One is not my own, but was given to me by a caller to a prophecy forum in which I was a participant. It is very simple and believable: That is, the description of the saints before the throne in heaven portrays a time after the return of Christ and the resurrection of the saints. There is nothing in any of the passages in Revelation that forces us to believe that the time period of the "saints before the throne" must be prior to the return of Christ. Some may contend that verse 1 of Revelation 15 sets the time frame before the resurrection; however, when the apostle John looks, he sees two different things. First, he sees the seven angels with the seven last plagues. Then the apostle says, "And I saw They are two separate items seen by John, and they are not necessarily concurrent. This particular interpretation seems both reasonable and plausible, and should not be dismissed out of hand. As for my own view of these passages in Revelation, I want the reader to understand

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

how I have come to my conclusions. There has always been a very simple rule of Bible study that I have tried to follow: The clear, unambiguous passages of Scripture are always used to understand those that complicated or difficult; never vice versa. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. First, the dead are raised at the return of Christ. In the second chapter he begins, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and our gathering together unto Him, Note that the apostle is very careful to tie together into a single event "the coming of our Lord Jesus Christ and our gathering together unto him. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed -- in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. It is at that time, and not prior to it, that the dead will be raised. There is another problem with the notion that the tribulation saints are the first to be resurrected and will await the return of Christ in heaven. The writer of Hebrews in chapter 11 gives us some of the great heroes of faith of the past, many of whom were martyred, " If we take the view that those who die in Christ during the tribulation are resurrected ahead of the martyred saints of the past, then it appears that the "better resurrection" of those heroes of Hebrews 11 is not quite as good as those who die during the tribulation. The Text Taken Literally If we are to take the passages in Revelation literally, as those who espouse this new doctrine contend that we should, what does the text really say? One of the conclusions that we must accept is that no married man or woman will be part of this group of resurrected tribulation saints. Did John see a lamb or Jesus standing on Mount Zion? If we are to take this verse literally, then we have to assume that he saw a lamb. When the symbols of visions are taken literally, some very "interesting" ideas and conclusions begin to crop up. Are we to take them literally, or are they symbolic? The fact of the matter is that visions are not literal events; otherwise, they would not be visions. They are visions precisely because they are allegorical in nature. They may convey certain truths to us in the form of pictures and concepts, but they are not the same as the literal, physical events they may allude to. For example, in the Sermon on the Mount Jesus said that "if your eye causes you to sin, pluck it out," and "if your right hand causes you to sin, cut it off. The Lord was drawing our attention to the truth that sin will prevent us from entering into His kingdom, and that we must do whatever is necessary to get rid of it. The events portrayed in Revelation are not literal, physical events; they cannot be because they have not happened yet. They are but symbolic pictures of things to come. The visions John sees are for the purpose of conveying to our minds in very vivid form the concepts of truth that surround the return of our Lord to this earth and the gathering His saints to Him at that time. If we do not accept this part of the Bible in the way in which it was written, then we come up with a world of contradictions -- ideas that are contrary to the plain statements of doctrinal truth pronounced in other parts of the Bible. Doctrines cannot be built on dreams and visions. They must be founded upon the Law and the Testimony of Christ, the apostles, and the prophets. One of the things that happens when one begins to build a case for a new interpretation of a Bible passage is that other passages begin to be reinterpreted in favor of the "new truth. All other meanings of the word have to do with the physical world, which has always been the accepted interpretation of this verse. And, there is a good reason why this is the correct interpretation. Often in Hebrew thought and writing, descriptions of a thing or event are made in parallel statements. In this case, "from the four winds" and "from one end of heaven to the other" mean the same thing. Notice the parallel statements in verse Against whom have you raised your voice, And lifted up your eyes on high? Against the Holy One of Israel. Once again, verse 22 gives us parallel declarations: Suffice it to say that the entire passage contains many other parallel descriptive statements that illustrate the way in which the meaning and color of Hebrew language were amplified. Understanding just this one principle of Hebrew writing can deepen the understanding that any Bible student gains from his Bible studies. The whole point of focusing on this Hebrew method of describing things and events is to emphasize that there is a difference between the way we describe things in English and the way in which ancient Hebrew writers and speakers put their thoughts and ideas into words. We might say, "the dew-covered rose was wondrously beautiful. In English the words rhyme. A Strange Idea I will not attribute this to all those who

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

hold to this new teaching, but there was one idea presented during the sermon I heard that struck me as truly bizarre. It was the idea that the "place of safety" was to be in heaven with Jesus as a result of our martyrdom. Pause and give this some thought. What this really means is that tortures, beatings, beheadings, and persecution are to be looked upon as a "blessing. Jesus addressed this very issue in Luke Our trial as Christians is something that we should prepare to survive. It is a time we will be needed most, a pivotal moment in history when we must be ready to serve those that our Lord brings to us. I recently asked a friend of mine, who happens to be a very good prophecy and Bible student, what he thought of the idea that there would be saints in heaven before the throne of God prior to the second coming of Jesus Christ. He wrote me back a lengthy letter explaining his point of view, part of which is quoted below. If the , and the vast multitude are people who were martyred in a literal, end-time tribulation, there is only one group of the latter-day saints that they can be: It is the Laodiceans who are told to buy "white raiment" in the "fire. If they have to wash their robes to make them white, they were obviously "dirty" going into the Great Tribulation.

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 7 : The Redeemed of the Tribulation (Rev) | blog.quintoapp.com

Revelation chapter 17 goes back and fills in some of what has already happened during the Tribulation. Chapter 16 is when the Great Tribulation is finished. Now chapter 17 covers the specifics of when Babylon the Harlot or the Religious Babylon is Destroyed (see article " Babylon the Harlot ").

The Earthly and the Heavenly. Not just yet, but when He shall appear; then He shall change our vile body, that it may be like His own glorious body. Even now are we the sons of God, but then shall we really be, in all respects, soul and body, what we are now only by title. Those who have received this crucified and risen Christ as their Lord and God. He who believes on Him now, shall wear His likeness when He appears. No losing of that likeness in the process of the ages. No feature nor line of a feature becoming effacedâ€”but ever deepening and deepeningâ€”likeness to Jesus becoming greaterâ€”perfection becoming more perfectâ€”throughout eternity. Not until then is the likeness complete; but there are white robes before. Resurrection perfects the transformation of the earthly into the heavenlyâ€”but we read of "the spirits of the just made perfect. How bright the thought and dear the word! But what is that to be to us? For there are two resurrections. Is ours to be the resurrection of the justâ€”the resurrection unto life? The two lasts of these three passages speak of the latter; for they refer to those who belong to the risen Head. They are the "we" to whom he refersâ€”they whom the Son of man came to save, died to quicken, lives to glorify. The white robes are theirs, and likeness to their Lord is theirs. We have borne the image of the earthly man. This image or likeness is something which we "bear" or carry about with us. It is not a casual or occasional thing, but something cleaving to us; inherent in usâ€”evil, carnal, low, unholy. What then is this image of the earthly man? It is something pertaining to spirit, soul, and bodyâ€”it is of the earth, earthly. We are flesh and blood as he was; born of the flesh; as thoroughly human as was our first fatherâ€”for that which is born of the flesh is flesh. The image is not that of uprightness and perfectionâ€”but of his sinfulness. Sin pervades us, actuates, us, fills us. Death reigns in us, as well as over us. Mortality was Adam's lotâ€”it is ours. Dust we are, and unto dust we return. Corruption, disease, pain, decay, imperfection of every kindâ€”make up the sad image. This was our lot by birth; it is still in part our lot, though we have been born again. Do we not shudder at it? Do we not shrink from ourselves? We are earthly, not heavenly! We are like him who is earthlyâ€”no, we are his sons! We bear his image on us, all over! We shall bear the image of the Man from heaven. The "as" declares 1 the certainty, 2 the completeness of the resemblance. As certainly and as completely as we have borne the one image, we shall bear the other. The "Man from heaven" is of course the last Adam, the Lord from heaven, who was made a quickening Spirit for us. We begin to be like Him now, as soon as we are begotten again. The outline of His image is traced upon us at conversion; our life is to be the filling up of this; the consummation is when He comes again, to raise and glorify us. Two processes go onâ€” 1. The erasing all the lines of the first Adam's portrait in usâ€”the effacing of our former selves. The becoming more and more unlike the earthly manâ€”and more and more like the heavenly Man. Line by line, feature by feature, the latter takes its place. Intermixed they often areâ€”the one contending for mastery with the other, like dissolving viewsâ€”but in the end the heavenly predominates and prevails; the carnal and grosser elements are struck out or chiseled away, and nothing remains but what is spiritual and celestial. This image, after which we are modeled, isâ€” 1 Divine. We were created "in the image of God"â€”and the new creation restores this lost imageâ€”no, adds to it, intensifies it, establishes it forever. We are made partakers of the divine nature; and thus we take on the image of the heavenly Man. We are "born of the Spirit;" "born from above;" made sons of God; heirs of God; conformed to the image of His Sonâ€”we are in Christ, and He in us. All that can be communicated of the divine and the celestial, belongs to our regenerated nature. We are raised to a higher level; and while not less truly human, we are yet more identified with the divine. We take on unholiness at our first conceptionâ€”"Behold, we were shaped in iniquity. Sin, all sin, of every form and name, is cast outâ€”holiness, all holiness, of every name and form, in word and deed, takes its place in us. It is after the

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

image of the Holy One that we are modeled. The heavenly Adam is immortal. He died once, but He dies no more—and His immortality is for us. By it we are made immortal—not, indeed, now or here—but in the ages to come, when death is swallowed up in victory. He shall change our vile body, that it may be fashioned like His glorious body. When we awake, we shall be satisfied with His likeness. Resurrection will complete the conformity to the image of the heavenly. Perfection of body as well as soul! No suffering and no sinning! Is not this hope glorious? Does it not 1 stimulate, 2 sanctify, 3 comfort? Should it not quicken prayer and watchfulness? Such a prospect should not be idle or vain! In connection with all this, let me notice the apostle's words in another place—"When that which is perfect is come, then that which is in part shall be done away" 1 Corinthians We love to contrast things. We cannot help doing it—the past and the present, the present and the future, yesterday and today, winter and summer, old-age and youth, last year and this. Sometimes the contrast is between evil and good, or of death and life. Sometimes it is between the perfect and imperfect, as when we speak of the increase of knowledge. Sometimes it is between the part and the whole, as when we compare the seed and the tree, infancy and old-age, the progress of a year, and the progress of a thousand years. These contrasts are profitable. They reprove, or they quicken, or they comfort. The apostle's object here is to quicken and to comfort. His comparison or contrast is between the present and the future, and this in one special aspect. The present is the imperfect—the future is the perfect; the present the fragmentary—the future the complete. It is not a comparison between the sin of the one and the holiness of the other; between the sorrow of the one and the joy of the other. It is the comparison between the part and the whole; between infancy and manhood; between the blossom and the fruit; between the small fountain and the mighty lake into which its waters expand. It is of divine revelation, or of our knowledge of it, that the apostle is speaking; and he contrasts the imperfection of our knowledge here, with the perfection of our knowledge hereafter. The Bible is but a fragment—perfect in its different parts, perfect in truth and language, but still a fragment; and if the fragment be so glorious, what will the whole be? It is like photographs or pictures of the different parts of Palestine; each is faithful, but still it is only a part. You have Bethany, or Bethel, or Shiloh, or Nazareth; but these are not the land itself. It is like chips from the temple-wall; true pieces of the very temple; yet mere fragments; not the mighty temple itself. John says that he gave but a few of the events of his Master's life, telling us that the world could not contain the books that would be written, if the whole story were told. So is it with revelation in general. All we get here is but a drop; a little light, a little truth, a little knowledge; but we wait for more. And how excellent will that coming fullness be, if the fragments which we have at present be so divinely excellent! O how eagerly should we press forward to this glorious perfection! There is perfection—Blessed thought! Perfection in—wisdom, light, holiness, love, and glory! Men speak of the ideal, as if perfection were only to be found there; but the perfection announced by the apostle is real. It is perfect reality, and it is real perfection. We only get glimpses of it now—but it exists. We see so much evil here, and this is such a broken world, that we sometimes ask—"Is perfection possible? It is; it shall be—as truly as there is perfection in and with God, so surely is there perfection for us—perfection for heaven and earth—perfection for the universe. It will come in due time—God does not mean to keep it for Himself—nor to withhold it from us. He means to give it—fully, truly, everlastingly. That which is perfect shall come!

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 8 : W. A. Criswell Sermon Library | God's Churches and the Great Tribulation

In his vision of heaven, John sees a vast number of these tribulation saints who have been martyred by the Antichrist: "There before me was a great multitude that no one could count, from every.

The Saints of the Great Tribulation Article contributed by www. The opening portion of the chapter pictures the , representative of the godly remnant of Israel on earth in the great tribulation. 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. 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. Though the children of God living on earth at the time will be translated when Christ comes for His church, immediately a testimony will be raised up to the name of Christ through new converts among Jews and Gentiles. The presence of saved people in the world after the rapture has puzzled some because according to 2 Thessalonians 2: 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. People were saved before the day of Pentecost when the Spirit of God came to indwell the church, and it should be clear from other Scriptures that the Holy Spirit is always omnipresent. He has always been in the world and always will be, in keeping with the divine attribute of omnipresence. 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. There is a parallel in the fact of the incarnation of Jesus Christ. Throughout the Old Testament, Christ was present in the world, but it was not His particular field of operation though He ministered as the Angel of Jehovah. In other words while His special earthly work was completed with His sacrifice on the cross and His resurrection, He nevertheless continued to work in the world in His omnipresence as God. Likewise the Holy Spirit is resident in the world now just as Christ was resident in the world between His birth and ascension. When the present age ends and the Holy Spirit is caught up with the church, the situation will return to that which was true before the day of Pentecost. 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. The Vision of the Four Angels 7: And I saw another angel ascending from the east, having the seal of the living God: 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. 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. 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. In the verses which follow, 12, from each of the twelve tribes of Israel are protected by the angelic seal. 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. When God destroyed Jericho, He protected Rahab and her household. Wicked though she was, she had put her trust in God, and God protected her from the judgment that fell upon Jericho. In a similar way in the time of great tribulation protection will be given to this group of , Israelites. The matter is so significant to God that the names of the tribes and the number to be saved from each are given in detail. The Sealing of the Twelve Tribes 7: 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. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 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

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. A number of significant details are mentioned in connection with the sealing of the , 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. 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. 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. As Alford points out, ancient interpreters accounted for this on the theory that the Antichrist would come from the tribe of Dan cf. 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, the probable reason for blotting out of their names here Deut. But in the end grace triumphs, and Dan is named first in the future distribution of the land amongst the tribe Ezek. Lists of the patriarchs or of the tribes occur in Gen. 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. Though Israelites today do not normally know what tribe they belong to, in the mind of God there is no question. Here representatives for each of the twelve tribes are selected for the signal honor of being sealed by the angel. 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. 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. The remnant of Israel as portrayed here in the book of Revelation should not therefore be taken as meaning the church. It would be rather ridiculous to carry the typology of Israel representing the church to the extent of dividing them up into twelve tribes as was done here, if it was the intent of the writer to describe the church. The mention of the twelve tribes of Israel is likewise a refutation of the idea that the tribes of Israel are lost, as well as of the theory that the lost tribes are perpetuated in the English-speaking people of the world. Obviously none of the tribes are lost as far as God is concerned. 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: This vision given to John, therefore, is prophetic of the fact that God has a future purpose for Israel and that in spite of satanic persecution a godly remnant will be preserved to be on earth when Christ returns. There seems to be indication that more than 12, from each tribe actually will be saved. The point of this Scripture is that in any event 12, in each tribe are made secure. The , 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. The second half of chapter 7 of Revelation demonstrates that not only will many be saved in Israel but also many Gentiles will come to Christ in the great tribulation. 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. 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 6: This great multitude is heard by John in a great symphony of praise as they ascribe salvation to God. The fact that they are martyrs is stated later in the chapter vv. The Praise of the Heavenly Host 7: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Joining the multitude of the saints, the angels and all

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

those in heaven are described as falling down before the throne to worship God in a sevenfold ascription of praise similar to that in Revelation 5. The point of this introduction, however, is to identify the presence in glory of the great multitude coming from all nations. 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. If the elders represent the church, the multitude represents a different body of saints. The group here described is a particular group coming from a particular time. His explanation is beside the point as this seventh chapter is not necessarily in chronological order, and further, there is no reason why the great tribulation should not have already begun at this time. He bases his conclusion largely on the fact that neither death nor resurrection is mentioned regarding the Gentile multitude. He does not explain, however, the reference to the throne 7: His objection is unnecessary, as the throng are not saints of all ages but only saints of the tribulation time who are martyred. This passage clearly teaches that many Gentiles will be saved during the tribulation. The command to preach the gospel to every nation throughout the world Matt. The concept sometimes advanced that the rapture cannot occur because all the world has not heard the gospel is a faulty conclusion. The requirement that all the world hear the gospel pertains not to the rapture but to the coming of Christ to set up His kingdom.

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

Chapter 9 : Tracking Bible Prophecy: Revelation 7

Literally, the tribulation, the great. " ' The tribulation,' points to a definite prophetic period, and not simply to tribulation in general in which all saints shared. ' The great tribulation' cannot be the general troubles that affect God's people in all ages.

The answer to that question has eluded many Christians of today as they are not taught to rightly divide the Word of God as we have been instructed 2 Timothy 2: By failing to do so, many have wrongly come to the conclusion that the Saints will be killed during the Tribulation and reign of the Anti-Christ. We know the Word of God has no contradictions, so if we find something we think is contradicting we need to dig into the Word for clarification. In addition, we will prove the Saints will not be harmed during the coming Tribulation. Please open your Bibles with me and turn to, Colossians 3: Not to say they are perfect for they are flesh and blood and sin like everyone else. Does God play favorites? This is why we have been born into this present age with free will, to decide whether we will follow God or Satan. Those who followed Satan have free will to decide who they shall follow in this present age. Those who stood against Satan have what we will call limited free will. They have free will to a point, but God predestined them for a purpose as He knew He could count on them in this present age. This is why Revelation Turn your Bibles with me to, Jeremiah The Elect were chosen then for the stand they made against Satan when he rebelled against God. God knew in the first earth age that Esau had given up his birth right which was essentially God, instead choosing to follow Satan. What did Esau do in our present age? In this flesh age once again people have the opportunity to choose God. However, we have the same spirit which is the intellect of our soul and people typically do not change. Turn with me now to the book of Romans, Romans 8: According to whose purpose? As Christ would explain in Mark To spread the Gospel to all nations of the world in hope that all of his children come to know and love Him. It should be clear to you by now, no one is chosen for any purpose by God without them earning that right. God demands work for a reward 2 Thessalonians 3: Now that we have documented the characteristics of the Elect and discussed how they were chosen. Let us dial in the identity of the Elect and their role in the Tribulation. After John witnessed the events of the first six seals. The four angels are holding back the very winds that initiate the start of the Trumpets sounding. You can document this by studying Revelation 8 as the earth, sea and trees are harmed when the first two Trumpets sound. What did the angel have? The Seal of the Living God, which is the seventh seal. In essence, at this point the latter rain begins to come down upon the Elect making them ready for battle against Satan who is the spurious messiah. It did not say , Jews were sealed. How many tribes are there? Jews being of the tribe of Judah are only one of the 12 tribes, there are eleven more. If you continue reading Revelation 7: So True Judah can claim only 12, of the , After the Tribulation John beheld a multitude of all the peoples of the earth, different nations, races and languages who were before the throne as well. These also overcame the Dragon who is Satan and his Beast Government. 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. From earth which documents they lived through the Tribulation. Many people ask what happens to believers Christians during the Tribulation? Christians who do not know the truth will unknowingly worship Satan believing he is Jesus Christ. Almost all Christians will be taking part in the Great Apostasy, as we are told in Revelation 13 the whole world worships the Beast. However, the entire point of the Elect being delivered up is for the testimony which the Holy Spirit will speak through them. When the Elect speak multitudes of Christians and people of the world will then recognize that Christ has not returned and that Satan is in fact the false messiah. Turn now to, Revelation The , who were sealed, they have it locked in their mind that Satan comes first playing the role of Jesus Christ. These same testified against Satan during his time on earth. Their sealing, their mark is in their forehead. That mark is deception which is believing Satan is Jesus Christ. The , were redeemed from the earth. They were not killed. The main purpose of the Elect is to be delivered up before Satan who claims to be Christ and his Beast Government during the Tribulation.

DOWNLOAD PDF VISION OF THE SAINTS OF THE GREAT TRIBULATION : REVELATION 7:13-17

We also have the two witnesses who will be prophesying against Satan as well Revelation Let us further document what happens to the Elect during the Tribulation, including some verses that are commonly referenced to as proof the Elect are killed during that time. Let us turn our Bibles to, Revelation 6: Yet, many would point to these verses as documentation the Elect are killed during the Tribulation. Unfortunately, they have not rightly divided the Word of God as we have been instructed. What is our time element here? What does it stand for? The sixth seal, sixth trumpet and sixth vial, which is his appearance in all of them. So if we are reading about something that happens at the fifth seal, it has occurred before Satan has even placed a foot on earth as his appearance is at the sixth seal. So those under the alter died before the Tribulation. The Elect have stood and died for God since the beginning and they will continue to do so until Satan is cast from Heaven, when the Tribulation starts. Let us document that further. Let us find out what happens. These powers are Satan and his fallen angels. Turn your Bibles to, Revelation Notice Michael and his angels fight against Satan and his angels. Satan is not coming alone. We can see at the sixth seal Satan and his fallen angels are cast from Heaven to Earth. Which documents those under the alter did not die during the Tribulation as the Tribulation does not start until the sixth seal. It also documents Satan is not a man, he has never been born in the flesh nor will he ever be. Once Satan who appears as the lamb in Revelation 13 sets foot on earth he proceeds to set up his Beast Government. However, he does not gain full control of the world itself until the midst of the week. At which time he completes the healing of the deadly wound that was inflicted upon the Beast Government Revelation As a note, 70 weeks are determined in the book of Daniel, we currently await this last week , which is a week of years, being a 7 year Tribulation The Tribulation was shortened by Christ, Matthew Satan causes the sacrifice and oblation to cease as the people stop worshipping Jesus Christ and start worshipping Satan who they perceive as Christ. This is the Great Apostasy, changing ones professed religion from one God to another. We need to understand Daniel 9: Believers of that time had to perform blood sacrifices. When Christ died on the cross for our sins His blood erased that need, therefore, today we take communion to honor God, to display our belief that Jesus is the Son of God and that He died for our sins and was resurrected. With that said, Satan will cause the sacrifice and oblation to cease as the world accepts him as the messiah, at this point they have been spun into his web of deception. We are told in Revelation You cannot continue to do something unless you were already doing it. This scripture is also our second witness to the fact that Satan takes absolute control of the world at the midst of the week as power is given to him. Make a note, 42 months is equal to 3. This is a spiritual war that will be fought, as we are instructed to put on the Gospel Armor Ephesians 6. Daniel is given a description of the end times Beast Government of Satan. You can read of this in Revelation 13 as well. The Ancient of days, being God. Being half of the Tribulation, the second half, therefore the Elect are not killed. Imagine in your mind how Satan will wear the Saints down. A constant and aggressive spiritual attack from him, his fallen angels and the people of the world. This will be an extremely trying time. Knowing the Saints will be under attack by Satan, we should learn how to stand against him. Turn with me to, Ephesians 6: The Tribulation of Satan who is the Anti-Christ and his fallen angels.