

230430-1 Re 7, The Lamb's Wrath Briefly Suspended—CThurman

A note concerning the influences of J. N. Darby (Nov.18, 1800-Apr. 29, 1882) and C. I. Schofield (Aug.19, 1843-Jul.24, 1921) on the second coming of Jesus Christ; both Anglicans and Protestants.

These two men are the major proponents of a great delusion concerning the rapture/resurrection event, and the end of this is that so many Christians are going to be caught unprepared for those things that shall precede our Lord Jesus' second coming. J. N. Darby is the mind behind the popular idea of a rapture and C. I. Schofield virtually canonized the idea in his Schofield Reference Bible.

These men say that since Re. 4.1, because the 'church' is never mentioned again in the Book of Revelation, that the commandment for John to *come up hither* is spiritually understood as a future time of the rapture.

First, Re.4.1 is a commandment of the Lord Jesus to call up of John's *spirit* into heaven to see things which should be communicated to the church. There is nothing there concerning a catching away of the bodies of the living into glory to meet the Lord Jesus in the air. At the commandment to *come up hither* John experienced nothing more than that he was immediately in his *spirit* in heaven and seeing the things concerning which he was to write to the churches.

Second, putting the rapture in this text creates a separation between the rapture and the first resurrection, a separation that the plainest texts of Scripture will not allow. The rapture/first resurrection is a singular event, a one-time, at-the-same-time occurrence .

1Th.4.16b-17a, the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds;

1Co.15.51-52, Behold, I shew 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 trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.

Darby also wildly imagines that 2Th.2.7 is when the Holy Spirit withdraws from the earth. Because of this all the saved must also be raptured because, he reasons, the Holy Spirit would never abandon a child of God. But this requires more elaboration. With all the saved raptured away he must explain the multitudes of the martyred during the great tribulation. So, according to his theory, multitudes are saved during the great tribulation. (Re.6.9-11; 7.9, 14) But this directly contradicts the word of God which says no less than on three different occasions in the Book of Revelation that they *repented not*. (cf. Re.9.20, 21; 16.9, 11) But this theory confuses other eschatological issues. It does not take into consideration a time when the *fullness of the Gentiles* to be saved is reached. (cf. Ro.11.25) When that time comes then will come Daniel's 70th week, when the LORD, over a period of seven years, judges the world and saves Israel. (cf. Ro.11.26) The Book of Revelation is essentially an exploded view of that last seven years.

But Darby and Schofield have led masses of Christians into nothing more than a *field of dreams*. Sadly, Baptists, once solid defenders of the truth of God's word, have fallen for this delusion.

Why am I saying this? So that you understand that most Christians think that what we've been reading from Revelation ch. 4 to the end of ch.18 doesn't apply to them. And what is the natural consequence of this? They have a general disregard for the Book of Revelation. After all, if nothing in this book applies to the Christian, since he's not going to be here anyway, why bother with any of it?

'... Chrysostom ignored the Book, Calvin neglected it, and many have considered it a mark of sound understanding to abstain from the study of it. But it is written: "Bless is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein" (i.3) "He that hath an ear let him hear what the Spirit saith—," seven times. "Blessed is he that keepeth the prophecy of this Book" (xxii. 7).' *The Unfolding Drama of Redemption*, W. Graham Scroggie, Zondervan, p.358

And so, the most eschatological book of the Bible, also becomes the single most unimportant book to so many Christians. The book which the Son of God prevailed by His death on the cross to receive from the right hand of Him that sits on the throne is not important? The one book that reveals more certain, future

events than any other book in the Bible is not important? But the Lord Jesus said, 'I Jesus have sent mine angel to testify unto you these things in the churches ...' (Re 22:16a) So, quite the contrary this book is important to them that are in the churches; to them that are watchful and waiting for the blessed return of Jesus Christ.

Now to our study today. The 6th chapter ended with men of every station in life desiring to hide from God because they understood the wrath of Lamb was *about to be* unleashed upon them. Understand something here. There was a great earthquake, the sun turned black as sackcloth of hair, the moon reflects the color red blood, the stars of heaven fall to the earth, the heaven depart as a scroll, and the mountains and islands move out of their places (cf. Re.6.12-15) IS NOT THE WRATH OF GOD. These things are ONLY INDICATORS that the wrath of God is about to be shown; wrath without mixture, pure, and full-blown.

*Re.6.16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 For the great day of his wrath is come; and who shall be able to stand?*

The wrath of the Lamb is about to be poured upon the earth. Taken in sequence, between the 6th and 7th seals is chapter 7. The 7th chapter presents a temporary suspension in the outpouring of wrath to seal 144,000 male, virgin Israelites in their foreheads (vss. 1-8) and to explain the sudden appearance of an innumerable host of Gentile martyrs that have come before the throne of God in heaven (vss.9-17). Following this, in the 8th chapter and verse 1, then the 7th seal is loosed, which introduces a series of seven trumpet judgments, taking us to the end of chapter 11. These will give way to the seven vials which are fill with the wrath of God in chapters 15 and 16.

Chapter 7

First, the sealing of the 144,000 male, virgin Israelites. (1-8)

1 ¶ *And after these things*

After the loosing of the six seals and *seeing* those things that were recorded upon the front and backs of those pages, then ...

I saw four angels standing on the four corners of the earth,
quarters

standing, ἐστῶτας, acc. pl. masc. part. perf. of ἵστημι, tss. *to appoint, to establish, to stand (Re.7.1, standing; 15.2, stand; 20.12, stand), to set, etc.*

corners, γωνίας, gen. sing. of γωνία, tss. *corners (8, Re.7.1), quarters (1, Re.20.8); LXX, also chiefs (1Ki.14.38), towers (Zep.1.16).*

holding the four winds of the earth,

holding, κρατοῦντας, acc. pl. masc. part. pres. of κρατέω, tss. *to take, to lay hold of, to obtain, to retain; Re.2.1, 13-15, 25; 3.11; 7.1; 20.2.*

There are two places in the OT where there are *four winds* that represent something other than *four winds*. (Jer.49.35-36; Dan.7.1, 2) There are seven other references in the Bible to the four winds, and these refer to either being driven to or taken from so many places in the north, south, east, and west. But there is nothing in this text that would lead us to understand that the *four winds* are anything other than what they are, *four winds*. The angels are holding the four winds of the earth from blowing ...

ἵνα		ἐπὶ	ἐπὶ	ἐπὶ
that	<i>the wind should not blow on the earth, nor on the sea, nor on any tree.</i>			
in order that		upon	upon	upon

should ... blow, πνέη, 3s. pres. subj. of πνέω, tss. *to blow (6), the wind (the mainsail to the wind, or to the blowing [of the wind] (1).*

The four angels are restraining the winds in order that they don't blow on the earth, sea, or tree. And the next verse explains why they are restraining these winds from blowing upon the earth.

1 Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον

2 *And I saw another angel ascending from the east,*
ἀπὸ ἀνατολῆς ἡλίου
rising of the sun

ascending, ἀναβάντα, acc. sing. masc. part. aor. of ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, to go up, to spring up, to come up (Re.4.1), to enter, to grow up, to ascend up, to go up on.

Re.4.1, come up – 7.2, ascending – 8.4, ascended up – 9.2, arose – 11.7, that ascendeth – 11.12, come up & ascended up – 13.1, rise up – 13.11, coming up – 14.11, ascendeth up – 17.8, ascend – 19.3, rose up – 20.9, went up

east, ἀνατολῆς, gen. sing. of the noun ἀνατολή, tss. east, dayspring. with ἡλίου, sun; so literally, the rising of the sun.

This angel ascended from the east as related to the land of Canaan because of the people under consideration, Israelites.

having the seal of the living God:

having, ἔχοντα, nom. sing. masc. part. pres. of ἔχω, to have, to possess. (Re.7.2; 14.6)

seal, σφραγίδα, acc. sing. of the noun σφραγίς, and always tss. *seal*, (13 times in Revelation [most often in chs.5, 6. 4 & 6 times respectively]); also, the verb σφραγίζω, is always tss. *seal* (18 times in Revelation [most often in ch. 7, 15 times]).

living, ζῶν, nom. pl. sing. part. pres. of the verb ζάω, to live, to be alive.

μεγάλη

and he cried with a loud voice to the four angels, to whom it was given to hurt great

was given, ἐδόθη, 3s. aor. pass. of the verb δίδωμι, to give.

to hurt, ἀδικῆσαι, aor. infin. of ἀδικέω, i.e., Re.6.6; to hurt, wrong, injure, to offend, to be unjust. This verb is ten times in Revelation (Re.2.11; 6.6; 7.2, 3; 9.4, 10, 19; 11.5 [twice]; 22.11; the noun, ἀδίκημα, iniquities, Re.18.5)

the earth and the sea,

(with winds)

2 καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφραγίδα θεοῦ ζῶντος καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν

3 Saying, Hurt not the earth, neither the sea, nor the trees,

hurt, ἀδικήσητε, 2pl. aor. subj. of the verb ἀδικέω, see above. The noun, ἀδίκημα, iniquities, Re.18.5)

till we have sealed the servants of our God in their foreheads.

forehead, μετώπων, gen. pl. of μέτωπον, μετά against + ὤψ, Liddell & Scott, noun, the eye, the face, the countenance.

our God – The God of men is also the God of angels. God is God to all.

Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Ge 24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

till we – Evidently this *angel* represents others of the angels that will be involved in the *sealing* of the servants of God in their foreheads. (Read Re.14.1-5) At the moment they are on the earth. But then they shall be with the Lord Jesus on mount Sion. They shall constitute a special entourage of the Lord Jesus, traveling wherever He goes and singing an anthem to the Lord that no man can learn and sing but they.

3 λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἄχρις οὗ σφραγίζωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν

ἀριθμὸν

4 And I heard the number of them which were sealed:
(being)

heard, ἤκουσα, 1s. aor. of ἀκούω, to hear.

which were sealed, ἐσφραγισμένων, gen. pl. part. pres. pass. of the verb σφραγίζω.

The number of these that were sealed is stated.

and [there were] sealed an hundred and forty and four thousand

sealed, ἐσφραγισμένοι, nom. pl. masc. part. perf. pass.

of all the tribes of the children of Israel.

4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων ρμδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

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

5 ἐκ φυλῆς Ἰούδα ιβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ῥουβὴν ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ ιβ' χιλιάδες ἐσφραγισμένοι·

6 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.

6 ἐκ φυλῆς Ἀσὴρ ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ ἰβ' χιλιάδες ἐσφραγισμένοι·

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

7 ἐκ φυλῆς Συμεὼν ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ ἰβ' χιλιάδες ἐσφραγισμένοι·

8 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.

So 12,000 of each of these twelve tribes are seals, totalling 144,000 sealed servants of the Lord. At this point these are on the earth. At chapter 14, if those are the same souls they are before the throne of God, on mount Sion the Lamb of God.

There is some difficulty with the names of the tribes. If the tribes followed the family of Jacob we would expect twelve sons to be named, Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin. When Jacob came down into Egypt he took in the place of Joseph, Joseph's two sons, the firstborn Manasseh, and then Ephraim. In the tribes named in this text of Revelation Ephraim is not named, but Joseph is. Giving the name of Joseph would have incidentally included both Manasseh and Ephraim. But for some Joseph's name is given and Manasseh's. I can't explain this.

The next difficulty is that the tribe of Dan is not mentioned. I can't explain this. Most commentators suggest that perhaps because Ephraim and Dan were greatly involved in idolatry that their names were omitted. It could be true. I simply don't know. But the main point is, and Bible-believers will acknowledge this, that the tribes of Israel continue to exist. Israel is still a

nation on the earth during the 70th week of Daniel, during the great tribulation, during Christ's millennium kingdom, and in the eternal age on the new earth. Any doctrine that fails on this point is a very flawed doctrine.

8 ἐκ φυλῆς Ζαβουλὼν ἑβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ἰωσήφ ἑβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν ἑβ' χιλιάδες ἐσφραγισμένοι·

Second, the sudden appearance of an innumerable host of Gentile martyrs that have come before the throne of God in heaven. (vss.9-17)

9 After this I beheld, and, lo, a πολὺς, adj. **great** **multitude,**
an abundant, a plenteous company, number

3s. imperf. aor. infin. sing.
ἠδύνατο ἀριθμῆσαι
which no man could number, of all nations,
was able to out out every Gentile people

nations, ἔθνους, gen. sing. of the noun ἔθνος, tss. Gentiles, nations, heathen, people and corresponds to the Hebrew גּוֹי, goy, which is tss. with the very same terms, Gentiles, nations, people, heathen. The Late Latin, pagan, not in the Bible.

pl. pl. pl. nrm. pt. ps.
of ἵστημι
and kindreds, and people, and tongues, stood before the throne,
tribes, families peoples

and before the Lamb, clothed [with] white robes,
having been clothed (long)

clothed, περιβεβλημένοι, nom. pl. masc. part. perf. pass. of the verb περιβάλλω, περί over, about + βάλλω, to cast, throw; περιβάλλω, to be arrayed, to be clothed, to be cast about, to put on.

robes, of the noun *στόλη*, tss. *long clothing, long, garment, robe, long robes.* (Re.6.11; 7.9, 13, 14.)

φοῖνιξ
and palms *in their hands;*
palm (tree branches)

9 Μετὰ ταῦτα εἶδον καὶ ἰδοῦ, ὄχλος πολὺς ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου περιβεβλημένοι στολὰς λευκάς καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν

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

10 καὶ κράζοντες φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τοῦ θεοῦ ἡμῶν καὶ τῷ ἀρνίῳ

11 And all the angels stood round about the throne,
had been standing

stood, ἐστήκεσαν, 3pl. pluperfect of the verb ἵστημι.

round about, κύκλῳ, dat. used for adv. (Wigram, lit. 'in a circle'), always tss. *round about*.

and about the elders and the four beasts,

The picture is that all around the throne of God, and the Lamb, and the twenty-four elders and four beasts were an innumerable host of angels that had been standing and these all fell ...

and fell *before the throne on their faces, and worshipped God,*
(the angels did)

In ch.4 when the four beasts glorified God upon His throne, then the twenty-four elders fell upon their faces and worshipped Him.

In ch.5 when the Lamb had taken the book from God which sat upon His throne, then the four beasts and twenty-four elders fell down to worship the Lamb.

Then followed an innumerable host of angels that praising God, and then John heard every creature in heaven, on earth, under the earth and in the sea praise God. Then the twenty-four elders fell on their faces to worship him that liveth for ever and ever.

In ch. 6, again an innumerable host of angels surrounding the entire heavenly scene fell down upon their faces to worship God and praising him.

11 καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

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

strength, δυνάμει, dat. sing. of the noun δύναμις, tss. wonderful works, mighty works, ability, miracle, virtue, strength (Re.1.16; 3.8; 12.10), power (Re. 4.11; 5.12; 7.12; 11.17; 13.2; 15.8; 17.13; 19.1), might, violence, abundance (Re.18.3).

12 λέγοντες Ἀμήν ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν

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

(long)

from whence, πόθεν, adv. tss. from whence, whence.

came they, ἦλθον, 3pl. aor. of ἔρχομαι, to come.

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον

14 And I said unto him, Sir, thou knowest. And he said to me,

knowest, οἶδας, 2s. pres. of εἶδέω, to know, perceive, see, understand, consider.

Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης
These are they which came out of great tribulation,
the ones (the) affliction (cf. Ac.7.11)

and have washed their robes, and made them white
(they) rinsed whitened them

have washed, ἔπλυναν, 3pl. aor. of πλύνω, and only this once in the NT, 'to rinse.' In Lk.5.2, ἀποπλύνω, washing their nets, 'to rinse off.'

made ... white, ἐλεύκαναν, 3pl. aor. of the verb λευκαίνω, tss. to whiten, to make white.

in the blood of the Lamb.

v.9 – Suddenly there were before the throne of God an innumerable company out of all of the families of the Gentiles.

Re.7. 14... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

They washed and whitened their robes in the blood of the Lamb. The robes (cf. Re.6.1) appear to be emblematic of how they had adorned their lives for good or evil. And now, these washed and whitened their robes through martyrdom. By their deaths on account of Christ they *purified* themselves. It is as if their martyrdom rinse away from their lives all the defilements of the past. Their martyrdom removed the filth. Certainly, the blood of Christ

forgave them every sin. The blood of Christ fully satisfied God's justice against sin. However, martyrdom, like every other holy act of the child of God puts off from the life of a child of God the filth of the flesh and spirit.

2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

But do notice that it is BECAUSE OF MARTYRDOM THAT THESE ARE COME BEFORE THE THRONE AND THE LAMB. (v.15) THIS IS NOT THE RAPTURE/RESURRECTION EVENT! There is at this time the implication of great suffering for the children of God *among the nations*. There is Scripture after Scripture after Scripture that attests to the fact that the children of God among the Gentiles and among the nation of Israel shall enter into a time of great affliction. Before the personal and second coming of our Lord Jesus Christ there is not going to be a world won for Christ. This is the record of God's word about this. Men will become worse and worse. (cf. 2Ti.2.13)

Jer.30.6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day [is] great, so that none [is] like it: it [is] even the time of Jacob's trouble; but he shall be saved out of it.

Dan.12.1 ¶ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Joel 2.1 ¶ Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people

and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations.

many generations, means that such a time shall not be rivaled until ... the time of the end of the millennium.

Mt 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mr 13:19 For [in] those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Zec 13:7 Awake, O sword, against my shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, [that] in all the land, saith the LORD, two parts therein shall be cut off [and] die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It [is] my people: and they shall say, The LORD [is] my God.

Re.12.15 And the serpent cast out of his mouth water as a flood after the woman (Israel), that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman (that had escaped), and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (The dragon, through his Antichrist shall make war with the saints of the churches.)

And these were brought before God through martyrdom and there in His presence they began to glorify Him ...

v.10, And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. – Yes, these glorified God who saved them EVEN THOUGH THEY suffered MARTYRED.

Php 1:20 According to my earnest expectation and [my] hope, that in nothing I shall be ashamed, but [that] with all boldness, as always, [so] now also Christ shall be magnified in my body, whether [it be] by life, or by death.

This reflects the mind of child of God that is in his right state of mind.

And when the martyred saints of God glorified God upon His throne and the Lamb, then an innumerable host of angels surrounding the throne, the four beasts and the twenty four elders, and this immense multitude of the slain of the nations *fell down upon their faces and worshipped God, (v.11)*

Re.7.12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, [be] unto our God for ever and ever. Amen.

And then there are simple statements of fact concerning the blessed state that these shall enjoy for ever and ever.

14 καὶ εἶρηκα αὐτοῖς Κύριε σὺ οἶδας καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου

15 Therefore **are they before the throne of God, and serve him**

Because of this (MARTYRDOM) they are

serve, λατρεύουσιν, 3pl. pres. ind. of the verb λατρεύω, is tss. to serve (17, [Re.7.15; 22.3]), to worship (4). The noun λατρεία, is tss. (God's) service (Jn.16.2; Ro.9.4; He.9.6), (reasonable) service (Ro.12.1), (ordinances of) divine service.

ἐπ’

day and night in his temple: and he that sitteth on the throne shall dwell among them.

shall dwell, σκηνώσει, 3s. fut. ind. of the verb σκηνώω, always tss. *to dwell*; Wigram puts lit. *tabernacled* or *shall tabernacle*. (7.15, *shall dwell*; 12.12; 13.6, *that dwell*; 21.3, *will dwell*).

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ’ αὐτούς

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

they shall hunger, πεινάσουσιν, 3pl. fut. ind. of the verb πεινάω, always tss. *to hunger*.

thirst, διψήσουσιν, 3pl. fut. ind. of the verb διψάω, tss. *to be athirst, to thirst*. (Re.7.16; 21.6; 22.17)

shall light, πέση, 3s. aor. subj. of the verb πίπτω, tss. *to fall, to fall down, to fail, to light* (the only time it is tss. ‘to light’).

heat, καῦμα, καῦμα, a noun twice in the NT, tss. *heat*. (Re.7.16; 16.9)

Perhaps this gives a glimpse into the sufferings they endured at this time just prior to their martyrdom, being exposed to so many perilous things.

‘The above passage of scripture would seem to indicate that the great multitude will undergo great privations during the great tribulation.’ *A Verse by Verse Commentary on Revelation*, G. E. Jones, p.77

16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι οὐδὲ μὴ πέση ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα

17 For the Lamb which is in the midst of the throne shall feed them,
way, (of God)
–between

in the midst, ἀνα μέσον; ἀνά, in & μέσος, midst, among, mid, between, way.

shall feed, ποιμανεῖ, 3s. fut. of the verb ποιμαίνω, tss. to rule (4), to feed (7) ; Re.2.27, shall rule, 7.17, shall feed, 12.5, to rule, Re.19.15, shall rule; the noun for of this, ποιμήν, is tss. shepherd, pastor.

Albert Barnes says it well:

‘This includes much more than mere *feeding*. It embraces all the care which a shepherd takes of his flock – watching them, providing for them, guarding them from danger.’ *Barnes’ Notes, Revelation, Baker Books, p.187*

ἐπὶ
and shall lead them unto living fountains of waters:
guide wells

shall lead, ὀδηγήσει, 3s. fut. of the verb ὀδηγέω, tss. to lead, to guide; the noun ὀδηγός, is tss. leader, guide.

fountains, of the noun πηγή, tss. fountain, well.

and God shall wipe away all tears from their eyes.
smear off

shall wipe away, ἐξαλείψει, 3s. fut. ind. of the verb ἐξαλείφω, ἐκ off, out of, from + ἀλείφω to anoint, to smear; tss. to blot out, to wipe away (Re.7.17; 21.4)

The way things are presently in the world have an end.

Mt 24:35 Heaven and earth shall pass away, but my words shall not pass away.

But God will keep His word to His people. Trust Him. Walk with Him. Mimic Christ in thought, word and deed.

He.10.36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

Re 22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

17 ὅτι τὸ ἀρνίον τὸ ἀνα μέσον τοῦ θρόνου ποιμανεῖ αὐτούς καὶ ὀδηγήσει αὐτούς ἐπὶ ζώσας πηγὰς ὑδάτων καὶ ἔξαλείψει ὁ θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν