

## REVELATION: CHAPTER 7

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**Rev 7:1** And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

- There is mention of other angels that are over other elements (*fire-14:18, waters-16:5*) but here they are over the winds. Whether the earth, sea and trees are to be referred to as figuratively collective or in detail (*as follows*) there was a disruption in Israel that led to the fall of Jerusalem.

Compare: Zec 6:1-5.

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- four corners- universality, from every direction (*no escape*): Isa 11:12; Eze 7:2.  
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- four winds- Jer 49:36. They represent the workings of God over the people of the earth (*here via the Roman Empire*).  
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- four angels- God's messengers holding back the coming judgment (*9:15*) on Israel.  
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- earth- Gk.1093-γῆ-gē-ghay

Contracted from a primary word; *soil*; by extension a *region*, or the solid part or the whole of the *terrene* globe (**including the occupants in each application**) (*Emp. added*) (*not 2889-kosmos*)

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- sea- concerns commerce (*6:6; 8:8; 18:19*).  
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- any tree- in the immediate context someone with Jewish authority (*8:7- scribes, priests, political class*): Dan 4:20-22; Jdg 9:8-21.

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**Rev 7:2** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

- another angel- This angel, on a divine mission from Christ, authoritatively informs the four previously mentioned of their marching orders concerning making distinction between the faithful saint (*spiritual Jew*) and unrepentant Jew (*1 Pet 4:17*). *Ezekiel 9:1-6; 43:2*  
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- ascending from the east- (*16:12*) i.e., from Christ (*Jn 5:22-27*) but ascending as with the brightness of a new day. The seal is that of ownership (*14:1, 9-10; 2 Tim 2:19*) but did not give immunity to suffering, only exemption from the coming judgment.

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**Rev 7:3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

- The seal showed the distinction between the righteous and those who were the enemies of God. The four winds were being held back till 70 AD. The sealing was of those of Israel that were part of the vine (*Rom 11*).  
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- we- *1 Cor 3:6; Heb 1:14 (Dan 10); in their foreheads*- i.e., on those whose consciences that are morally and righteously intent on pleasing God through obedience to His will (*2 Cor 10:5; Eze 9:4*): *1 Pet 3:21; 1 Cor 2:16*.  
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- The "harming" of the earth, sea and trees begins in 8:7 after the "sealing" of God's people which comes now...

*(Mat 13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.)*

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**Rev 7:4** And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

- sealed- “with the promised Holy Spirit” (*Eph 1:13*): Eze 9:4; 2 Cor 1:21; 2 Tim 2:19; Act 2:41, 47; Heb 12:23 – “the spirits of just men made perfect”.
  - Those who have received this mark of distinction (*as opposed to 666- Rev 13:18*) are of O.T. (*pre-Pentecost*) faithful Jews (*spiritual Israel*) 144,000 ( $12 \times 12 \times 1000$ ) – **complete** (*6:11; 20:4-6*): Rom 11:25-27.
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**Rev 7:5** 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.

**Rev 7:6** Of the tribe of Aser were sealed twelve thousand. Of the tribe of Neptahlim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

**Rev 7:7** 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.

**Rev 7:8** 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.

Comparing O.T. (*Gen 29, 30*) to N.T. order:

1) Reuben	1) Judah
2) Simeon	2) Reuben
3) Levi	3) Gad
4) Judah	4) Asher
5) Dan	5) Naphtali
6) Naphtali	6) Manasseh*
7) Gad	7) Simeon
8) Asher	8) Levi
9) Issachar	9) Issachar
10) Zebulon	10) Zebulon
11) Joseph	11) Joseph
12) Benjamin	12) Benjamin

\*Manasseh and Ephraim were sons of Joseph (*Gen 41:51, 52*). The tribe of Dan is missing here, and the other tribes listed are not in order. Not all the tribes could be accounted for at this time in history. This figurative 144,000 represents O.T. ‘spiritual Israel’ which includes those “under the altar” in chapter 6 whose sins are here posthumously covered by Christ’s blood “that speaks a better word than the blood of Abel” (*Heb 12:24*): Rom 2:28-29; Php 3:3; Rom 9:1-8; Heb 11:39-40.

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- out of- (from) Verses 4-8 deal with O.T. faithful saints from each of the physical tribes of Israel, while those following cover those who have died (*or will die post Pentecost*) under the N.T., a.k.a. “the Israel of God” (*Gal 6:16*). Both make up the church, whether of O.T. (*Act 7:38*) or New (*Rev 5:10*), living or physically dead. Rom 11:26- “and so all Israel shall be saved”.
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#### Passages Concerning the Twelve Tribes and the 144,000

Rev 14:1; Mat 19:28; Lk 22:30; Gal 6:16; Jas 1:1 (*to be dealt with more in chapter 12*); 1 Pet 1:1

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**Rev 7:9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

- After- Gk.3326- properly denoting *accompaniment*, (or *succession*).

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- white robes- shows their sins are covered (*Gal 3:27-28*), they are written in “the book of life” (*17:8 [Ex 32:32-33]*). They are those of all nations (*Jew & Gentile- 7:9, Mic 4, Rom 1:16; 2:14*) who are the great multitude, which no man could number (*meaning they were still being added to it- Act 2:47; Heb 12:28*), that entered the covenant relationship with Christ. This is

the group added to the 144,000 once the N.T. was established after Pentecost (*Acts 2; Heb 11:39-40*). Their “standing” indicates they once died (5:6) but, since God is the God of the living (*Mat 22:32*), they are alive in this vision.

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- before the throne and before the Lamb- (*6:9; 14:1; 15:2*) not “round about” (*v. 11*).
  - This is the “church triumphant”- their tribulation past (*Heb 12:23*). The group known as the “church militant” (*20:9- still fighting spiritual warfare*) are those who have yet to face the fruition of John’s vision. The comfort in this vision is that they were not alone! Just like the comfort that Elijah felt when he realized he was not alone: *1 Kin 19:14, 18*.
  - Their martyrdom (*church triumphant*) comes in *14:16*.
  - palms in their hands- used in proclamation to announce the glory to God for His salvation: *Jn 12:12-13*.
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**Rev 7:10** And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

- Salvation- victory (*specifically over Jewish and Roman oppression*) is attributed to God and Jesus Who Both sit on the throne (*3:21*); shared with those in white robes (*the victors*).
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**Rev 7:11** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

- (*5:11, 12*) How can one imagine such a synchronized act of worship by such an innumerable company?! (*Heb 12:22*)
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**Rev 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.

- The Amen at the beginning and end emphasizes the assertion. Note the seven-fold announcement. God has **complete** control! (5:12)
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**Rev 7:13** And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

- Knowing the answer, the elder asks a question that was on John's mind.
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**Rev 7:14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

- John respectfully defers the question.
- which came out of great tribulation- (1:19) These are the saints “from every nation” (v. 9) who “suffered tribulation” (Thayer). Here, specifically those who survived the persecution from the Jews preceding the fall of Jerusalem (Mat 24:21). They were (*being continually*) added to the 144,000 O.T. saints (Act 2:47; Rom 11:25; Heb 12:28).
- Even though the martyrs of this event became such under Nero (54-68 AD), and John is writing here between Nero and Vespasian (69-79 AD), Christians (*Jew and Gentile alike*) would be martyred (*or die natural deaths*) throughout the 1000 year reign (*chapter 20*). Saints of both realms, physical and spiritual, are citizens (*on earth only pilgrims- Heb 11:13; 1 Pet 2:11*) in the church (*spiritual kingdom*), those who have died living in “Paradise” (Lk 23:43),

along with those still living “on earth as it is in Heaven” (*Mat 6:10*). Both are said to be reigning with Christ, they in the spirit realm of Paradise, and we on earth (*Lk 17:21*) since Christ is with us “always, to the end of the age” (*Mat 28:20*). Their washing shows participation (*obedience*). White robes made white from red blood denotes purity attained through sacrifice: *Act 2:38-40; 22:16; Rom 6:3-5; Gal 3:27; Tit 3:5; 1 Pet 1:19; Rev 12:11*.

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**Rev 7:15** Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

- before- Gk.1799- *in the face of:-* in the presence (sight) of, the throne.  
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  - day and night- denotes continuation and not 24 hour periods.  
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  - temple- denotes separation whereas as in 21:22 there is “no temple” that separates the saints from God. This shows that the saints in this vision are not yet in Heaven (*where our hope lies and where we have, through Holy Spirit, “the Guarantee of our inheritance until we acquire possession of it” –Eph 1:14*). Noting 2 Cor 6:16, the church being “the temple of the living God”, this passage is made clear along with what Jesus stated in Matt 28:20 where He will be with His faithful, “unto the end of the world”; in both realms. These saints (*here in Paradise*) are afforded the same comforts that will exist in the New Jerusalem.
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**Rev 7:16** They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat.

- Their quest for those things necessary for survival, obtained by the sweat of their brows (*Gen 3:17-19*), will be of no concern: *Gen 3:19; Matt 6:32; Phil 4:11*.

Why?

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**Rev 7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

- Because Christ, Who is in the midst of the throne (*Rev 3:21; 5:6; 21:3-4; 22:1*), will be their source of food (*Jn 6:53-58*). living fountains of waters- See Jn 4:10, 14 as it compares to Rev 21:3-4.
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- wipe away all tears- As another figure of speech, shows the ultimate in victory the church has in Christ (*21:4*).

Worksheet  
**Revelation: Chapter 7**

1. What does the number “four” represent as it applies to “angels”, “the corners of the earth” and “four winds of the earth”? (*v. 1*)
2. Explain what is meant by “earth”, “sea” and “tree” in verse 1.
3. Where did John see “another angel ascending from”? Explain. (*v. 2*)
4. What did this angel have and what “power” did “the four angels” possess? (*v. 2*)
5. What did this last angel tell the other four? (*v. 3*)
6. How many “servants” were “sealed” and where was that seal placed? (*v. 4*)
7. Explain who “the children of Israel” represent in verse 4 and following.
8. What is the difference between the tribes of Israel listed here and as listed in the O.T.? (*vs. 5-8*)
9. What does the group in verse 9, their clothing and the item “in their hands” represent?
10. What did “one of the elders” in verse 13 ask John? Who did he tell John that they are?
11. Explain the meaning of “His temple” in verse 15.
12. How does verse 16 correlate with Gen 3:19; Matt 6:32 and Phil 4:11?