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Revelation 7:1-17

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English Standard Version

“The Survival of the Church”

This is the 16th sermon in the series on The Book of Revelation entitled,
“The King’s Triumphant Return.”

Revelation 7:1-17

“After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. ² Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, ³ saying, “Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads.” ⁴ And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: ⁵ 12,000 from the tribe of Judah were sealed,

12,000 from the tribe of Reuben,

12,000 from the tribe of Gad, ⁶

12,000 from the tribe of Asher,

12,000 from the tribe of Naphtali,

12,000 from the tribe of Manasseh, ⁷

12,000 from the tribe of Simeon,

12,000 from the tribe of Levi,

12,000 from the tribe of Issachar, ⁸

12,000 from the tribe of Zebulun,

12,000 from the tribe of Joseph,

12,000 from the tribe of Benjamin were sealed.

⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the

Lamb, clothed in white robes, with palm branches in their hands,¹⁰ and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!”¹¹ And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God,¹² saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

¹³ Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and from where have they come?”¹⁴ I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

¹⁵ “Therefore they are before the throne of God, and serve Him day and night in His temple; and He who sits on the throne will shelter them with His presence.¹⁶ They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat.¹⁷ For the Lamb in the midst of the throne will be their shepherd, and He will guide them to springs of living water, and God will wipe away every tear from their eyes.”

Heavenly Father, thank You for giving us Your Word and making us Your people. As we look at this vision of Your people, and what You do for Your people, and what You promise Your people, remind us that we are among those who claim to be Your people. Help us to live in accordance with Your promises. Lord, help us to see Jesus as the One who both reigns over us and redeems us. Do this for each of us, this morning, in the name of Jesus, with which we are sealed, we pray, Amen.

INTRODUCTION: A Knock at the Door¹

The doorbell rings on a Saturday morning and two people stand on the porch offering literature about the return of Christ. If you question them, they might reveal that they’re Jehovah’s Witnesses. Their motives for their door-to-door activity are not simply to gain converts for the movement, but rather to gain merit for themselves through their exemplary zeal. Their hope (faint though it may be, given the number of Jehovah’s Witnesses worldwide) might be to become one of the 144,000 who will reign with Christ. While there are certainly a number of more important places at which orthodox Christians would take issue with the Jehovah’s Witnesses in terms of doctrine, what they say about the 144,000 remains troubling, simply because we don’t know what this number means.

The problem with the number is that it is clearly symbolic, but the question is, **Symbolic of what?** And that’s one of the questions that our text for today is going to answer. We’ve just gone through the six seals of God’s judgment that we found in Revelation 6. And they end with a very sobering question, **Revelation 6:17**, “... *the great day of their wrath has come, and **who can stand?***”

And so between the sixth and seventh seals — and specifically in answer to that question, “**Who can stand?**” — The Apostle John receives a double vision of the followers of Christ. In this vision in Revelation 7 John answers that question, “**Who can stand?**” There **are** some who can stand and who **will** stand, indeed a great multitude that will **stand** through all the shocks of life in this world and even through the final judgment of the Lord.

¹ **The Introduction** is adapted from *Hard Sayings of the Bible, One Volume Edition* by Kaiser, Davids, Bruce, Brauch, pages 761-763.

Before John continues his account of the breaking of the seals he inserts an interlude ... a break in the action. He interrupts the flow of his narrative to give us some essential background. In this case, we go back to pick up the situation of the church as she stands, together with the world, on the threshold of the great trial that will come upon mankind at the end of the age and we move forward to see what will become of the church and where she will be at the end. This break in the action serves two purposes: **First**, it's given to **reassure** the church that the oncoming wrath of the Lamb against rebellious humanity cannot separate them from the protective care of the Lamb. **Second**, it dramatizes the **delay** between the ongoing judgment of God and the final judgment at the end of the age.

Our text today gives us three visions of the church, all of which are true. So let's turn to Revelation, chapter 7, and we're going to start with the first vision, or perhaps you might call it the first scene, which is of ...

v. 1-3: **THE CHURCH SECURE** ²

*"After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. ² Then I saw another angel ascending from the rising of the sun, with the **seal** of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, ³ saying, "Do not harm the earth or the sea or the trees, until we have **sealed** the servants of our God on their foreheads."*

Here we see four angels at the four corners of the earth holding back the four winds from wreaking havoc on the earth until another angel is able to mark each of God's servants **with His seal** upon their foreheads. The destruction of the sixth seal is **stayed** until God's servants are **sealed**, which means that this is not in chronological order, but takes place between the fifth and sixth seal.

The significance of this "**seal**," which seems obvious enough in the context — a protection from the harm that God's judgment will bring upon the earth — is made still clearer in Revelation 9 where we read that after the fifth trumpet a plague of locusts descended upon the earth and, **Revelation 9:4**, *"They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have **the seal of God** on their foreheads."*

We have a similar thing in Ezekiel 9 where in a vision Ezekiel sees six men who are the executioners of the city and then one man clothed in linen. And Ezekiel hears the Lord say to the man clothed in Linen, **Ezekiel 9:4-6**, *"And the Lord said to him, "Pass through the city, through Jerusalem, and **put a mark on the foreheads** of the men who sigh and groan over all the abominations that are committed in it." ⁵ And to the others [the executioners] He said in my hearing, "Pass through the city after him, and strike. Your eye shall not spare, and you shall show no pity. ⁶ Kill old men outright, young men and maidens, little children and women, but **touch no one on whom is the mark**. And begin at My sanctuary." So they began with the elders who were before the house."* The mark would protect them from the judgment that was about to

2 The Exposition of the text is adapted from the books: *Triumph of the Lamb* by Dr. Dennis Johnson, pages 128-136; *Discipleship on the Edge* by Dr. Darrell Johnson, pages 179-189; *The New International Greek Testament Commentary: Revelation* by Dr. Gregory Beale, pages 404ff

And the sermons: "Who Will Stand in the Great Day of the Lord" by Dr. Robert Rayburn, Faith Presbyterian Church, Tacoma, WA, 11/23/08, www.faithtacoma.org; "There was Silence in Heaven" by Dr. Kim Riddlebarger, Christ Reformed Church, Anaheim, CA, 2002, www.christreformed.org; "Security of God's People" by Dr. Derek Thomas, First Presbyterian Church, Jackson, MS, 10/21/07, www.fpcjackson.org

fall on the city.

This, of course, reminds us of the Exodus, we read in Exodus 12 where the Passover blood on the doorpost protected the Israelites from the avenging angel of the Lord on the night of the exodus from Egypt.

The **seal** is the name of Christ and of God. This becomes clear in **Revelation 14:1** where it says, *“Then I looked, and behold, on Mount Zion stood the Lamb, and with Him 144,000 who had His name and His Father’s name written on their foreheads.”*

Later we’ll see a satanic counterfeit of this gracious act, when those who worship the beast are compelled to receive his mark of ownership on their right hands or foreheads in Revelation 13. The difference in terms is significant, for the word **‘seal’** implies security under the protective authority of God. The beast’s **‘mark’** can make no such guarantee.

However, don’t be misled into thinking that God’s seal promises believers that they’ll be spared from suffering, for Christ’s summons to faithfulness pervades the Book of Revelation, even if it brings one through suffering and into martyrdom. The protection is, of course, spiritual. Believers die just as unbelievers do; they suffer the misfortunes of life and perish in catastrophes, and, even more so, the enemies of the gospel have often succeeded in killing them. But through it all they are preserved for the salvation that comes from God!

The Lamb’s seal shows that He protects His servants from being deceived by the Serpent or the beasts in Revelation 12, 13, and 16. Who can stand on the day of the Lamb’s wrath? Only those who have the Lamb’s seal of ownership!

God’s about to visit the earth with His wrath, but on the earth, mixed among the godless, are His people. What of them? They are **sealed** and God’s wrath will not fall upon them. We will hear later of the tribulations through which God’s people must pass, but nonetheless, they will be kept **secure**. Thus, the servants of God portray the company of victors, or overcomers, as Jesus promised the Church in Philadelphia, **Revelation 3:12**, *“The one who conquers, I will make him a pillar in the temple of My God. Never shall he go out of it, and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down from My God out of heaven, and My own new name.”*

However, the symbolic character of John’s visions shows that we shouldn’t expect this seal to appear as a visible mark on the physical foreheads of believers. Rather, just as Romans teaches us that true circumcision is a circumcision of the heart, so also the seal of God’s ownership that marks us as God’s own possession is the Holy Spirit. To better understand the **‘seal’** John describes, we have to turn to the Apostle Paul, who uses the word **‘seal’** three times, always in reference to the Holy Spirit.

2 Corinthians 1:21-22, *“And it is God who establishes us with you in Christ, and has anointed us,²² and who has also put His seal on us and given us His Spirit in our hearts as a guarantee.”*

Ephesians 1:13-14, *“In Him you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit,¹⁴ who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory.”*

Ephesians 4:30, *“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”*

Finally, we know that in the Bible, the word **‘name’** is used to describe character or personality. To have a name written on oneself is to have that person’s character imprinted into your own being. Therefore, to be sealed with the seal of the living God is to have the character of the living God written into our hearts and minds. To be sealed with the name of the Lamb is

to have the character of the Lamb written into the very fabric of our being. Having this seal on the “forehead” implies that this new character is obvious to on-lookers. People see something different about you. Yes, they can see our brokenness, but they can also see Christ in us. They're able to see something of the goodness and holiness of the Father and the sacrificial love of His Son, our Savior.

We speak of the Sacraments as signs and **seals** of the covenant. In baptism God seals us by giving us His name; in the Lord's Supper we're promised His presence. God's seal is more than a wax emblem pressed on paper; it's His own presence promised to His people in the person of the Holy Spirit. It is this seal, the Holy Spirit, who reproduces the character of the Lamb in us; who protects us from the ultimate consequences of God's wrath; who enables us not to compromise when the pressure comes; who enables us to go through tribulation and suffering and keep the faith. When we're **sealed, we're not made safe** ... we're made **secure**. And nothing can separate us from the love of Christ.

And when people can see that perseverance, and faith, and character in us as a church, then we truly make up the people of the next vision, which is of ...

v. 4-8: THE CHURCH MILITANT³

“And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: ⁵ 12,000 from the tribe of Judah were sealed, 12,000 from the tribe of Reuben, 12,000 from the tribe of Gad, ⁶ 12,000 from the tribe of Asher, 12,000 from the tribe of Naphtali, 12,000 from the tribe of Manasseh, ⁷ 12,000 from the tribe of Simeon, 12,000 from the tribe of Levi, 12,000 from the tribe of Issachar, ⁸ 12,000 from the tribe of Zebulun, 12,000 from the tribe of Joseph, 12,000 from the tribe of Benjamin were sealed.”

Now, we get to the questions I opened with ... Just who are the 144,000? I said that the problem with the number is that it is clearly symbolic, but the question is, **Symbolic of what?** Does this number mean the twelve tribes of Israel multiplied by the twelve Apostles of the Lamb times a thousand? Is this 12 squared times 10 cubed? Being multiplied by ten is Hebrew for “big.” Being multiplied by ten again is Hebrew for “really big.” And then being multiplied by ten a third time is Hebrew for “really, really big.” What does it mean? We don't know for sure because **the text doesn't say!** But since all numbers in Revelation are symbolic ... it seems to symbolize a huge number of God's people. And all these numbers — 12 and 12,000 ... 144 and 144,000 — will all return in Revelation 21 to describe the New Jerusalem.

They're described as belonging to the twelve tribes of the sons of Israel, 12,000 from each tribe, and it's believed by some that this group represents a Jewish remnant, converted to faith in Jesus the Messiah by the rapture of the church prior to the tribulation. According to this Dispensational view, **which I clearly don't agree with**, Gentile believers won't go through this tribulation and therefore, only faithful Israelites will need God's protective seal. As appealing as this view is for those who us who don't look forward to suffering, again, there are too many problems here to list.

In the **first** place, this list of the 12 tribes doesn't correspond to any of the ways the tribes were listed in the Old Testament. In the Old Testament Reuben always came first, but here Judah is promoted to the first position as the tribe of the Messiah, Jesus. Then we see that the four sons of the Jacob's concubines are promoted to positions three through six, above the sons of his wives, Leah and Rachel. The elevation of the descendents of women who were outsiders

³ The part about the military census comes from the article, “*The 144,000*” by Rev. Brian Voss, Trinity United Reformed Church, Caledonia, Michigan, www.reformedfellowship.net

to the covenant family signifies the inclusion of Gentiles among the servants of God.

And then Dan is replaced by Joseph's son, Manasseh because the tribe of Dan became notorious in Israel's history for leading the Northern Kingdom of Israel into idolatry and apostasy.

Some would say Israel always means Israel in the Bible; it's never used to refer to Gentiles. But that's not true. In Galatians alone, Paul writes, **Galatians 3:29**, "*And if you are Christ's, then you are Abraham's offspring, heirs according to promise.*" And in **Galatians 6:16**, writing to the church, Paul says, "*And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.*" One scholar reminds us that if the promises concerning the Lion of Judah are fulfilled through the blood of the Lamb, then the promises concerning the tribe of Judah are also fulfilled through the people who are redeemed by the blood of the Lamb. So the order of the tribes here symbolizes the **reign** of Jesus, from the tribe of Judah; the **incorporation** of the Gentiles; and the **exclusion** of idolaters from the covenant community that God's shielding from His wrath.

Second, the sealing of this 144,000 does seem to fulfill the promise Jesus made to overcomers of every race in the letter to Philadelphia in Revelation 3.

Third, in Revelation 14, John's vision of the Lamb's army on Zion the 144,000 are identified as redeemed, **Revelation 14:3-4**, "*and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth.*" ⁴ *It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb.*" And we know from **Revelation 5:9** that those redeemed come from all people groups, "*And they sang a new song, saying, 'Worthy are You to take the scroll and to open its seals, for You were slain, and by Your blood You ransomed people for God from every tribe and language and people and nation.'*"

So in this case, the 144,000 symbolize not delayed believers from a single ethnic group (the Jews) but the faithful martyrs from all peoples, who through their death are gathered first into God's presence. Their white robes show that these joyful victors are, paradoxically, the martyrs John saw beneath the altar in Revelation 6 and whose lament was answered by God's gift of white robes.

And **fourth**, they're portrayed in Revelation 14 as a military force of men who exemplify spiritual purity. The background for this type of listing comes to us from Numbers 1, where God commands Moses **Numbers 1:2-3**, "*Take a census of all the congregation of the people of Israel, by clans, by fathers' houses, according to the number of names, every male, head by head.*" ³ *From twenty years old and upward, all in Israel who are able to go to war, you and Aaron shall list them, company by company.*" I believe that what we have here in Revelation 7 is a symbolic military census ... of the church militant — those who are able to go to war. Don't miss this imagery! The Church of Jesus Christ on the earth is pictured in terms of an army numbered and prepared for battle against the forces of darkness in this present evil age.

But that's not all we get here ... remember the "hear and see" metaphor we get in Revelation? In Revelation 1 John said I heard a voice like a trumpet, then I turned and saw one like a son of man. In Revelation 4 John said, I heard about a Lion, but I turned and saw a Lamb. This is another one of those situations. John **hears** about an army of 144,000, but then he looks and **sees** something completely different. And so the answer to the question, "**Who can stand?**" doesn't end with **this sound** of the martyr's who form the army of the Lord, in other words, the

church militant here on earth, but also includes **the picture** of those who are already victorious by the blood of the Lamb, in other words, ...

v. 9-17: THE CHURCH TRIUMPHANT

“After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,¹⁰ and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!”¹¹ And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God,¹² saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”¹³ Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and from where have they come?”¹⁴ I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.¹⁵ “Therefore they are before the throne of God, and serve Him day and night in His temple; and He who sits on the throne will shelter them with His presence.¹⁶ They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat.¹⁷ For the Lamb in the midst of the throne will be their shepherd, and He will guide them to springs of living water, and God will wipe away every tear from their eyes.”

Remember, the question at the end of chapter 6 was, **“Who can stand?”** Here we find **“a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb.”** The reference to a multitude from every tongue, tribe, and nation again suggests that we are here looking at the entire church, all Christians, past, present, and future. That way of speaking of the church occurs a number of times in Revelation. It’s a reminder to us of the great covenant promises to Abraham, **Genesis 15:5-6**, *“Look toward heaven, and number the stars, if you are able to number them.” Then He [God] said to him [Abraham], “So shall your offspring be.”* And then in **Genesis 17:4**, *“Behold, My covenant is with you, and you shall be the father of a multitude of nations.”*

In this vision of Revelation 7, these promises have been gloriously fulfilled.

Again there are interpretative options, but it seems most likely that we have the same group of people here in heaven as the 144,000 sealed on earth. It is the same group viewed from two different vantage points: earth and heaven. The 144,000 is the church militant, the church on earth, poised on the threshold of the great tribulation at the end of the world — about which we will hear in more detail as Revelation proceeds — and the great multitude is that same people, having endured the tribulation, and now safely in heaven as the church triumphant.

The difference between these two groups, the 144,000 and the great multitude is not a matter of quantity or ethnicity, but merely location. The sealed and numbered army of Israel shows the faithful church on earth, shielded from apostasy and from God’s wrath by the Lamb (bearing His name and sealed by His Spirit). The assembly of nations shows the victorious church in heaven, emerging triumphant from tribulation, not through some painless rapture, but, as we’ll see in Revelation 12, through a faithful death. They have known hunger, thirst, exposure, and tears; but the woes to be released on the earth in final judgment of sin cannot touch those who dwell in God’s sanctuary, shepherded by the Lamb to the springs of the water of life.

Verse 14 says that *“These are the ones coming out of the great tribulation.”* The word **“tribulation”** comes from the Greek word **“thlipsis”** which means “crushing pressure.” He’s

referring to the pressure that naturally occurs when kingdoms clash. He's referring to the pressure along that line where the Kingdom of God collides with the kingdoms of this world in rebellion against God.

The best picture of this is an earthquake, with which we're now so familiar. Beneath the earth's crust are Teutonic plates that slowly move and collide with each other, creating massive pressure. And when the pressure gets too great, when the *thlipsis* is too strong, they suddenly give way and move, causing massive damage to the earth above. John is writing about a *mega thlipsis* that happens when the Kingdom of God collides with the world.

But again, the big question is, **When** does this take place?

In John's mind, it started when Jesus came into the world on that Christmas Eve so long ago. The great tribulation began with the birth, life, ministry, death, resurrection and ascension of Jesus of Nazareth. It continued with Pentecost, with the outpouring of the Holy Spirit, who is the personal embodiment of the Kingdom. The tribulation has been on since Jesus came.

It was on in John's day. Remember how he introduced himself? **Revelation 1:9**, "*I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.*"

It was on then. That's why he's in exile!

It's been on throughout church history. It's on right now. Just ask believers in China and the Muslim world. The Bible says it will intensify as we get closer to the end. But it's been on ever since the angels filled the sky and said, **Luke 2:11**, "*For unto you is born this day in the city of David a Savior, who is Christ the Lord.*" It is on right now because **the Kingdom** is on right now.

Tribulation, kingdom, perseverance, faith: they all go together. They already go together. They always go together. Thus, the answer to the question, "**Who can stand?**" is answered with the roster of Israel's twelve tribes symbolizing the church on earth and with this surprising vision of those who have emerged safe from the great tribulation, an uncountable congregation from every nation, tribe, tongue, and people. As Judah's Lion proved to be the slain Lamb, displaying royal power through the weakness of His sacrifice, so the flock He protects **sounds** like a precisely numbered, exclusively Israelite army braced for battle, but **looks** like a countless, international crowd celebrating a victory already won. This victory was won by the Lamb when He was slain to redeem this multitude from the people to become a kingdom and priests to our God.

So what does this passage teach us about Jesus? Well, here are ...

CONCLUSION: Three Truths about the Lamb⁴

First, we see that ...

- **He Reigns Supremely**

Here we see the hand of God withholding judgment from His people and pouring forth the riches of His grace on them. God's angels minister on behalf of those, as **Hebrews 1:14** says, "... *who are to inherit salvation.*" As the bride of Christ we're kept secure through the tribulation and sealed as a sign of our identification with Christ. John's readers would have been encouraged to know that even as the whole world is in the midst of anarchy and upheaval, and even as they're suffering greatly, and even as they face martyrdom ... **their journey to heaven is**

4 The conclusion is adapted from *Unveiled Hope* by Rev. Scotty Smith & Michael Card, pages 117-120.

secure. **Nothing** can separate the flock from the Lamb.

Second, we see that ...

- **He Redeems Abundantly**

Here we're given a glimpse of the totality of redeemed people, a number no man can count. Once again, we're exposed to this theme running through Revelation — God is faithful to the covenant He made with Abraham.

Then John goes from hearing about this group to actually seeing them. It's this great assembly that's able to stand before the throne, and cry out, verse 10, "**Salvation belongs to our God who sits on the throne, and to the Lamb!**" And they can do that because, verse 14, "**They have washed their robes and made them white in the blood of the Lamb.**"

And third, we see that ...

- **He Loves Lavishly**

Read again the last two verses, "*They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat.* ¹⁷ *For the Lamb in the midst of the throne will be their shepherd, and He will guide them to springs of living water, and God will wipe away every tear from their eyes.*"

This is the fulfillment of everything promised in the name Immanuel. All hunger and thirst is satisfied ... forever! All pain, sorrow, and sadness ... which overwhelm life on this side of heaven ... will be gone forever! All of God's provisions and sovereign dealings with us will be made clear. Even those things we have **despised** the most, the things that have caused us to **question** the mercy and might of God ... will be resolved once and for all.

These visions assure the flock that nothing in the present or the future will be able to separate us from the love of God in Christ. Those sealed by God's name as His treasure are secure from the wrath to come. They're the people of His covenant, portrayed as the twelve tribes. But now that the Lamb has conquered through His death on the cross and resurrection from the dead, God's covenant embraces all nations, tribes, peoples, and languages.

After all, He's the King. And He's the King **over all** the people.

And He's coming for those He loves.

And He knows who they are ... for He sealed them with His Spirit.

Think about that. You need to pray.

Take a moment to do that, and then I'll close.

Heavenly Father, thank You for revealing Jesus to us. For those of us who need a new perspective on our world, on our life, on all those questions we can't answer this side of heaven, enable us to really see. Help us to focus on Jesus. Use these visions of Revelation to change us into people who trust You ... no matter the circumstances ... in the Name of Your Son, Jesus, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.

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Romans 8:35-39

*“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For Your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things **we are more than conquerors through Him who loved us.** For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”*