

# Angels Now See It

*Revelation: How It All Ends*

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**Bible Text:** Revelation 7:9-11

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Here we are now in verse 9 of chapter 7 and it's interesting to note that “after this” is the same way that chapter 7:1 begins and chapter 4:1. Again, you can leave this room and not be a heretic and believe that that means that they really do happen in this order but you have a problem, if you believe that that's how this is written, then you have the sixth seal occurring after the great tribulation and the 144,000 being sealed after the sixth seal which happens after the great tribulation. That's weird. I don't know of a person on the planet that believes that, that the 144,000 Jews are sealed in the millennium somewhere. There is no point in that; there's no use in that. So, I believe that that word, chapter 7:1, “after these things” is a good signal that we've started over.

But look, it happens again in verse 9, “After this.” Now, we're going to study chapter 7:9-17. Look at verse 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.” Who here has a King James version? I do, I have one up here so that's about half of us. How many of you are surprised that they had palms in their hands? Don't we all? It's not talking about that. Someone give me another reading: palm branches, that's right. Verse 9, they have palm branches in their hands. Aren't we glad we cleared that up? Anyone here have a hand without a palm? Go straight from wrist to fingers? No. It's good for us to get a dictionary out every now and again and know exactly what we're reading.

Verse 9, he describes a multi-ethnic multitude. Knowing that, knowing first of all that we have the signal word “after this,” chapter 7:9, you know we're starting over something. John is showing us something he saw. Remember, chapter 4:1, he was caught up to heaven, right? Everyone with me? Caught up heaven like every prophet who ever saw the throne room of God, Isaiah, Ezekiel. We talked about that back in chapter 4:1, he's caught up to heaven.

Now, he is still, we have to assume, in heaven. In verse 9 he says he sees a multitude, a multi-ethnic multitude. So, is this the same group of people or a different group than what we just saw last week, the 144,000? Different? How do you know it's different? We have every tribe here, every nation. So what? No one could number them. That's one thing

whereas with the 144,000, that sounds like a number doesn't it? Different crowd because of that. Also, because of what Brother Walter was getting at, the first crew, the 144,000, Jew or Gentile? Jew. This crew, Jew or Gentile? Gentile. That's right. So, you have these 144,000 Jews are set aside and protected from the judgment of God and now we're getting on to another group of people. Another group of people that is multi-ethnic.

Look at a particular phrase here if we could, "all nations and kindreds and peoples and tongues." Hold your place here and look back two chapters to chapter 5:9. We're looking at 5:9 and 7:9. This is important. You might want to write these references next to the other reference: 5:9 next to 7:9, 7:9 next to 5:9. Looking at those two passages, compare them, what do you see? What should we come away with those of you who are with our study just a couple of months ago in chapter 5, what would you say? What do you think about chapter 7:9 in light of chapter 5:9? Who is talking in 5:9? The elders, the 24 elders. They are describing themselves as being redeemed by the blood of the Lamb out of every nation, kindred, people and tongue.

(...) Yes, alright, where is Crystal's dad. Remind me of your first name again. (Brad) So Brad, before Sunday School, we were taking about the micro and the macro. The micro means we get up close and we can find the gospel in the passage and the macro is that you can find the gospel all the way from Genesis 3:15 to really Revelation 5:9, 7:9. Remember what God told Abraham, "In thee shall all the nations of the earth be blessed." Do you remember that? All the nations of the earth being blessed. That was one of the first prophesies in the Bible, "Abraham, in you all the nations of the earth will be blessed." Abraham had a son, who had a son, who had a son, who had a son, all the way down and then here comes Jesus of Nazareth, the Son of Abraham x 2: he is adopted into the line through Joseph, the son of Solomon, the son of David; he was born into the family of David through Mary, the daughter of Nathan, the son of David. Both are sons of David, therefore, both are sons of Abraham so Joseph and Mary are from the lineage of Abraham. Abraham, of course, way on down the line. Jesus is born of the tribe of Judah, one of the tribes of, what? Israel, being Jacob, one of the sons of Isaac, one of the sons of Abraham.

So, we see that in Christ all the nations of the earth would be blessed. We're seeing it right here in 5:9. All the nations of the earth would be blessed through the blood of the son of Abraham. Revelation is not about, "Ah, a new story. I guess we'll see how it all ends." It is absolute fulfillment of the very first promise given in the Garden of Eden that the seed of the woman – the only time it's ever mentioned that way, by the way, in the Bible. You find the seed of the man 40-50 times in the Bible, seed of the woman is mentioned one time, Genesis 3:15 when it crushes the serpent's head. We see in chapter 12 of Revelation that the serpent is thrown out of the heavenlies as the accuser of the brethren. Chapter 20, he's bound in the bottomless pit for 1,000 years. Chapter 20:10, he's thrown into the Lake of Fire where he'll be tormented day and night forever and ever. Genesis 3:15 finds its climax in Revelation 20:10. It is one connection, folks. One.

Absolutely, Ryan, this is the fulfillment of the promises to first Adam and then Abraham. So all the way from Genesis 3:15 until whenever this seven year tribulation period

happens, Satan knows his days are numbered because he was promised so in the Garden. Isn't that something. Satan has more faith in the sovereignty and pre-election of God than we do. Sure. He's a mighty being, that doesn't mean he's smart. He might be smart, but he's not the smartest. Remember, we do God a disservice by always labeling Satan as the archenemy of God. That's an elevation for Satan or a demotion for God, one of the two. But you look in Revelation 12, Satan is never described as the archenemy of God, he's seen as the archenemy of Michael, the archangel. Big difference. Big difference. He's part of the creation. That was fun.

Now, back to the question: 5:9, 7:9, what do you learn from those two verses when you compare them? Because we have the same list, they are redeemed out of those four things, yes? Out of every one of them. What does that mean? That should mean to you that those 24 elders represent the crowd that is now appearing in 7:9. Remember, there's more than 24 ethnicities, yes? So, in 5:9 you have 24 elders saying "every," well, it must mean then that those elders are leading somebody or representing someone in the heavenlies. We're going to find out how this multitude got there.

Let us also, please, look at this phrase as well. Notice how this multitude is described: clothed with white robes. Looking back at 6:11, we're talking now, remember I did a short recording on the fifth seal. You should see this crowd described in 6:11 as those who have been martyred. Please notice verse 9 of chapter 6, "under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Verse 11, "white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

We have this white robes thing happening, it's in 6:11 and we also see it in 7:9. Two different groups. Two different groups. When you see that this crowd of souls that were slain on earth, are under the altar, does that mean they're all crammed underneath a mourner's bench somewhere in heaven? No, it's the idea of the perspective of John as he's looking into the temple in heaven, he sees an altar and then a mass of martyrs. That's 6:9-11. Notice it says at the end of verse 11 that they are expecting fellowservants and brothers that should be killed as they were. Well, 7:9 is the fulfillment of that.

Remember, if the first five seals occur all seven years and we're told from Matthew 24, Jesus said, "You'll be killed and hated of all nations and then you shall see the abomination of desolation spoken of by Daniel the prophet." We find out that happens half way through the tribulation period so we know the five seals at least begin in the first part of the tribulation period. We know that they begin there.

Can you help me? Someone remind me, the great tribulation, what part of the tribulation is that without us looking? The last half so please notice, if you would, 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." So the crowd we're seeing in today's passage came out of that second half of the tribulation period so they are the fulfillment to what the folks under the fifth seal were

expecting so they begin to be killed under the fifth seal and they are seen en mass here in our passage today.

Any questions so far? Let me think that through. Maybe it will come to me as I'm standing up here. No guarantees though. No, no, no, there is nothing about me that has to have every answer right on the tip of my tongue. Don't worry about that. Maybe it will come to me.

Look at verse 7:10, "And they cried with a loud voice, saying," so this multitude is crying with a loud voice saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." So they cried with a loud voice and you might notice that the folks under the altar cried with a loud voice. As a matter of fact, let's compare the two groups, let's do that. Both groups are martyred; both groups are wearing white robes. One is crying out for judgment, one is praising for salvation. One is under the altar, one is before the throne. One is waiting, the other is serving. You might notice in 7:15, "Therefore are they before the throne of God, and serve him day and night in his temple." So, they are two different groups of people, some time has elapsed. It looks like they are the fulfillment, if that makes sense, the gradual fulfillment of what the people under the altar in the fifth seal were being told.

Now, look at verse 10 again, "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Are we talking about two different personalities here? God and the Lamb? You're afraid that if you say yes, there are two different people that I'm going to say you're a non-Trinitarian. Let's look back at chapter 4:2, "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." Do you see that? Look at 5:1, "I saw on the right hand of him that sat on the throne a book." Remember, he looked for someone who was able to open the book. Do you remember that? Everyone remember? Chapter 5:6, "I beheld and lo in the midst of the throne and of the four beasts and in the midst of the elders stood a lamb as it had been slain." Look at verse 7, "And he," the lamb, "came and took the book out of the right hand of him that sat upon the throne." Two personalities, yes?

But in Daniel 7, we saw the same thing, didn't we? We saw the Ancient of Days sitting upon the throne and the Son of man being brought to him. No one ever said that the Trinity was logical but this coronation idea does make a lot of sense, doesn't it? There are a lot of great things that can be said here.

(...) That's a great question. Look at chapter 4 for that answer. Look at verse 5, "Out of the throne proceeded lightnings and thunderings and voices and there were the seven lamps of fire burning before the throne which are the seven spirits of God." So, we have seven Holy Spirits now? Oh, my goodness. Are there seven Holy Spirits? Here's the thing: you can totally lose your mind and just hold your head in your hands and say, "I'll never understand it." Well, the truth is: you're both right and wrong. You'll understand as much as God needs you to understand. Look, I have some senior Bible students that are really bothered about the fact that they can't tell me everything about God. Lots of luck. Lots of luck. When you get to heaven, do you think you're going to know everything

about God? All of a sudden you're going to be omniscient? No. No, that's craziness. That's lunacy because then you'd be God by definition, right? I keep saying this but it's news to a lot of people that when you get to heaven, you're not going to all of a sudden be God. That's the wish of Lucifer. He was in heaven, he wanted to be like God, he got thrown out. Remember that? So that was already tried once in history. Being in heaven doesn't make you like God. So the fact that you don't understand everything here, good. Good, that's good for our humility. What bothers seniors is not – what God doesn't say that should bother us, it's what he does say that should bother us. You don't have to know how the Holy Spirit can be seven manifestations to love your neighbor as yourself. It's deader than 4 o'clock in the morning here. You don't. To be a good giver, to be a good person, to love your neighbor, to put away trash cans for Nancy who can't walk. All these things, you don't have to know everything in the Scripture. We are intellectual candy men, we love to know what it says because it makes us feel smart but you don't have to understand everything to obey God.

Before we lose that train of thought, I do want you to hold your place here and let's just refresh our memory with Isaiah 11. Julia, I'm glad you asked the question because that is the type of question that probably maybe a fourth of everyone in here was wanting to ask anyway and no one wanted to be known as the person who asked. So, I appreciate you asking it. I'll come over to you in a minute, Corbin.

Look in Isaiah 11. It's somewhere right after the middle of your Bible. If you have a concordance, it's really going to mess you up because you're going to open in the middle and you'll be somewhere else besides Psalms. If you don't have a thick concordance, open to the middle of the your Bible and you'll be Psalms and then go to Proverbs, Song of Songs, Ecclesiastes, Isaiah. Isaiah is 66 chapters. It's hard to not find it. Look at 11:1, “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots,” and here we go, “And the spirit of the LORD shall rest upon him.” If 11:1 is talking about Christ, then the spirit of the Lord will rest upon Christ. Yes? Is everyone with me? Spirit of the Lord upon Christ. “The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.” We have seven names there for the spirit of the Lord. The spirit of the Lord is just one of them. “And the spirit of the LORD shall rest upon him, the spirit of wisdom,” that's 2, “and understanding,” 3, “the spirit of counsel,” 4, “and might,” 5, “the spirit of knowledge,” 6, “and of the fear of the LORD,” 7. Do you see that? So, the Holy Spirit is always seen in the singular but he's described in a plurality of ways. You say, “I don't understand that.” Neither do I. Let's drive on. All I know is that the seven-fold spirit of God rests upon Christ.

Are you still in Revelation 4? Look at chapter 5:6, who is the spirit of the Lord? The seven-fold spirit of the Lord, who does he rest upon? Christ. Good, you're bold. Look at verse 6, “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb,” look here, “as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Okay, there's the fulfillment of Isaiah 11:2. Upon the Lamb rests the seven-fold spirit of God. There is your macro gospel.

Corbin? ...for us to try to understand it. I think to truly serve the Lord, you need to love him and I think to love him, you need to know him. That's difficult, isn't it? That's a valid question, Corbin. I'm not saying that you won't be able to understand it, I'm not saying that I won't be able to understand it. I'm saying that if there's something that I find in Scripture that baffles me, I should get over it, try to understand it, rest in the power of the spirit of grace, Hebrews 10 calls him the spirit of grace. I want to understand everything there is to know about God. If Albert Einstein can say, "I want the mind of God," I want to know what to do with a bald head. I want to know what it is to know the spirit of God. I want to know God. I want you to know, folks, that theology is not a dead thing. It does affect your heart, doesn't it? I mean, does it affect you to know God? Sure it does. I'm just saying that at the end of the day, there are probably plenty of things that we have left undone and our theology is plenty intact to know we have sinned against God.

So, when we feel like we've exhausted our efforts, then we just open the Bible and prepare to be shazzamed again by something we don't understand and when we do understand it, we grow to love the God, the majestic God. I kind of like – folks, it's not Scripture, it is not Scripture but "The Silver Chair." Has anyone read that? Do you remember when that young girl came up to the lion? The lion pictures who? Jesus Christ, the lion of the tribe of Judah. He's standing there by the river and she comes up to the lion – this is part of that Chronicles of Narnia thing, right? Some of you are absolutely going to hate me now because I talked about something that involves sorcery and the Bible. Anyway, here we go: standing there in front of a lion and the lion says, "Why don't you come and get a drink?" She says, "You might kill me." Do you remember that part, Ryan? And the lion says, "Yeah, you're right. I might very well kill you but there's no other water around." She says, "Do you eat little girls?" He says, "It matters not whether I eat little girls, the truth is you need water. Here's water. You have to go by me to get to the water."

All that is, is Job 15:13, "Thou he slay me yet will I trust in him." Job said, "After it's all said and done, after all the theology has been said, I don't have to like God to know the fact that I have no other choice but to honor him in my worst day." How about John 6, listen to this folks, this is life-changing theology here. John 6, Jesus just gets done talking to his disciples and others who left him and preached a sermon to them basically about the sovereignty of God, "None of you will come to me that you might have life," he said. "You read about Moses in the Old Testament and you won't come to me." Why? "Because the Father hasn't drawn you." Think about what Jesus was saying: "You're not sons of Abraham, you're sons of the devil," he said. Do you remember that? He said, "And the reason you won't come to me is because the Father hasn't drawn you to me." He makes much of the sovereignty of God in salvation, they all turn and walk away and Jesus looks at his remaining 12 and says, "Are you also going to go away?" And Peter said, "Where are we going to go? You have the words of eternal life. I don't have to like what you just preached, but I know that it's true and that it's what I have to deal with."

There are going to be times that we honor God because we love him. There are going to be times when we honor him because we are fearful of him. There are going to be times

when we honor him because it makes good sense and when we can't find logic or rationale or fear or love, we honor him because we're fools if we don't. It's simple. There's no other choice. I'm sorry to get preaching there but I have to make sure that we understand that there is a point when our theology matters little because we have enough stored away to save the whole world. We have enough of the gospel committed to memory to save all the multitudes which cannot be numbered. All of them. We can save them all with the gospel we have stored here and here and we are bothered by what we don't understand, looking at another dude in his 20s across the latte? Give me a break. Take what we know, drive on with it and let the theology arguments continue when you're not letting the masses go to hell without any attention from us. Let me say it again: we are baffled and we are bothered because we don't understand every nook, cranny, iota and tav in the Bible. We don't have to understand every one of them to obey. We are falling short in what we do know. So let's appreciate what we do know, learn what we don't know and understand that the more we know because we love the Lord God, we're going to give an account thereof in the day of judgment.

Is that in your Bible? 2 Peter 2, "It's better for you not to know the way of escape than to know it and go back and wallow with the dogs again." Isn't that what your Bible says? (word for word) Almost. It says something really church'd up like "as a dog returns to his vomit so a fool returns to his folly." How's that for church'd up? That's Proverbs 26:11, 2 Peter 2.

So, while we're bothered that we don't understand how it's possible to have a Trinitarian God, where all the persons apparently are visible in Revelation 4. I don't get it. I don't understand it. I hope to understand it and maybe it'll help me to live for Jesus more when I do understand it but if I died today on the way home or in this building or behind this lectern, I feel pretty certain that I will have plenty of which I will give an account for at the Judgment Seat without understanding what I don't understand. I guess what I'm saying is that people are bothered because they walk out the door and say, "I don't understand a thing of what we just read." Well, I promise you, you've found one thing in here and you're like, "I needed to know that. I needed to know that." We all want to be enamored by what we read and sometimes we just need to obey what we know.

Look at Revelation 7:11, for example, "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." Let's read that again, I think it's important that we get that. "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."

Let's look back at 1:17. Let's see if this is a pattern. John said about this one, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last." Look at 4:10, "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever." I see a falling down, a falling down. Look at 5:8, "And when he had taken the book," the lamb, "the four beasts and four and twenty elders fell down." I'm seeing a pattern. Look at verse 14, "And the four beasts said Amen and the four and twenty elders fell down and

worshipped him that liveth forever and ever.” Then we see, lastly, in 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.” Now we have the angels falling down? Oh, my goodness. I didn't plan on that. Why do we have the angels falling down? Why now? Why the angels? Why the angels? Isn't that something. Why aren't they falling down before this?

I've got to show you one more verse and then I'm going to let you go. Look at 1 Peter 1:10. I guess we're going to come back to this passage next week, aren't we? Two weeks from now. We'll be back in chapter 7 of Revelation in two weeks. Sorry.

1 Peter 1:7, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls. Of which salvation,” now you need to remember that word, please, “of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them,” we're talking about Old Testament prophets, folks. The spirit of Christ was in the Old Testament prophets. “Did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.” Look here. Look here. Look! “Which things the angels desire to look into.” That's a nice thing for Peter to just throw onto the end of that verse. “By the way, the angels have been wanting to know what it's all about. By the way, the angels have wanted desperately to know what the prophets have been talking about these thousands of years, ever since the first prophet, Job, said, I know that my Redeemer lives and that he will stand at the latter day upon the earth.” What?

So, here the angels are looking into the salvation and in chapter 7 of Revelation we find the fulfillment. A crowd standing before the throne saying, “Salvation to our God that sits upon a throne and unto the Lamb” and for the first time, we see the angels acknowledging the salvation and falling down at the news of it.

We found fulfillment to Genesis 3:15, fulfillment to Isaiah 11:1, fulfillment to 1 Peter 1, right here in Revelation 5.