

I think it is necessary to explain where I am coming from in this sermon series. I grew up under dispensational teaching. I resisted any attempt to try to understand the apocalyptic style of writing. Then I started to see patterns and symbolism frequently used in Scripture. You have heard me say many times that Jews look at the physical world as representing the spiritual world. Paul says as much in Romans 1:20<sup>i</sup>. Gradually I started to be open to examining different interpretations. Since then, I believe I have seen so much more and at the same time have even more questions. I say that to caution you that my opinions at present may change in the future. My opinions on interpretation are just opinions. Search for yourself and examine what you believe in the light of Scripture. Be a Berean and take it to the Word of God (Acts 17:11<sup>ii</sup>). Look up the cross-references and see what you think. The last sermon had 70! I am learning and trying to understand just like many of you are. I certainly do not have all the answers.

<sup>9</sup> *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,* Revelation 7:9 “After this” indicates John is seeing the next vision which follows the vision of the 144,000. Who are these people? They are believers who, like all believers, have a robe of righteousness washed white in the blood of the Lamb (verse 14; 2 Corinthians 5:21<sup>iii</sup>; Romans 13:14<sup>iv</sup>). The fact that they are from every nation and *all tribes* is a fulfillment of Isaiah’s prediction that the Messiah would be a light to the nations so God’s salvation would go to the ends of the earth (Isaiah 49:6<sup>v</sup>). It is also a fulfillment of Jesus’ prediction that the gospel of the kingdom would go into all the world and then the end would come (Matthew 24:14<sup>vi</sup>). The repetition of the word tribes from the preceding verses leads me to believe it is a parallelism, 12 times 12 being symbolic of all tribes.

The palm branches were a prescribed part of the feast of booths (Leviticus 23:40<sup>vii</sup>). It was for the Jews to rejoice before God because He had taken them through the wilderness and given them a home where they no longer had to wander. In the Gospel of John, the people waved palm branches to welcome Jesus as king just before Passover (John 12:13<sup>viii</sup>). This imagery may connect with the 144,000, if that is a symbolic number of all the redeemed. Remember that God told the souls under the altar to wait a little longer until the number of their fellow servants who were to be killed was complete (5:11<sup>ix</sup>). Here they are all together standing before the throne.

The question at the end of chapter six was, “the great day of their wrath has come, and who can stand (6:17<sup>x</sup>)?” Then we see the sealing of the 144,000. Then in the next vision we see the sealed servants of God *standing* in heaven. It is the answer to the question, “Who can stand?” It seems to me to be a natural progression from the warning of wrath to come, to the sealing of the saints, to those saints whose salvation was sealed by the Holy Spirit coming out of tribulation and standing before the throne worshipping the Lamb. In other words, before going on to describe the wrath of God poured on the earth, the reader is told that God is the One who seals our salvation and secures us so that we will endure to one day *stand* before the throne of God and celebrate how God brought us through the wilderness of life to our eternal home.

There are many other interpretations. Taking the 144,000 as a literal number some would say they cannot be the innumerable group. Some commentators interpret one to be

a group of Jews and the other as Gentiles. There are several other interpretations. The one I laid out seems to me to fit the flow of the passage. Remember that the seven churches to whom the letter was written had more gentiles than Jews. It may be that by using the number seven God was applying the truths in those letters to all churches. They had already received the letters of Paul explaining that gentiles were grafted into the Jewish root. Like the seven letters, though our passage seems to be referring to a group in the last seven years, it is applicable to every Christian's journey. If the number is complete, then we will be among that great throng.

*<sup>10</sup> and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"* Revelation 7:10 This great multitude of the redeemed has gathered around the throne to loudly proclaim, "Salvation belongs to our God who sits on the throne and to the Lamb." The Father and Son alone have salvation to offer, for salvation is being forgiven of our sins that were against them. That is why only they can forgive. And they wonderfully and graciously made a way for us through the cross. But it did not end there or none of us would be saved. The Father drew us to Himself through Jesus, our mediator, our Great High Priest (1 Timothy 2:5<sup>xi</sup>; Hebrews 4:15<sup>xii</sup>). He made a way for love and mercy to triumph through justice by paying our debt. We are sealed by the Holy Spirit (Ephesians 1:13<sup>xiii</sup>) and kept by God through faith for a salvation ready to be revealed in the last time (1 Peter 1:5<sup>xiv</sup>). Paul warned that it is through much tribulation that we enter the kingdom of God (Acts 14:22<sup>xv</sup>). This proclamation of the redeemed will ring throughout eternity. It is the Exodus account in the spiritual realm. **God saves us, seals us, brings us out, guides us, makes us victorious, sees us through the Jordan of death, and brings us to our promised land.**

If you do not read the Old Testament, you miss so many of these amazing parallels. The parallels bring out the details and wonder of what God is doing in our day. Every reader of this book through the last two thousand years would be blessed to catch this picture God has set before us (1:3<sup>xvi</sup>). It should encourage us as well.

*<sup>11</sup> 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, <sup>12</sup> saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."* Revelation 7:11,12 Responding to the saints' declaration, those standing around the throne, including angels, the twenty-four elders, and the four living creatures all fall on their faces before the throne in worship with seven reasons to praise God. "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." They were agreeing with the declaration of the redeemed. Salvation was such an incredibly gracious plan, yet it was in perfect keeping with God's holiness. Justice was served and so was grace and mercy and love. None of God's attributes were compromised in saving us fallen rebels. In fact, the plan of God put all His attributes on glorious display. Salvation was all His doing. No ounce of credit is due to us. Who can stand before God on the day of His wrath (6:17<sup>xvii</sup>)? Only those whom He has redeemed by the blood of the Lamb and sealed with the Holy Spirit, along with the holy angels, the living beings and the elders. And yet they all fall on their faces and worship!

Blessing comes from God. In Hebrews it tells us the greater blesses the lesser (Hebrews 7:7<sup>xviii</sup>). But in this case blessing means praise. All praise is due God. All glory belongs to God. He shares His glory with us. If we express God's attributes in any way, it

is His glory we are expressing. Wisdom comes from God alone. His is all wise. Thanksgiving is due to Him for all goodness comes from Him. All honor is due to Him for if we are honorable, it is due to His life in us. Power and might seem similar but the Greek words mean ability and strength. He is able to do any good thing and has the strength to carry it out. This is the second time the sevenfold praise is uttered. We first saw it in 5:12<sup>xix</sup>. It serves as what scholars call an inclusio. The sevenfold praise was uttered when Jesus as a Lamb took the scroll and was deemed worthy to open it. Here we see the final conclusion of when the scroll is fully opened and enacted. The Lamb is praised in chapter 5 at the beginning and now God is praised with almost identical language in this chapter that points to the ultimate conclusion. The nearly identical praise offered to each declares to us the oneness of Father and Son.

<sup>13</sup> *Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?"* Revelation 7:13 There is no doubt as to these being the redeemed coming out of the great tribulation who were redeemed by the blood of the Lamb as we see in the next verse. There are various interpretations of the term great tribulation. Pastor James Hamilton makes a good argument for this being the period from the outpouring of the Spirit to Christ's return. That would mean this great multitude are all the redeemed since that day.<sup>xx</sup>

Dispensationalists see this as a literal seven-year period in which this great multitude is saved. There is also the Preterist view that all this happened in the first century. There are only two other instances of the use of "great tribulation." One is in one of the letters to the churches and is related to a threat that Jesus would put them in great tribulation if they did not repent (2:22<sup>xxi</sup>). But is that the same general use of great tribulation as Jesus was using in that warning in the first century?

The other use of "great tribulation" is in Matthew 24:21 (Daniel 12:1<sup>xxii</sup>). <sup>21</sup> *For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.* Jesus warns of a time like no other. It follows the setting up of the abomination of desolation (Matthew 24:15<sup>xxiii</sup>), what Revelation refers to as the image of the beast (Revelation 13:14,15<sup>xxiv</sup>). So, while there is tribulation for all saints throughout the ages (2 Timothy 3:12<sup>xxv</sup>), there is also a time of the great tribulation (*megas thlipsis*) after the abomination of desolation is set up.

I believe this passage spoke to those under Domitian persecution that if they would persevere, they would stand before the throne, the blessed of God, serving Him in the heavenly temple, with no more of the trouble they were experiencing, and be shepherded by the Lamb who would wipe every tear from their eyes. I think this can encourage everyone who perseveres under the tribulation of this present evil world. Jesus said we would be persecuted for following Him (John 16:2<sup>xxvi</sup>), but we are to take heart because He has overcome the world (John 16:33<sup>xxvii</sup>). That is a major theme of Revelation.

However, I also believe that this is a specific prediction of the final seven years of man's reign on the earth. Just as the first 69 weeks predicted the actual number of years until the Messiah was cut off, so this final week must be a literal seven year period (Daniel 9:24-26<sup>xxviii</sup>). Half of this period is called 42 months and time, times, and half a time. Because the first 69 weeks were actual seven-year periods, why would the last week not also be a seven-year period? That is why it is my opinion that the reference to great tribulation here is not only applicable to the Christians' lives since Pentecost but is

specifically addressing the last three and a half years before the return of Christ to reign on the earth. I see an often-repeated pattern in Scripture of partial and ultimate fulfillment of types and predictions.<sup>xxix</sup>

Apocalyptic messages are filled with symbolism, but God's predictions of the end are also full of specific details that may be literal. Our problem is discerning which is which, and perhaps in some cases like this one, it can be taken both ways. One argument for the time period being symbolic is made by D.A. Carson regarding the three and a half years. Antiochus IV Epiphanes had set up an image in the temple for three and a half years which ended when the Maccabees were victorious over the Syrian occupiers. Some interpreters would say that three and a half years was a way to say a short time of an abomination in the temple, not an exact amount of time. And then there are those who would say the temple is the saints and the abomination is false teaching such as that which we saw in the letters to the churches (2:14,15<sup>xxx</sup>).

<sup>14</sup> *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.* Revelation 7:14 Regarding washing robes in the blood of the Lamb, Bauckham notes that the saints' washing of their robes fits the narration of "victory in a holy war, since the washing of garments was part of the ritual purification required after shedding blood in the Old Testament (Numbers 31:19,20<sup>xxxi</sup>, 24<sup>xxxii</sup>; cf. 19:19<sup>xxxiii</sup>)." He also observes that 1QM 14.2,3 affirms that the sect's warriors will be required to do the same after their holy battle: they "*shall wash themselves of the blood of the guilty cadavers,*" a holy war tradition that Bauckham sees ironically reinterpreted by Revelation 7:14: "*and they washed their robes and made them white in the blood of the Lamb.*" According to this view, "the blood of the Lamb" refers to the saints' suffering, which is like Christ's, and not to Christ's atoning death for them. However, both may be in mind.<sup>xxxiv</sup> We also see the definite article *the* before "great tribulation" identifying it as specific period rather than general tribulation all God's people experience.

<sup>15</sup> *"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.* Revelation 7:15 Chapter seven concludes with what is promised to the redeemed. We will be before the throne of God and serve Him day and night in His temple. We catch glimpses of what this will be like in worship and prayer, but this is speaking of continuously, physically being there with the twenty-four elders and the living creatures. Since there is no night there (Revelation 21:25<sup>xxxv</sup>), day and night simply mean we will not have to stop to rest. Our heavenly bodies will have no need of sleep. "Serve" is the same Greek word as worship. We will be worshipping Him with the heavenly beings. High on the Most High does not begin to describe what that will be like. But I believe there will also be opportunities to serve. Service to Jesus is thrilling. It is an expression of love for Him. It is through His power that we serve. Doing what we were created to do is the ultimate satisfaction and fulfillment, and we were made to worship.

If you have never had an intimate moment of worship where your spirit was enraptured by the love of God, this would sound boring. But to those who have had a glimpse of the greatness of God, His love, His beauty, and His kindness, there is a longing for this undistracted communion to begin! If all the beauty and joys we have on earth are experienced away from His manifest presence and under a curse, what beauty and joy will we experience when the curse is lifted, and we see Jesus face to face? David

said it was the one thing he desired (Psalm 27:4<sup>xxxvi</sup>). The greatest human love and deepest joy of this world cannot compare with what is to come.

He will shelter us with His presence. We will never have felt so secure or so loved. The presence of the Lord in the cloud in the wilderness sheltered Israel from the heat of the desert sun (Psalm 105:39<sup>xxxvii</sup>). We know what that is like living here when on a hot day a cloud hides the intensity of the summer sun. It is such a welcome relief. But this is describing something infinitely greater.

*<sup>16</sup> They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat.* Revelation 1:16 *Blessed are those who hunger and thirst after righteousness for they shall be satisfied* (Matthew 5:6<sup>xxxviii</sup>). Not only will we never have a physical concern for our bodies, but we will never have a concern of failing to please God. Every weakness will be gone, for God will make us into the image of Christ (1 John 3:2<sup>xxxix</sup>). Our spiritual hunger will be completely satisfied with the presence of Jesus. Everyone will be overflowing with the fruits of the Spirit. We will never face a rude, mean-spirited, or narcissistic person again. Nor will we fall into those states.

The angel reiterates the fact that we will never be uncomfortable again. If you have ever labored all day under the summer sun, especially when there is humidity, you know how exhausting that can be. But this also may be alluding to Psalm 32:4<sup>xl</sup> where the conviction of God like a heavy hand was compared to strength being dried up as in the heat of summer. We will forever be completely righteous. Never again will there be the need for conviction.

*<sup>17</sup> 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.* ”

Revelation 7:17 Best of all is this last verse. Jesus will be our ever-present Good Shepherd. We will be surrounded by perfection, and what more could we need. Yet, He guides us to something even more, springs of living water. Jesus said those who believe in Him would have this spring of living water welling up within them (John 4:14<sup>xli</sup>), so the redeemed standing before the throne already have that. This is something more. The psalmist said that at God's right hand are pleasures forevermore (Psalm 16:11<sup>xlii</sup>). Surely where He guides us will be to the most wonderful holy pleasures that we cannot imagine them. But we can say it is something like that experience we have when the Holy Spirit is like a fountain within us for the same language is used here (Psalm 36:8<sup>xliii</sup>).

God will wipe away every tear from our eyes. Commentators have suggested that this means we will not remember the past sorrows and pain. Others have suggested that it is the very comfort of God when we remember those we loved who rejected Christ.

Whatever the interpretation, Isaiah expressed it well. *<sup>10</sup> And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.* Isaiah 35:10

Brothers and sisters, this is one more way to preach the gospel, sharing the wonder and the joy that awaits us. Verse 14 tells us this is for those who have washed their robes in the blood of the Lamb. It is a symbolic way to say we have accepted the forgiveness of God found in Christ shedding His blood in our place, to redeem us. When God looks on us, He sees the righteousness of Christ, for the penalty we deserved was borne by Jesus. Have you washed your robes in the blood of the Lamb? It is the only way to receive all these amazing promises. It is the only way because it is God's provision for our sin sick souls.

Let me close with a brief testimony. We were visiting a point on the Grand Canyon that we claimed as our own and called it Wallace Point. You could sit on the edge and dangle your feet in the canyon and watch the ravens ride the wind. When we got there, we found a single Japanese man. We learned that he was searching for the truth and had been to Tibet and was on his way to the native American sacred mesas. We invited him to come to our home when he was done. Three days later there was a knock on the door. I will abbreviate the story and say that for the next three days we had an unusual non-stop rain while Mariko went over the entire Bible with him, from the fall of the first couple to the Pentecost. It was a God appointment. He found what he had been searching for. The same invitation is open to all. Come wash your robes in the blood of the Lamb and you will be among those who will stand before the throne in wonder and awe and worship!

Questions:

- 1 What does “after this” indicate?
- 2 What is the connection with the end of chapter 6?
- 3 Give several interpretations of this multitude.
- 4 What do they declare?
- 5 Compare the two sevenfold praises.
- 6 What are the arguments for and against literal seven years?
- 7 What is ironic about washing their robes in the Lamb’s blood? Meaning?
- 8 What can be seen as a flow of thought from chapters 5 through 7?
- 9 What are the promises to the redeemed?
- 10 How does it parallel the Exodus?

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<sup>i</sup> **Romans 1:20 (ESV)**

<sup>20</sup> For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

<sup>ii</sup> **Acts 17:11 (ESV)**

<sup>11</sup> Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

<sup>iii</sup> **2 Corinthians 5:21 (ESV)**

<sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

<sup>iv</sup> **Romans 13:14 (ESV)**

<sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

<sup>v</sup> **Isaiah 49:6 (ESV)**

<sup>6</sup> he says: “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.”

<sup>vi</sup> **Matthew 24:14 (ESV)**

<sup>14</sup> And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

<sup>vii</sup> **Leviticus 23:40 (ESV)**

<sup>40</sup> And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days.

<sup>viii</sup> **John 12:13 (ESV)**

<sup>13</sup> So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!”

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<sup>ix</sup> **Revelation 5:11** Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.<sup>ix</sup>

<sup>x</sup> **Revelation 6:17**<sup>17</sup> for the great day of their wrath has come, and who can stand?”

<sup>xi</sup> **1 Timothy 2:5** For there is one God, and there is one mediator between God and men, the man Christ<sup>xi</sup>

<sup>xii</sup> **Hebrews 4:15 (ESV)**

<sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

<sup>xiii</sup> **Ephesians 1:13 (ESV)**

<sup>13</sup> 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,

<sup>xiv</sup> **1 Peter 1:5 (ESV)**

<sup>5</sup> who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time.

<sup>xv</sup> **Acts 14:22 (ESV)**

<sup>22</sup> strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.

<sup>xvi</sup> **Revelation 1:3 (ESV)**

<sup>3</sup> Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

<sup>xvii</sup> **Revelation 6:17** for the great day of their wrath has come, and who can stand<sup>xvii</sup>

<sup>xviii</sup> **Hebrews 7:7** It is beyond dispute that the inferior is blessed by the superior<sup>xviii</sup>

<sup>xix</sup> **Revelation 5:12 (ESV)**

<sup>12</sup> saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!”

<sup>xx</sup> *I think this because the New Testament indicates that with the resurrection of Jesus, the last days began. The eschaton has begun. Jesus says in John 5:25 that the time for the resurrection of the dead “is coming, and is now here.” In Acts 2:16, 17 Peter says that the prophecy of Joel concerning the last days has come to pass. Paul says in 1 Corinthians 10:11 that Christians are those “on whom the end of the ages has come.” So the age to come has been inaugurated. The final period of human history, Daniel’s seventieth week, is the whole period between the ascension and the return of Jesus. This also means that the whole period of time between the ascension and return of Jesus is a period of “tribulation.” Hamilton, James, *The Spirit Speaks to the Churches, Revelation*, commenting on 7:13*

<sup>xxi</sup> **Revelation 2:22 (ESV)**

<sup>22</sup> Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works,

<sup>xxii</sup> **Daniel 12:1 (ESV)**

<sup>1</sup> “At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book.

<sup>xxiii</sup> **Matthew 24:15 (ESV)**

<sup>15</sup> “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),

<sup>xxiv</sup> **Revelation 13:14-15 (ESV)**

<sup>14</sup> and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. <sup>15</sup> And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.

<sup>xxv</sup> **2 Timothy 3:12 (ESV)**

<sup>12</sup> Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,

<sup>xxvi</sup> **John 16:2 (ESV)**

<sup>2</sup> They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God.

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<sup>xxvii</sup> **John 16:33 (ESV)**

<sup>33</sup> I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

<sup>xxviii</sup> **Daniel 9:24-26** <sup>24</sup> “Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. <sup>25</sup> Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. <sup>26</sup> And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

<sup>xxix</sup> See my book *Christ Concealed in the Old Testament*

<sup>xxx</sup> **Revelation 2:14-15 (ESV)**

<sup>14</sup> But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. <sup>15</sup> So also you have some who hold the teaching of the Nicolaitans.

<sup>xxxi</sup> **Numbers 31:19-20 (ESV)**

<sup>19</sup> Encamp outside the camp seven days. Whoever of you has killed any person and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. <sup>20</sup> You shall purify every garment, every article of skin, all work of goats’ hair, and every article of wood.”

<sup>xxxii</sup> **Numbers 31:24 (ESV)**

<sup>24</sup> You must wash your clothes on the seventh day, and you shall be clean. And afterward you may come into the camp.”

<sup>xxxiii</sup> **Numbers 19:19 (ESV)**

<sup>19</sup> And the clean person shall sprinkle it on the unclean on the third day and on the seventh day. Thus on the seventh day he shall cleanse him, and he shall wash his clothes and bathe himself in water, and at evening he shall be clean.

<sup>xxxiv</sup> G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 423.

<sup>xxxv</sup> **Revelation 21:25 (ESV)**

<sup>25</sup> and its gates will never be shut by day—and there will be no night there.

<sup>xxxvi</sup> **Psalms 27:4 (ESV)**

<sup>4</sup> One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in his temple.

<sup>xxxvii</sup> **Psalms 105:39** He spread a cloud for a covering,

and fire to give light by night

<sup>xxxviii</sup> **Matthew 5:6 (ESV)**

<sup>6</sup> “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

<sup>xxxix</sup> **1 John 3:2 (ESV)**

<sup>2</sup> Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

<sup>xl</sup> **Psalms 32:4 (ESV)**

<sup>4</sup> For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah

<sup>xli</sup> **John 4:14 (ESV)**

<sup>14</sup> but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

<sup>xlii</sup> **Psalms 16:11 (ESV)**

<sup>11</sup> You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

<sup>xliii</sup> **Psalms 36:8 (ESV)**

<sup>8</sup> They feast on the abundance of your house, and you give them drink from the river of your delights.