

I wish to carry on in the discussion of the rapture. This is perhaps the final piece in this series. The rapture and the doctrine of the rapture, as we have talked about, is particularly dangerous as a tool of the enemy because it leaves people entirely unprepared to go through the great tribulation. Now it has been said from time to time that God never allows His people to go through wrath; the wrath of God will not come upon the people. Well, that is certainly true, but what we are looking at is not the wrath of God; we are looking at the rampaging of the beast. The wrath of God will be poured out upon the beast, but until then, the saints must go through the tribulation caused by the beast which opposes the saints. The idea that the people of God do not have to suffer, and do not have to suffer at the hands of wicked rulers and/or wicked systems is nonsense.

Beginning with Israel in Egypt—you may begin before that, but if you took that point of view—the Israelites were enslaved in Egypt. When the wrath of God did come upon Egypt, it did not fall on the inhabitants of Goshen. That is where the Israelites lived. The ten plagues that came upon Egypt largely had no effect on the Israelites in Egypt.¹ In fact, it is very graphically apparent that the tenth plague that destroyed the firstborn of Egypt had no effect at all upon the people of God, upon Israel in Goshen, because they were under the blood of the lamb. So, even if the people of God were here when the bowls of the wrath of God were poured out, they would not be affected by it.

But the fact is that all of what God is doing will come upon the earth, and will continue to come upon the earth, until the return of the Lord. And whoever of the saints are here upon the earth will be protected in the midst of all of it. But part of what happens is that the beast—the seven-head, ten-horn beast and the systems—will begin a fierce and unrelenting oppression of the saints,² which will compel the saints to come into divine order and avail themselves of divine protection.

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See Exodus 8:22-23a: “And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms of *flies* shall be there, in order that you may know that I *am* the LORD in the midst of the land. I will make a difference between My people and your people.”

² See Daniel 7:21-22: “I was watching; and the same horn was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgment was made *in favor* of the saints of the Most High, and the time came for the saints to possess the kingdom.”; see also Revelation 13:7: “It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.”

With that said, there are great themes in the Book of Revelation. I will not take the time right now, but in the next segment I will talk about these great themes. The Book of Revelation does not progress in a linear fashion. There are themes that are highlighted at intervals. One of the great themes that is being highlighted—and we will continue now in our reading in the Book of Revelation—is what it looks like from the viewpoint of heaven when the saints, the people of God, have endured the tribulation that has come upon them by the beast and are yet in the earth until the return of the Lord, as the wrath of God comes upon nations.

I would like to begin by a reminder of what Revelation 7 has set forth for us. It set forth the hundred and forty-four thousand. I have already addressed that, so I am not going to go back through it, but it is the perfect complement of those who have been reaped from the earth. Now, do you remember my reference to how in heaven you hear one thing, and when you see it, it is something else? So, “I heard the Lion of the tribe of Judah has overcome; I looked, and I saw a Lamb.”³

And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed: (Revelation 7:4 NKJV).

It is patently obvious that this is symbolic: it is 12 x 12 x 1000. Twelve is the number of government. Twelve times twelve speaks of the perfect order into which a multitude that cannot be numbered (the highest number that the ancients could conceive of was the number thousand, so everything was a multiple of a thousand), so twelve times twelve is the perfect nation. This is the city, four-square; “times a thousand” speaks to the number of its inhabitants.

So, “I heard the number of those who were sealed, then I saw that number.” And this is what he saw:

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud

³ See Revelation 5:5-6

voice, saying, “Salvation belongs to our God who sits on the throne, and to the Lamb!” All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, saying:

*“Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.
Amen.”*

Then one of the elders answered, saying to me [That framing really means, one of the elders asked me.], “Who are these arrayed in white robes, and where did they come from?”

And I said to him, “Sir, you know.”

So he said to me, “These are the ones who come [It is not came, but come. They have come, and they will keep on coming. So, it is the past and the present.] out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. 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 dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes” (Revelation 7:9-17, comments added in brackets).

I read it with hardly any comment, so now I want to go back and set it up, and insert the comments.
First,

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb... (Revelation 7:9a).

First set of comments: This is the one hundred and forty-four thousand. This is the perfect company brought in from all the earth and from the ages of mankind. They are standing before the throne and before the Lamb. These are the ones depicted as the four living creatures. When we are given

further understanding of the representations of the four living creatures, we see that they are in a multitude. Those four spirits define a multitude of people, a multitude drawn out of all nations, tribes, peoples, and tongues. They—this multitude; that which God has reaped from the earth; that for which creation itself was established that God might have this from the earth—are a people who may stand before the throne of God as the redeemed of the earth, clothed in white robes.

I will get to that in a moment, but here I want to make a definitive point. The enemy, from the beginning of time, from the Garden of Eden, set a man against his wife, and shortly thereafter set one brother against another. With that, division amongst the races of mankind began. When that has reached its apogee, we now have what we have today in the earth: the divisions among people groups—among national groups, people groups, language groups, cultures, and the rest of it—and that is the norm for the world. But the proof that a nation has been born of God, according to Jesus in John 17, the proof of this gospel is this, in the words of Jesus Himself: “Let them be one, Father, as You are in Me, and I am in You; let them be one in Us, that the world may believe that You sent Me, and You have loved them as You have loved Me” (cf. John 17:21-23).

This day on which I am recording this message is Election Day in the United States of America. The nation is as divided as it has ever been. Now, that is to be expected in the world. And across the world, this same pattern of racial division, tribal division, people groups division, division by languages, ethnos, is a feature of our time—ethnos against ethnos, nation against nation. Jesus prophesied it, so we should not be surprised that it is so.⁴ But what is surprising is the shocking, grievous—grievous to God—silence in the present evangelical church concerning racism.

We are not to legislate for the world, but we ought to conduct ourselves in the Body of Christ in full comprehension of the meaning of this Scripture and of God’s intention behind it. It is not just that it is scriptural, that would be enough, but it is the meaning behind it. Because, you see, Christ broke down the separating wall between Jew and Gentile and made of the two, one new man

⁴ See Matthew 24:6-8: “And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these *are* the beginning of sorrows.”; see also Mark 13:7-8.

comprised of all nations, tribes, peoples, tongues or languages.⁵ He made one new man. The gospel is not the gospel of going to heaven when you die. You do go to heaven when you die. But the gospel of Jesus Christ, the gospel of the Kingdom according to 2 Corinthians 5, is the gospel of how God is in Christ—in the *Corpus Christi*, in the spiritual man known as Christ, how God is in that entity: “You are in Me, I am in You; let them be one in Us”—how God is in Christ reconciling the world (these nations) to Himself in the Body of Christ.⁶

I watch with some levels of dismay as some of the most notable evangelical preachers today are deafeningly silent on the issue of race because, in their churches, they practice racism. One particularly notable fellow who has leveraged himself in recent times to national prominence—he is located in Dallas/Ft. Worth and is the preacher of one of the largest of the denominational groups in that area—was quoted recently as saying that God hates lawlessness. Now what he was doing was positioning himself to comment on certain riots that are going on in the country, associated, of course, with protests; although it is clear that all of the protests or the majority of protests are peaceful. But they go to this extreme because they are political. They are harlots, and they use the word of God for their convenience. I would like to say to that fellow, and to all who take this position: True, absolutely, God hates lawlessness. But do you understand how much God hates injustice? Why are you not saying something about injustice?

The reason that this is so is because they are not speaking for God. This is political speech. What has happened is so many of the preachers now just use Scripture to say political things and to keep the people of God herded toward one or the other of political ideas—in this case, principally to a political party. This is what a pimp does. He has the goal in mind of having some hapless person, male or female, be taken into prostitution for his personal gain. These are wicked shepherds. If you are going to enter the world of politics, represent the Lord, not a political party. And I know

⁵ See Ephesians 2:14-15: “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace,”

⁶ See 2 Corinthians 5:18-19: “Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.”

the arguments about how one party favors pro-life, and is anti-homosexual, and other things that have become the litmus test for evangelical Christianity today. It is focusing on entirely the wrong thing.

You see, the more of the people who come out of darkness into the Kingdom of God, they will shed their ways; they will adopt things that are consistent with the Kingdom of Heaven. They will change because they will have met the living God in the person of the Lord Jesus Christ. That is how you save babies from being aborted. You cannot legislate this stuff and make it stick. The fact that the church has reduced itself to that understanding means that it has abandoned the power of the gospel in the transformation of human lives. It is the Kingdom of God that represents an alternative to the world. It is not restraining the world through legislative activities, and that by becoming a harlot to the systems of the world.

But in this process, you see, the evangelical gospel has become the casualty of these times. The nation does not want to hear it. Thank God, because it was never the fullness of the gospel. It was always about going to heaven when you die, as opposed to what the true gospel is, which is the representation of the living God in time and space. I am here to tell you, this represents a great falling away. A falling away comes when the standard of measurement, the measuring stick, the reed, the *kanón*,⁷ has been brought back.

And here, on the eve of turmoil and conflict, I am declaring the complete surrender of the evangelical gospel, and the rising up of the gospel of the Kingdom. A remnant of humanity and a remnant of evangelicals will be drawn to this gospel. In the end, you see, when what God reaps from the nations is looked at in heaven, there is no equivocation, it is viewed as a company drawn from all the nations, from among the tribes of mankind, from among the peoples of the earth, and from among every linguistic group. That is the truth. And the fact that it is not being preached, and in fact something else is being preached, both by silence and by the sly and skillful way that wicked men who occupy pulpits shape and turn this gospel, tells us that they do not understand the message of the cross.

⁷ See *kanón*, Strong's Greek 2583 - <https://biblehub.com/greek/2583.htm>

The message of the cross is the message of how God reconciles all men to Himself in the Body of Christ. These wicked operators are money-changers in the present temple, and their ends are assured. But for those who desire the truth, what God intends to show in this *Corpus Christi* comprised of every tribe, tongue, language and nation, He means to show the pristine nature of reconciliation to God in Christ on the basis of the love of God. This is what was accomplished at the cross.

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9-10).

They, then, are those who are clothed in white robes.

1. They are standing before the throne and before the Lamb;
2. They are clothed in white robes. The word for “robe” there, in “white robe,” is the word *stolé*⁸ in Greek, and it is not the mink stole that the ladies from another era used to wear. It is a full-dress white robe, and it signifies royalty, dignity, honor. They are clothed in honor and glory.
3. Palm branches [in their hands], that is a reference to the example of Jesus being exalted as King, going into Jerusalem. Except that now, it is not Jerusalem; it is the very throne of God.
4. These are they who have been drawn from all the tribes, tongues, languages, and nations, and they are singing the same song, “Salvation belongs to our God who sits on the throne, and to the Lamb!”

Now he goes on to say,

⁸ See *stolé*, Strong’s Greek 4749 - <https://biblehub.com/str/greek/4749.htm>

All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God [in agreement with the multitude], saying:

*“Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.
Amen”* (Revelation 7:11-12, comments added in brackets).

In the next piece, I want to show you some more on this subject. But I will set it up by saying,

Then one of the elders answered, saying to me, “Who are these [from every tribe, tongue, language, nation] arrayed in white robes, and where did they come from?” (Revelation 7:13, comments added in brackets)

Later on you will see that when the wedding of the Lamb comes, the bride makes herself ready. They are dressed in bright or white raiment, bright and clean, given to them to wear, and these stand for the righteous acts of the saints.⁹ So who are they, arrayed in these elegant robes of royalty? We will answer that question, and we will further deconstruct this passage in the next broadcast. Stay with me.

I am Sam Soleyn. We will see you then. Bye-bye.

⁹ See Revelation 19:7-8: “ ‘Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.’ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.”