

The Multitude of Revelation 7:13

(Looking at the whole book of revelation we can see that this book is talking about the Harvest: the end of the world, the gathering etc. So where are the places in revelation that talk about the harvest? Chapter 7 is one of those places.)

The Multitude Question: “What are these which are arrayed in white robes? and whence came they?” asked by the elder in Revelation 7:13.

What are they and where did they come from?

Looking at the whole chapter, us here, in our time, can say that in answer they are not the 144,000—the 144,000 already have a name for their what. And we know where the 144,000 are from—out of twelve tribes. The book of Revelation later tells us that the 144,000 are firstfruits, i.e. the wave sheaf.

So the elder’s answer is: “These are they which came out of *the* great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. (Revelation 7:9 translates from the Greek as such: came out of *the* great tribulation.)

Two major things are notable here: They survived *the* great tribulation and they have washed their robes: involved themselves in justification and sanctification, or believed in the cross and developed righteousness by enduring.

And the reason why they are now before the throne and serve is because they have done these two notables.

Only the Angel describes the period as the Great tribulation. John didn’t know who they were, nor where they came from, even after seeing the 144,000 being sealed and knowing that they come from twelve tribes. So he most likely saw that this unnumberable was not the 144,000; the unnumberable came from all nations, kindreds and people and tongues. (all of these are plural and it is understood that the word *all* applies to each plural –all nations, all kindreds, all people, and all tongues. A further question: why so doubly heavy on the iterations-- all nations is similar to all kindreds, etc.)

Revelation 1:9 “I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

In Rev. 1:9 John identifies what he is and where he comes from—his authority—right at the beginning of the book. He states he is brother and companion in three things: tribulation, kingdom, and patience of Jesus Christ.

John was speaking of the tribulation in which he and his readers were personally involved with. This verse directly associates *their* tribulation with Christ, His Kingdom, and patience.

This unnumberable group is not entirely from the ‘last days’ group who live on the earth, nor are they identified as the 144,000 group. According to the elder they are associated with ‘the great tribulation’ and do we know of any greater leader in suffering and tribulation than Christ. Six thousand years or so is a greater period of time than the last days of our end-time. And this six thousand or so years is the length of time Christ has been suffering so far.

The tribulation is described as great. (Some *maybe* i.e.’s for the meaning of great could be: lasting, intense, prolific killing during, long in duration, or great because it contains the meanest act of violence, for example, Lucifer killing his known creator) There has been no greater time in earth’s Biblical history than when God came to dwell on earth; no greater suffering done by any person than the God hanging on the cross. No greater person could have been the recipient of greater tribulation than He. No greater cross experience, no greater crime committed, no greater moment of time than the Cross. And no greater washing in blood than His blood.

Additionally, no greater movement has ever existed than the Church. And as if to underscore that movement the Book of Revelation gives the church top billing in nearly *all* of its verses—all. We see even the foundations of the Mother City are laid with the names of the 12 apostles, and the gates of the city have twelve names. The Mother City is the mother of us all and symbolizes the church.

The prophets point to, and the believers in Hebrews chapter 11 all looked forward to the time of Jesus. Their sins, prayers and thoughts all went before hand to the atonement, judgment. It is as if they are *numbered* or accounted as brothers and companions of those church members who lived during the 1260

years following the cross, and further. The angel in Revelation, who told John not to worship him, says it well, "See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

This unnumberable group announces, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Even this unnumberable group point, with their first utterance, back to the cross; that is, justification and sanctification unto our God. This plan of salvation spans the whole of earth's time line. Indeed, nearly every scene in the Book of Revelation gives top most billing to the Lamb's slaying: the greatest tribulatory event in history.

The 144,000 in the Book of Revelation clearly identifies the first fruits. In Revelation it clearly says that. The first fruits and the wave sheaf are the same symbol. When the first fruits-- and wave sheaf-- is gathered and waved, the harvest of the unnumbered remaining stocks (the whole of the harvest) begins. The one bundle can be numbered and is not great; while the full harvest is too numerous to handle and can be called great. In Revelation we get to see the full picture of the harvest and its complete symbolism played out as it all pertains to the sanctuary. This great group is the harvest, and the harvest is the end of the world--and at the end of the world all the dead in Christ rise, and then the 144,000 and the unnumbered dead rise to meet Him together. In separate chapters Revelation records that both 144,000 and unnumbered great group end up in front of the throne.

Another important word in this 7th chapter which is almost always unmentioned, but, in detail, points so definitively toward the idea that this scene is the harvest. It says "from" when this chapter identifies each group. The one group is from a nation of tribes. The other is from the whole world, all nations etc. And the chapter 7 begins to happen at the end of the world. Even "froms" are very important in the bible.

The unnumbered group should then be seen as comprising all the humans who have believed and washed and etc. from all nations, kindreds, people, and tongues. And in John's vision this group comes into view long after the 144,000 do their last "somethings" on the earth; we know this because in the 7th chapter in which the great group are mentioned, they stand before the throne. It is here that they are first seen and labeled as they who are from *all*, and they who have survived the great tribulation.

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At harvest time God's people were told to take a sheaf and bring it to the priest and the priest waved it (shook it) and then the rest of the sheaves could be harvested. The wave sheaf and the harvest are seen together. In the 7 chapter of Revelation we see these two things together. There is a small band of sheaf, and then the large unnumbered sheaves--the harvest.

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Also, we see in this 7th chapter that one group is developed or collated before the winds of strife blow over the earth. The large multitude are seen to be from a time of the great tribulation. If they come out of the Time of Trouble, this too works, for we see that the harvest (the garnering) of the earth takes place during the last moments of the earth. The wave sheaf is cut and waved before the full harvest is cut and brought in. The two events are separate, though..

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Now can we take a look at another pattern associated with all of this thinking. When God harvested Noah's time (the first 2,000 years or so) at the end of their period, there were eight souls in their group who went through that terrible time such as they had ever known. And Noah had with him a sheave of sort, that was not identified as Noah or his family of human. (There was no harvest of the dead, that we know of, at the time of the flood.)

Now if we look at another pattern associated with this thinking: 2,000 years later when God sealed his son and made him the firstfruit and waved him, there was a harvest of dead taken with him after he was waved. We don't know how many there were that rose in this resurrection. But those who rose did not represent the wave sheaf. Many of them had been long dead --probably way back toward the beginning of earth. Nonetheless, the pattern of the wave sheaf and the raised dead during Christ's atonement can be seen.

We don't know how many, but certainly they outnumbered him and they were from all walks of nations, whereas Christ was from all of the twelve tribes of Israel.

Now if we look again 2,000 years from that time at another pattern: when the winds are about to blow to end things, we have a small group sealed and numbered, then we see the multitude. We see that the 144,000 are from the twelve tribes, and the unnumberable group are from all the nations, etc. and they

come out of the great tribulation which comes on the scene after the small group are gathered and sealed and made safe presumably from the terrible time of the end. So finally we have the last Harvest. The last tribulation. And before the last tribulation is over, the great resurrection takes place. The harvest does not come after the end of the world. It comes at the end of the world or is the end of the world.

The pattern is there. The wave sheaf and the sheaves garnered in are together. They are importantly represented during one time period--together. First one is gathered, then the other, just as in the Temple days. Two distinct groups. (with the possible singular difference of the 144,000 being included in this multitude; but, conversely, the multitude not being numbered or associated with them directly: the same as in the wave sheaf observance in the temple. This is somewhat dichotomous, but so, it is there for us to think about.)

--Dumas *fls*