

Date: December 13, 2017
Title: The Wrath of the Lamb – Comforting His People
Text: Revelation 7:1-17
Theme:

Introduction:

“There are two important things to remember about Revelation. **First**, the book is not about establishing a timeline for the end of days. It is not a tourist’s handbook to all the sights and sounds of the end of the world as we know it. Neither is it an invitation for us to become eschatological prognosticators of the exact time and specific people who will shepherd the demise of the world. **Revelation is about God in the end.** Revelation points us to a holy God who keeps promises, a God who ensures justice for the downtrodden and judgment against their oppressors. Revelation is about a God who creates the world and then sets it right again. **Revelation is not about the destruction of the world but the way God will set it right again.** In short, this book is not about us or what the future will hold as much as it is about a God in whom we can trust on our worst days as much we can on our best days. **Second**, therefore, Revelation is not really about the future. It’s not really about tomorrow. It’s a book about today. Revelation is about the here and now. Revelation is about us, all of us, in this way.”¹

“Between the sixth and seventh seals, there is an interlude in which John sees two visions. They may be designed to answer the question raised at the end of the previous chapter: ‘*For the great day of His wrath has come, and who is able to stand?*’ (Re 6:17)”²

“‘Who is able to stand?’ was the rhetorical question left dangling at the end of the dreaded sixth seal, after the four seals’ deadly horsemen and the fifth seal’s depiction of Rome’s victims under the altar. The interlude of Revelation 7 has given God’s people their answer to that question by depicting their identity as a redeemed community, wearing white robes and singing. By the end of the interlude of Revelation 7 all of us as God’s people can confidently answer: ‘With God’s help, *we* are able to stand.’”³

This chapter transports us back to chapters 4 and 5. It reminds us of what currently exists.

THE BIG PICTURE:

1. This is a revelation of God and His work to reclaim what is His by Creation and Redemption.
2. The “Tribulation” is God reclaiming what is His and reconstituting the Garden for the joy of His people.
3. The cycles of “7” are the telling and retelling of this *Story*.
4. Each cycle speaks to what has been, is, and will be culminating in the final and fullest action of God is setting things straight.

“The two visions in this chapter come in as an episode after the sixth seal, and before the seventh seal.”⁴

“Μετὰ τοῦτο, or, as some cursives read, μετὰ ταῦτα, is generally regarded as denoting the close of the sixth seal and the commencement of a new subject, interjected by way of episode between the sixth and seventh seals. But, even if not looked upon as an integral part of the revelations made under the sixth seal, the connection is so close that the two must be regarded practically as one. The incidents of the seventh chapter are evidently the complement of those narrated in the closing verses of the sixth. They take up the question with which that chapter closes, ‘Who is able to stand?’ and afford comfort and help to those suffering Christians who were so sorely in need of a renewed assurance of the certainty of their final reward [emphasis added]. It seems better, therefore, on the whole, to consider the sixth seal to extend to the end of Revelation 7.”⁵

Chapter 7 is not an interlude suggesting an interruption, but the outcome of chapter 6:12-17. This is what the outcome of “God shaking the universe as a rag doll.” When the 7th seal is opened the cycle repeats itself. The second set of 7 retells the *Story* and will end in the same manner as does the first cycle of 7 with God fully and finally setting up His Garden/Kingdom.

Outline:

- I. The Protection of God in the Sealing of His people (vv. 1-3)
 - The statements of silence (7:1; 8:1) in the midst of chaotic destruction and unstoppable praise call us to check ourselves in the *Story*.
 - This chapter also speaks of God’s sealing in contrast to the Devil’s marking. This will also be noted.

“In **the first vision** John sees four angels standing at the four corners of the earth, holding back the winds from blowing on the earth, sea, or on any tree. An angel arises from the east having the seal of the living God, who cries out to the other four angels not to harm the earth, etc., until the servants of God have been sealed on their foreheads. John then hears the number of those who are sealed.”⁶

“In verse 3 God ‘seals’ his servants; that is, he marks them with a sign that they are his, as an ancient king would seal a document with his signet ring on wax. This seal preserves them from the visitation of his wrath (cf. 9:4), developing what Jesus said in 3:10, where he promised to keep those faithful to him through the hour of trial coming on the whole world. In 13:16-18 Satan also ‘seals’ his servants, the mark of the beast being a cheap imitation of what God does for his people.”⁷

“Verse 1 begins with the phrase ‘After this.’ Between the sixth and seventh seal John sees ‘four angels standing at the four corners of the earth.’ In the book of Revelation, ‘angels’ are the instruments God uses to temporarily suspend and execute judgment on the earth. The phrase ‘the four corners of the earth’ is an idiom for four quadrants – North, South, East, and West (Isa

11:12). The Bible never taught a flat earth theory. The idiom in the English is the four points of the compass. **'The four corners of the earth' speak of God's sovereign global authority and all-encompassing activity.** These four angels receive a command to 'hold back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree.' They are to do so until God's bond-servants are sealed. It is hard to fathom the impact that no winds would have on land, sea, and life. Wind is a necessary entity. The wind brings about rain. It carries pollen and removes pollution. Wind is used to power virtually all ships, and today it is being used experimentally to power generators. No wind would be a disaster. Before this disaster was to take effect, some were sealed. **Here is a great biblical principle: Even in the midst of judgment and suffering, God is merciful. The tribulation will be both a time of horrific divine judgment (ch. 6) and terrific divine grace (ch. 7). While chapters 6, 8, and 9 all focus on divine judgment – God's wrath poured out on men and the earth; chapter 7 reminds us that, in the midst of all this judgment, there is still mercy. Our God is full of mercy and compassion. He is slow to anger, abounding in lovingkindness** (Exod 34:6-7).⁸

Throughout the New Testament, we have the language of sealing used to identify the people of God. This same idea carries into and through the Book of Revelation. There are two words used. They are word siblings.

First, **sphragizo**

- "He that hath received his testimony hath set to his seal that God is true" (John 3:33).
- "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27). {Labour not: or, Work not}
- **"Who hath also sealed us, and given the earnest of the Spirit in our hearts"** (2 Cor. 1:22).
- "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise**" (Eph. 1:13).
- "And grieve not the holy Spirit of God, **whereby ye are sealed unto the day of redemption**" (Eph. 4:30).
- ³"Saying, Hurt not the earth, neither the sea, nor the trees, **till we have sealed the servants of our God in their foreheads.** ⁴ And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. 7:3, 4). [cf. vv. 5-8]

Second, **sphragis**

- "And he received **the sign of circumcision, a seal of the righteousness of the faith** which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also" (Rom. 4:11).
- **"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity"** (2 Tim. 2:19).

Revelation 7

- “And I saw another angel ascending from the east, **having the seal of the living God**: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea” (Rev. 7:2).
- “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; **but only those men which have not the seal of God in their foreheads**” (Rev. 9:4).

The serpent’s seed also has a mark [**charagma**]. The word used for **seal** is always used for the offspring of the Woman’s Seed and the word used for **mark** is always used for the offspring of the Serpent’s Seed.

- ¹⁶“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷ And that no man might buy or sell, **save he that had the mark, or the name of the beast, or the number of his name**” (Rev. 13:16, 17).
- “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and **receive his mark in his forehead, or in his hand**” (Rev. 14:9).
- “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and **whosoever receiveth the mark of his name**” (Rev. 14:11).
- “And I saw as it were a sea of glass mingled with fire: and **them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name**, stand on the sea of glass, having the harps of God” (Rev. 15:2).
- “And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon **the men which had the mark of the beast**, and upon them which worshipped his image” (Rev. 16:2).
- “And the beast was taken, and with him the false prophet that wrought miracles before him, with which **he deceived them that had received the mark of the beast**, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev. 19:20).
- “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, **neither his image, neither had received his mark upon their foreheads**, or in their hands; and they lived and reigned with Christ a thousand years” (Rev. 20:4).

The sealing assures the people of God that He will finish what He began (1 Thess. 5:23, 24). There is no way that the seal of God can fail. Everything God promises to the overcomer (Rev. 2, 3) will come to pass (Rev. 21, 22).

II. The Promise of God in the Saving of His people (vv. 4-11)

John takes us back to chapters 4 and 5. We are never to forget that what is happening is driving us to what will happen. All of this is about worship. We must remember the world we exist in is theocentric.

“As we saw in 5:9-14, in these verses the redeemed respond with praise to the Father and to Jesus for their work in accomplishing salvation. We are struck once more by the global scope of the gospel as those from every people group give praise to God for his salvation in Christ.”⁹

“*Grk* ‘the sons of Israel,’ normally an idiom for the Israelites as an ethnic entity (L&N 11.58). However, many scholars understand the expression in this context to refer to Christians rather than ethnic Israelites.”¹⁰

A. God’s Faithfulness to Israel (vv. 4-8)

“The listing of the tribes as 144,000 (7:4-8) seems to give a whole, round number that depicts the same group as the innumerable multitude in verse 9. God will save all his people. Not one will be lost. And it will be a vast number of souls. God will bring all his people into his heavenly kingdom. His purposes of grace will prevail. **The ancient promises to his people of old cannot fail.** Christ, the Lamb, has secured their fulfillment.”¹¹

“The 144,000 saints of today's passage from Revelation 7 represent nothing less than ‘a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the lamb’ (Rev. 7:9). Here is no chosen few, but rather a vast, uncountable multitude, all praising the slain lamb, dressed in white robes, made white by the actions of the lamb, not by their own power and victories, by right belief or rejection of those who think differently.”¹²

B. God’s Faithfulness through Israel (vv. 9-11)

“John then hears the number of those who are sealed. They are 144,000 of all the tribes of the children of Israel, with 12,000 from each tribe. Of interest is the fact that Ephraim and Dan are not mentioned, while Levi and Joseph are counted as tribes. This suggests to many that the 144,000 of Israel is symbolic (1-8).”¹³

“In contrast to the first eight verses in this chapter which depict a specific number of worshipers (144,000), Revelation 7:9 casts a larger and more general vision for those who are able to worship around the throne of the Lamb. Beginning with verse 9, the writer describes a great multitude that is countless, numbering those from every tribe and people, and language. There is no limit to the scope of this multitude, be it geographic, ethnic, numeric, linguistic, economic, and on and on the list goes. This multitude is a blow-your-mind kind of multitude that no one can fully grasp. (verses 9-10).”¹⁴

“The 144,000, then, represent the overwhelming fullness of the people of God. 144,000 = 12(12X1000). Throughout Revelation the number twelve is associated with God’s people and multiples of 1,000 indicate a great host. These 144,000 comes from the 12 tribes of Israel . . . kind of. One of the original twelve, Dan, has been replaced by Manasseh, one of the son’s of Joseph. This is likely an intentional move. Dan had a history of idolatry and unfaithfulness. Manasseh replaces Dan out of faithfulness

In typical fashion, John writes using sensory language. **While some don’t associate the 144,000 with the great multitude, I would contend that following John’s own patterns, these two groups must be different descriptions of the same reality.** In chapter 1 John hears a voice like a trumpet then he turns to see one like the Son of Man. In chapter 5 John hears the lion of the

tribe of Judah then turns to see a lamb standing as if it had been slaughtered. **Throughout Revelation John hears the identity of something only to have the reality of that thing revealed to him fully when he looks. So it is in chapter 7; John hears that there are 144,000 then sees something different; a great multitude that couldn't be counted. The 144,000 are important because they tell us that they represent the fullness of the people of God; those who have been faithful. Then what John sees isn't a mere (or literal) 144,000 Jews. The faithful couldn't be counted.** This isn't a limited reality; the people of God are ever expanding. Nor are they bound by ethnic or geographical boundaries. People 'from every nation, from all tribes and peoples and languages.' This isn't an excluded group. The people of God, then, are an inclusive community. They find themselves at the throne of the Lamb, robed in white waving palm branches. The imagery here is associated with victory. White was the color of a victor and palm branches were waved for the victorious. The cry of the faithful and the song of the angels, elders, and creatures, indicate that in the midst of tribulation, not in avoidance of tribulation, victory belongs to God. 'Salvation' in Greek also indicates 'deliverance.' **Faithful Christians are preserved (saved, delivered) through (not from!) the great persecution that is about to be unleashed upon them.** In apocalyptic fashion a heavenly messenger helps interpret this heavenly reality for the mortal. The imagery is paradoxical, though. **How do those who bathe in blood end up white? Again, Revelation isn't literal! This is a theological statement.** Many associate those who have been washed their robes in blood as martyrs; their blood has mingled with the Lamb's. This is an appropriate interpretation, but this author would contend that, given the inclusive imagery of verse 9, **those who have dipped their robes in the blood are all of the faithful.** While many, like the original hearers of the Revelation, face actual persecution and actual martyrdom, all who bear the name of Christ are to live according to the ethic of the Lamb standing as if he had been slaughtered. **Victory, then, is not won through dominance, coercion, or violence, but through self-sacrifice, kenosis, and even crucifixion. The great hope for the Church is that, while we are not exempt from tribulations, we have been given victory through it!** 'The power structures of this world might harass, intimidate, persecute, and even execute, but those who bear the mark of God will ultimately be victorious. Assurance based on this conviction provides the strength necessary to face life's toughest moments.' **A Plain Account preacher, preach well the unlimited and inclusive hope of the victorious Lamb. As you gather this Sunday know that you gather with the saints, the angels, the elders, and the creatures around the throne in heavenly worship of the one who brings salvation; of the one who has Blessing and glory and wisdom and thanksgiving and honour and power and might.** The grace of the Lord Jesus be with all the saints. Amen."¹⁵

"**The second vision** reveals a large innumerable multitude of all nations standing before the throne and the Lamb. Clothed with white robes and palm branches in their hands, they cry out 'Salvation belongs to our God who sits on the throne, and to the Lamb!' They are joined in their praise by angels, the elders, and four living creatures. John is then told by one of the elders that those arrayed in white robes have come out of the great tribulation, with their robes washed and made white in the blood of the Lamb. Before the throne of God, they serve Him day and night in His temple. **Future blessings are then described:** God will dwell among them, they shall be free from hunger, thirst, and the heat of the sun. The Lamb will shepherd them and lead them to fountains of living waters, and God will wipe all tears from their eyes (9-17)."¹⁶

III. The Provision of God in the Satisfying of His people (vv. 12-17)

This chapter concludes in 7:15-17 with ten eternal blessings enjoyed by this redeemed multitude.

1. They are before the throne of God.
2. They serve Him day and night in His temple.

“What does this multitude do before the throne? John is told that they ‘**serve Him day and night in His temple**’ (7:15b). This is a reference to a future worship extravaganza because the tribulation has only begun in chapter 6, so chapter 7 has in view future events. As we mentioned earlier, chapter 7 serves as a parenthesis between the events of chapters 6 and 8. ‘**Night and day**’ reinforces the concept of constant service. The expression is an idiom meaning unceasingly or without pause. Revelation 22:3-5 informs us that there is no day or night in heaven. There will be no need for rest or sleep in God’s heaven, for they will never get tired or need relief from their worship. Just like these tribulation saints, we too will worship our great God and His Lamb forever and ever.”¹⁷

3. God will spread His tent over them.

“*Grk* ‘will spread his tent over them,’ normally an idiom for taking up residence with someone, but when combined with the preposition ἐπι (epi, “over”) the idea is one of extending protection or shelter (BDAG 929 s.v. σκηνώω).”¹⁸

“He that sitteth upon the throne shall tabernacle over them. It is worth noticing how persistently St. John keeps up the phrase, ‘He that sitteth upon the throne’ (Revelation 4:2; Revelation 5:1; Revelation 5:7; Revelation 5:13; Revelation 7:10). Tabernacle, or dwell as in a tent: **The rendering ‘shall dwell’ among them does not do justice to this word, and at the same time obscures the allusion which the seer has in his mind. The allusion is to the Shechinah, the symbol of the Divine Presence, which rested over the mercy seat.** ‘The idea that the Shechinah, the σκηνή; (skéné), the glory which betokened the Divine Presence in the Holy of Holies, and which was wanting to the sacred temple, would be restored once more in Messiah’s days was a cherished hope of the Jewish doctors during and after the Apostolic ages.’ The expected and wished-for glory would be seen among God’s saints. God’s tabernacle shall be with them (Revelation 21:3), and with them so as to stretch over them: He will tabernacle over (or, upon) them. With this we may compare St. Paul’s expression in 2Corinthians 12:9 (‘that the power of Christ may tabernacle’ – ‘rest’ in the English version – ‘upon me’), where Professor Lightfoot (whose words have just been quoted) thinks that there is a similar reference to the symbol of the Divine Presence in the Holy of Holies. (Comp. Isaiah 4:5-6; Ezekiel 37:27; and John 1:14.) There seems also to be a carrying on of the imagery derived from the Feast of Tabernacles: as there were the palm branches of the harvest joy, so there will be the booth, or tabernacle, of God’s presence among them. He shall be their pavilion, their shelter. ‘There shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge and for a covert from storm and from rain.’”¹⁹

4. Never again will they hunger.

“They shall not hunger any more, nor yet thirst any more; neither at all shall the sun light upon them, nor any heat. **The negatives are emphatic, and rise in force as the verse proceeds.** None of the privations which they have endured for Christ’s sake shall trouble them; none of the dissatisfactions and weariness of life shall afflict them; for hunger, thirst, and fatigue will be no more, for the former things are passed away (Revelation 21:3-4). And then, too, shall that blessed hunger and thirst – the hunger and thirst for righteousness – be appeased. Christ’s benediction will then be realised in its fulness: Blessed are they who so hunger, for they shall be filled. And as they will receive inward strength and satisfaction, so also will they be kept from the outward trials which wear down the strength of the strongest.”²⁰

Citing Isaiah 49:10.

5. Never again will they thirst.

“Ezekiel saw the stream issuing forth from the Temple (Ezekiel 48:1), but in the city where there is no temple we are carried to the very throne of God, to find the well-spring of every gladness. In this emblem of the water we have another allusion to the Feast of Tabernacles. Among the ceremonies observed at the feast was that of the drawing water; the priest drew a vessel of water from the brook of Siloam, and poured it out in the temple-court by the altar of burnt offering, and the people sang the words, ‘With joy shall ye draw water out of the wells of salvation’ (Isaiah 12:3). Here the Lamb, who is also the High Priest, leads His people to the springs of the water of life. Joy, too, is theirs; for God shall wipe away every tear from (or, out of) their eyes (Isaiah 25:8; Revelation 21:4).”²¹

6. The sun will not beat upon them.

7. Nor any scorching heat.

“This is in stark contrast to what happened to them on earth. They had been hungry, for they couldn’t buy food without the mark of the Beast; they were thirsty, for the rivers were turned to blood; they were scorched with the burning sun. But now the agony of their lives will be over.”²²

8. The Lamb will be their shepherd.

“In another striking paradox, the saints are described as clothed in robes made white in the blood of the Lamb (Rev. 7:14). ‘The Lamb...will be their shepherd’ (7:17) is yet another paradoxical figure – the Lamb leads the flock. This verse (and many others throughout the Scripture) points to the preeminence of Jesus Christ. The Father has given the Son all rule and authority and He is the reason why we will one day spend eternity with our Father and His Lamb. The phrase ‘**springs of the water of life**’ is literally ‘life’s water springs.’ The Greek

language often reverses the order of words and phrases for the purpose of emphasis. By placing the word **'life'** at the front of this phrase, John is stressing the reality of life forevermore. Water symbolizes eternal life (Isa 55:1; John 7:38-39). Jesus even closes this book by offering those who are thirsty to drink freely from the spring of the Water of Life (21:6; 22:17). For those who die in the midst of the great tribulation you can imagine the comfort of these words. Upon our arrival in heaven, the great Shepherd, the Lord Jesus Christ, will allow us to drink of life's water springs for all eternity."²³

"Psalm 49:14. - Revelation 7:17. These two verses have a much closer parallelism in expression than appears in our Authorised Version. If you turn to the Revised Version you will find that it rightly renders the former of my texts, 'Death shall be their shepherd,' and the latter, 'The Lamb which is in the midst of the throne shall be their Shepherd.' The Old Testament Psalmist and the New Testament Seer have fallen upon the same image to describe death and the future, but with how different a use! The one paints a grim picture, all sunless and full of shadow; the other dips his pencil in brilliant colours, and suffuses his canvas with a glow as of molten sunlight. The difference between the two is partly due to the progress of revelation and the light cast on life and immortality by Christ through the Gospel. But it is much more due to the fact that the two writers have different classes in view. The one is speaking of men whose portion is in this life, the other of men who have washed their robes and made them white in the blood of the Lamb. And it is the characters of the persons concerned, much more than the degree of enlightenment possessed by the writers, that makes the difference between these two pictures. Life and death and the future are what each man makes of them for himself. We shall best deal with these two pictures if we take them separately, and let the gloom of the one enhance the glory of the other. They hang side by side, like a Rembrandt beside a Claude or a Turner, each intensifying by contrast the characteristics of the other. So let us look at the two-first, the grim picture drawn by the Psalmist; second, the sunny one drawn by the Seer."²⁴

9. He will lead them to springs of living water.

10. God will wipe away every tear from their eyes.

"What a glorious place heaven will be, especially for those tribulation believers who have known true hell on earth (see Isa 25:8; Jer 31:16)."²⁵

We will continue to see the redemptive activity of God played out through the various cycles within Revelation. Each one ends with this glorious picture. Yes, we are deep in our present Tribulation, but God is at work reclaiming what is rightfully His as Creator and Redeemer and is reconstituting His Garden for the joy of His people.

Revelation 7

- ¹ <https://www.onscripture.com/not-just-about-future>
- ² http://executableoutlines.com/rev/rev_07.htm
- ³ http://www.workingpreacher.org/preaching.aspx?commentary_id=1694
- ⁴ Jamieson-Fausset-Brown Bible Commentary on Revelation 7:1.
- ⁵ Pulpit Commentary on Revelation 7:1.
- ⁶ http://executableoutlines.com/rev/rev_07.htm
- ⁷ *The Gospel Transformation Bible* on Revelation 7:1-8, page 1734.
- ⁸ <https://bible.org/seriespage/16-way-out-no-way-revelation-71-17>
- ⁹ *The Gospel Transformation Bible* on Revelation 7:9-17, page 1735.
- ¹⁰ <https://net.bible.org/#!/bible/Revelation+7:1>
- ¹¹ *The Gospel Transformation Bible* on Revelation 7:1-8, page 1734, 35.
- ¹² <http://www.patheos.com/progressive-christian/reflections-on-revelation-john-c-holbert-10-24-2014.aspx?p=2>
- ¹³ http://executableoutlines.com/rev/rev_07.htm
- ¹⁴ http://www.workingpreacher.org/preaching.aspx?commentary_id=2182
- ¹⁵ <http://www.aplainaccount.org/single-post/2016/04/11/Revelation-7917>
- ¹⁶ http://executableoutlines.com/rev/rev_07.htm
- ¹⁷ <https://bible.org/seriespage/16-way-out-no-way-revelation-71-17>
- ¹⁸ <https://net.bible.org/#!/bible/Revelation+7:12>
- ¹⁹ Ellicott's Commentary for English Readers on Revelation 7:15.
- ²⁰ Ellicott's Commentary for English Readers on Revelation 7:16.
- ²¹ Ellicott's Commentary for English Readers on Revelation 7:17.
- ²² <https://bible.org/seriespage/16-way-out-no-way-revelation-71-17>
- ²³ <https://bible.org/seriespage/16-way-out-no-way-revelation-71-17>
- ²⁴ MacLaren's Expositions on Revelation 7:17.
- ²⁵ <https://bible.org/seriespage/16-way-out-no-way-revelation-71-17>