



What Will We Be Doing When We Get to Heaven? (Part III)

John 14:3: (NASB) *If I go and prepare a place for you, I will come again and receive you to myself, that where I am, there you may be also.*



The true disciples of Jesus go to heaven. Not only did Jesus make this clear, but several other scriptures show this amazing result of God's grace upon a life dedicated to walking in the sacrificial footsteps of Jesus. In the first two parts of this three-part series, we uncovered many heavenly privileges, inheritances and responsibilities that these faithful ones will have. However, at the end of our last episode, we left one question unanswered. This question has to do with another group of Jesus' followers. Several scriptures allude to this second group of followers as being faithful but not as faithful as his truest disciples. What happens to them? Do they also go to heaven, or do

they have another destiny? Fortunately, the Bible gives us this answer and gives it in surprising detail!

We encourage you to listen to all three parts in this series while using our companion CQ Rewind Show Notes in order to get the comprehensive answer to this important question.

Let's briefly recap what we have already covered. We looked at this topic through the lens of four aspects of the Christian's heavenly reward:

recap
recap



Heavenly Groundwork

What God's plan dictates must be done as a foundation for heaven.



Heavenly Privilege

Some of the unmerited privileges faithful Christians will be given.



Heavenly Inheritance

Some of the amazing aspects of heavenly life the faithful will own.



Heavenly Responsibilities

Some of the requirements a faithful Christian life will lead to.

In Parts I and II of this series, we went through the prophecy described in Isaiah 61.

Let's pick up where we left off:

Isaiah 61:10: (NASB) *I will rejoice greatly in the LORD, my soul will exult in my God; for He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.*



As a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels - the wedding picture of Jesus as the bridegroom and his true disciples as the bride is well understood in Scripture.

This is a spiritual, heavenly picture:

Revelation 19:7-8: (NASB) ⁷Let us rejoice and be glad and give the glory to him, for the marriage of the Lamb has come and his bride has made herself ready. ⁸It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.



Alongside of this bridegroom and bride symbolism, we have another prophetic image that takes place in heaven.

But those in this image are not the same as the bride:

Revelation 7:9: (NASB) After these things I looked, and behold, a **great multitude** which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes...

Revelation 7:13-15: (NASB) ¹³Then one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where have they come from? ¹⁴I said to him, my lord, you know. And he said to me, these are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. ¹⁵For this reason, they are before the throne of God; and they serve Him day and night in His temple...

What do we see? There is a large number of diverse people in God's temple, standing in front of the throne but not on the throne.

Jesus says:

Revelation 3:21: (KJV) To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.

We know this multitude cannot be Jesus' most faithful followers.

Who is this **great multitude**? This is a topic we do not hear too much about, so it may be new to some of our listeners. Different Bible translations call them the **great multitude**, the **great company** or the **great crowd**. Some Christians believe these are everyone who has gone to heaven. Many churches teach that all that is required is to just believe in the name of Jesus and it is an automatic ticket to heaven. There have been a large number of people who know the name Jesus Christ.



And some groups like the Jehovah's Witnesses believe this is the class THEY will be resurrected to, but on earth, so who is right?

Let's first scripturally establish the location of this **great multitude**.

We know they are in heaven as they are before the throne of God.



Where is God's throne?

Psalms 11:4: (NASB) The LORD is in His holy temple; the LORD'S throne is in heaven; His eyes behold, His eyelids test the sons of men.

Psalms 103:19: (NASB) The LORD has established His throne in the heavens, and His sovereignty rules over all.



BUT in Isaiah 66:1 and Acts 7:49, the LORD tells us heaven is His throne and the earth is His footstool. One could argue the footstool is *before the throne* so those in front of the throne can be an earthly group. One problem with this argument is that in the Revelation 7:9 text, the Greek word for *before*, as in *before the throne*, means “in the sight of, or in the presence of.” We certainly would not say that earth is present in heaven.



Revelation 7:9: (NASB) ..standing **before** <1799> the throne and before <1799> the Lamb, clothed in white robes...

Before: Strong's Exhaustive Concordance #1799 *enopion*; in the face of (literally or figuratively): before, in the presence (sight) of, to

The picture of God's throne in heaven with the earth as His footstool is a very different picture from the picture of being in His temple.

Even plainer, we read in Revelation 7:15 that this group serves God in His temple, and His temple is in heaven.

If this **great multitude** is not the faithful followers who become those *trees of righteousness*, how did they get into God's temple?

We are going to suggest an answer and then build the proof in small steps.



We suggest these are a vast number of Christians who answered God's call to follow Jesus. They gave their lives to walk in the footsteps of Jesus, were given God's spirit to guide them, but were not completely faithful to all that their call required.

Let's begin to unfold the journey of this **great multitude** with the Parable of the Ten Virgins. We are not going to study the parable in depth; we are just going to touch on it. This is just the first piece of the puzzle; the picture will gradually become clear as we turn over more and more pieces.



The Parable of the Ten Virgins
Painting by Jan van 't Hoff
gospelimages.com



Uncovering the age-lasting meaning of The Wise and Foolish Virgins

This parable takes place here on earth before we get to heaven –it involves the Christian in this life now, preparing his or her character.

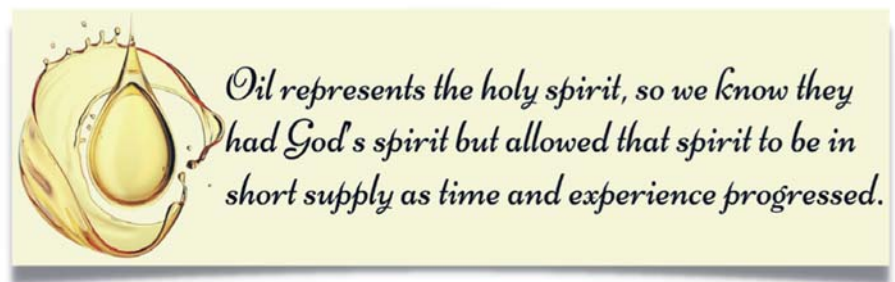
These are the questions we will be asking: What is present (what is good)? What is missing (what is bad)? What are the results?



Heavenly Groundwork
What's present, what's missing and what are the results?

Matthew 25:1-4: (NASB) ¹Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. ²Five of them were foolish, and five were prudent. ³For when the foolish took their lamps, they took no oil with them, ⁴but the prudent took oil in flasks along with their lamps.

The foolish virgins ran out of oil because they did not take any extra with them.



The holy spirit is God's power and influence working within us and helping us to understand His word and to develop Christlikeness in our hearts. It is the same gift given to ALL the followers of Jesus. It is the duty of each one to use this gift from the Lord to improve our characters in this life.

Presumably they did not have enough oil because they got busy with the plans of their lives and just did not pay attention to how much oil they would need. It is so easy for us to get wrapped up in the world and lose sight of things of eternal importance. Jesus is using this parable to prepare his disciples. He is saying: "In the long time that I am not here, this is something of which to be aware and for which to watch out."

The end result of this parable was not good for them:

Matthew 25:10-12: (NASB) ¹⁰And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. ¹¹Later the other virgins also came, saying, Lord, lord, open up for us. ¹²But he answered, Truly I say to you, I do not know you.



HOW CAN WE SAY THESE FOOLISH VIRGINS REPRESENT THIS GREAT MULTITUDE WHO GO TO HEAVEN? THEY WERE LOCKED OUT! THE DOOR WAS SHUT! THE STORY ENDS — WE DO NOT EVEN KNOW WHAT HAPPENS TO THE FOOLISH VIRGINS...



The door was the entrance to the wedding feast, not heaven itself. This is an important detail to notice. They are labeled *foolish*, and Jesus goes so far as to say, *I do not know you*. This is the end of the parable. We cannot add a "happily ever after" or a "poorly ever after."





The parable does not tell us what happens next; it just says they are not allowed to go into the wedding feast with the bride and the bridegroom.

This parable picture shows us there is a class, a group, in which something is lacking. They were in great favor with God's spirit, faithfully waiting. But when it came down to it, they did not have all they needed.



Heavenly Groundwork
What's present, what's missing
and what are the results?



What's present: The foolish virgins illustrate a strong beginning to a sacrificial Christian life, watching and waiting by a spiritual light fueled by God's spirit. They are in the company and fellowship of those who would eventually follow through and be the most faithful. This is a good beginning!



What's missing: The foolish virgins did not exhibit spiritual foresight, as they did not think to prepare for the long haul of Christian perseverance. They were not prepared for the darkness of the night, or how long it would take for the bridegroom to return. They are favored, but there is a lack of proper dedication and sacrifice.



The result: In this picture, the foolish virgins were locked out of the very thing they waited for - the wedding feast with Jesus their Lord.

This not the end of the story, but it is the end of the parable. The story of the **great multitude** continues.



WHAT DO WE TAKE AWAY FROM THIS EXAMPLE? Jesus was plainly teaching that spiritual focus and actions are required of those who will inherit the highest gifts ever given to humanity. His stark "closing of the door" shows that divine glory is not a gift that can be given to any except the most dedicated. This is a picture of the necessity for absolute focus and faithfulness no matter what.

This can be kind of a scary thing. You try hard, but not hard enough and as a result, the door is closed in front of you?

Jesus' words to the five foolish virgins do feel harsh.
What else is written about those who fall short?

Jesus' very next parable is the Parable of the Talents. It reveals Jesus entrusting his servants with his wealth, which we suggest represents the gospel and our growth in it. He gives a portion to each servant according to their ability. Upon returning, they report in and the two servants who were given much, returned much more. However, the one servant who was given one talent as a representation of this **great multitude** had a different story.

This parable immediately follows the Parable of the Ten Virgins. When Jesus taught in parables, he often built a larger lesson by telling one piece at a time. Jesus makes the point again but expands it in a slightly different way.

The Parable of the Talents gives us the second puzzle piece:

Matthew 25:24-25,28-30: (NASB) ²⁴And the one also who had received the one talent came up and said, Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. ²⁵And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.

The master voices his dissatisfaction saying the servant should have at least put the talent in the bank to gain interest. The servant did not do what he was supposed to do.



The Parable of the Talents

²⁸Therefore take away the talent from him, and give it to the one who has the ten talents. ²⁹For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. ³⁰Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

This sure does not sound like heaven with outer darkness and weeping and gnashing of teeth!

WEeping (OR WAILING) AND GNASHING OF TEETH
All seven uses of this phrase express a reaction to a great loss of opportunity throughout and at the end of the age of the gospel message.

This loss is most often experienced by classes of people and sometimes by individuals, but is NOT related to a final judgment after death.

We carefully reviewed each of the seven uses in Episode 869. See the Bonus Material at the end of this Rewind for more.



Defining "weeping and gnashing of teeth"

Weeping and gnashing of teeth definitely does not sound like a great end result...but it is NOT an end result! It is a result of experiences, but it is not the end of the story. It does add another small step to what Jesus said in the first parable. We are building that understanding step-by-step.



Heavenly Groundwork

What's present, what's missing and what are the results?



What's present: This *worthless slave* had the rare privilege of being one of few who the Master, Jesus, absolutely trusted. He had the ability, opportunity and time to serve profitably. He was chosen to move forward with the Master's work.



What's missing: The strength and confidence to act on what this servant knew he was tasked to do. Instead of action for the benefit of the Master, he buried his opportunities in the earth and out of fear became idle while ignoring his responsibility. The LORD expects growth! Jesus is showing us a contrast between utter faithfulness and a lack of complete faithfulness.



The result: Thrown into an *outer darkness* instead of entering into the joy of his Lord. He is now out of the highest favor and trust of the Master. In this condition he experiences *weeping and gnashing of teeth*, great frustration, angst and regret over his own decisions.

The one-talent servant dug a hole in the ground and buried his opportunity to serve the Master in the earth. He chose "soil" over "toil." This is a metaphor for being focused on earthly things rather than spiritual things. It all came down to not being loyal.



WHAT DO WE TAKE AWAY FROM THIS EXAMPLE? Jesus is building a picture with these two parables. In this parable, he shows us that the *great multitude* - those on the outside of God's highest gift - will have deep and heartfelt regret at not fulfilling their potential. This implies it is NOT the end of the story, but it is the end of a defining experience.

This parable still does not tell us they are in heaven because it says to *throw out the worthless slave*. It seems like he was "fired" rather than elevated to heaven. However, this just tells another part of the story. Parables and prophecies teach us in pieces, and we have to put the Scriptures together to find the harmony to understand the full meaning. What do each of the parables tell us so far?



The Parable of the Ten Virgins:

I do not know you. The door was shut.

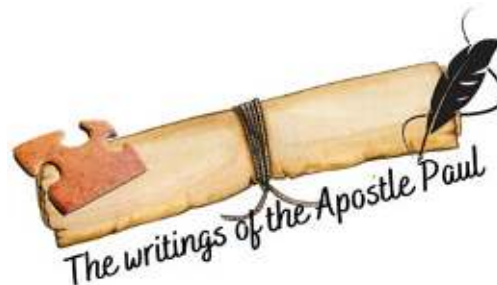


The Parable of the Talents:

You have created great anxiety over what you lack.

Let's take another scriptural look at this *great multitude*.

This is a little bigger piece of the puzzle which will help put these smaller ones together. This time it is through the writing of the Apostle Paul.



In our next evidence of this secondary spiritual class, the *great multitude*, we have the Apostle Paul writing to spirit-begotten Christians—those who have dedicated themselves to Christ and have received the holy spirit.

1 Corinthians 3:11-15: (NASB) ¹¹*For no man can lay a foundation other than the one which is laid, which is Jesus Christ.* ¹²*Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw,*

Jesus Christ is the foundation. We must be careful what we build on that foundation! Paul is comparing building materials with which to build our characters and faithfully serve God and Jesus. Acts of love and mercy, for example, are eternal ways to show the love of God. Things like personal prosperity, human wisdom and selfish ambition are not solid building materials.

¹³*each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work.*

The foundation is Christ. The building materials are compared and contrasted. When those building materials are tested, what happens?

¹⁴*If any man's work which he has built on it remains, he will receive a reward.* ¹⁵*If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.*

Fire either destroys or refines.

When gold and silver are put into a fire, they get purified. Heating precious stones helps improve color, clarity and overall appearance. (Some commentaries think this means building stones like marble and granite.) But wood, hay and straw burn up, leaving nothing valuable. Paul is saying: "Among us we have two groups - one who builds with this and one who builds with that. There will come a time when the judgment and testing of fire will reveal the difference between the two."



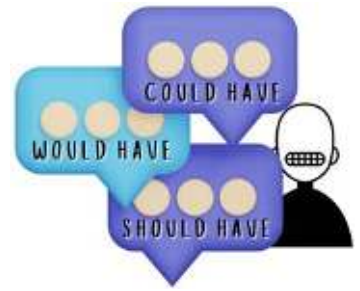
And yet, he is saved. We see there are two classes of people here –only one receives the reward but the other is still valuable to God.

See Part II of this series for more on the church class receiving Divine nature.

This is like burying the talent in the earth and not going to the market to get enough oil. This second group takes an earthly approach to what should be spiritual.



Adding the Apostle Paul's admonition to the parables we have reviewed, our overall picture expands to now include fire. When we build something and it is destroyed, we have *weeping and gnashing of teeth*. We have the clarity of the first two parables explained plainly by Paul in different language. He tells us that what they built did not work, but they are saved anyway.



Heavenly Groundwork

What's present, what's missing and what are the results?



What's present: The foundation of Jesus Christ upon which to build a fruitful life of discipleship.



What's missing: Spiritually-minded choices. These Christians choose to build with earthly and perishable things upon a foundation meant for spiritual and eternal glory. Human comfort, familiarity and desire drive these foolish choices. This is a recipe for regret.



The result: What these Christians have built is easily destroyed in the fire of testing. In spite of this failed structure, these Christians ARE saved from destruction themselves, though this saving is through hard and fiery testing.

In Part II, we talked about being hid in God's spirit. We are favored. We have the foundation of Jesus, but what does this mean? We are called, we are chosen and we are building something on the greatest foundation that was ever given to mankind. Those in the **great multitude** are saved from destruction - second death - because they were redeemed already –they did not do as much as they could have, but God values them anyway.

See episode 1027 for more on the second death.



WHAT DO WE TAKE AWAY FROM THIS EXAMPLE? The Apostle Paul builds on what Jesus had already taught. He verifies the tragedy of this **great multitude**, those who are trusted with extraordinary privilege, but for various reasons, choose to not live up to their potential. He then plainly states that they will be granted mercy and be saved from their mediocrity through fiery, purifying experiences.



There is no calling or invitation to this **great multitude**! It is a class based on mercy but still requires living a sacrificial life. Those in this class still built on the right foundation of Jesus Christ, but not in the way they were supposed to. This is not just anybody who claims the name of Jesus. These are begotten by God's spirit but do not completely fulfill their calling.



Some look at this class and think they are bad. But they are not. There is a level of faithfulness to be respected. When I look at my own life and my desire to serve God through Christ, that is the most important thing in my life. Nothing comes even close to it. I often ask myself, "What if your efforts are not good enough, Rick?" I do not want that to be the case, and I will never stop getting up by God's grace and trying after I fail at something. But I know that if my efforts are not good enough, God's mercy is there. This is not something I want to take advantage of, but it is a comfort to know that God is merciful.

God sees our human faults and flaws; He sees our hearts. Sometimes when our desire and discipline is not as big as our experiences, He knows that we wanted to be faithful. We need to be careful not to point fingers at "those people."

So far, we have seen this secondary spiritual class of the great multitude represented in three ways:



They are the foolish virgins who did not prepare to have enough oil to last until the bridegroom came.



In the Parable of the Talents, they bury their talent in the earth.



The Apostle Paul describes how they build upon the foundation of Jesus Christ with earthly, perishable materials.

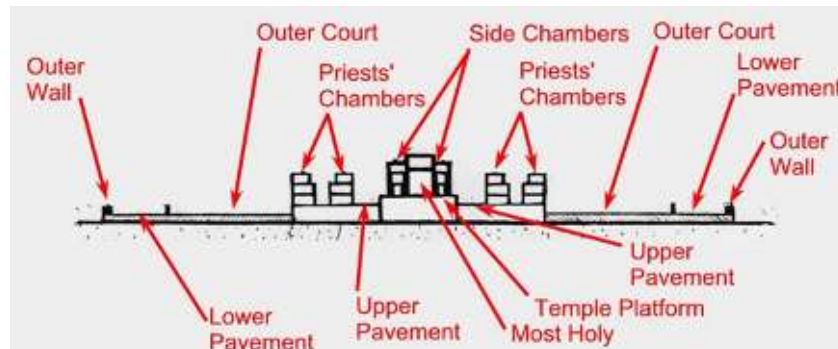
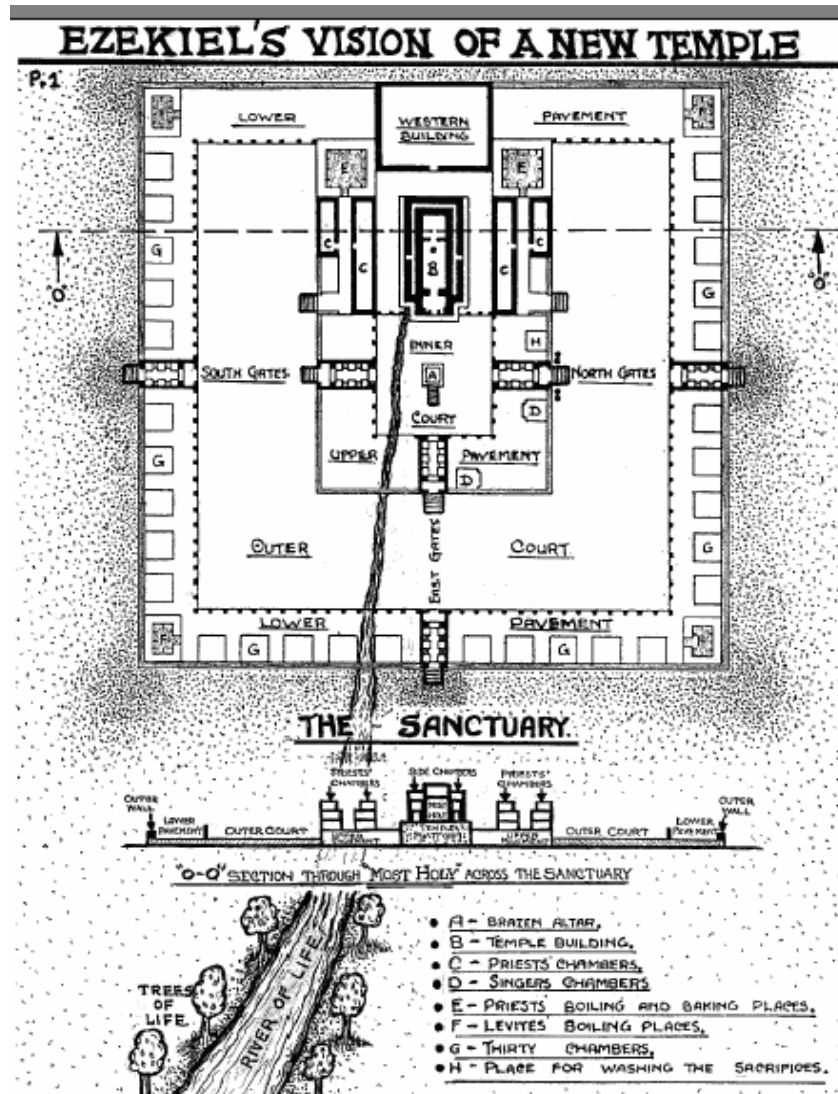
They are faithful, but not AS faithful as Christ's true church. They fall short but still serve God.

THIS GREAT MULTITUDE DOES FALL SHORT BUT
THERE IS A WAY FOR THEM TO STILL BE FAITHFUL.
This is just another example of God's grace!

**We have several New Testament texts that explain this “great multitude.”
Does the Old Testament add anything?**

By focusing on the teachings of Jesus, the Apostle Paul and some key points in Revelation, we have a dramatic picture unfolding of this heavenly **great multitude** class of Christians. The Old Testament does deepen that picture. Let’s examine one Old Testament prophecy in Ezekiel. There we will find amazingly detailed instructions for the building of a Temple that was never built.

Ezekiel's Vision of a New Temple
Drawings by Edmund Jezuit





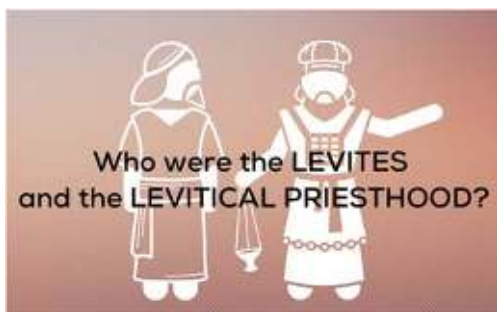
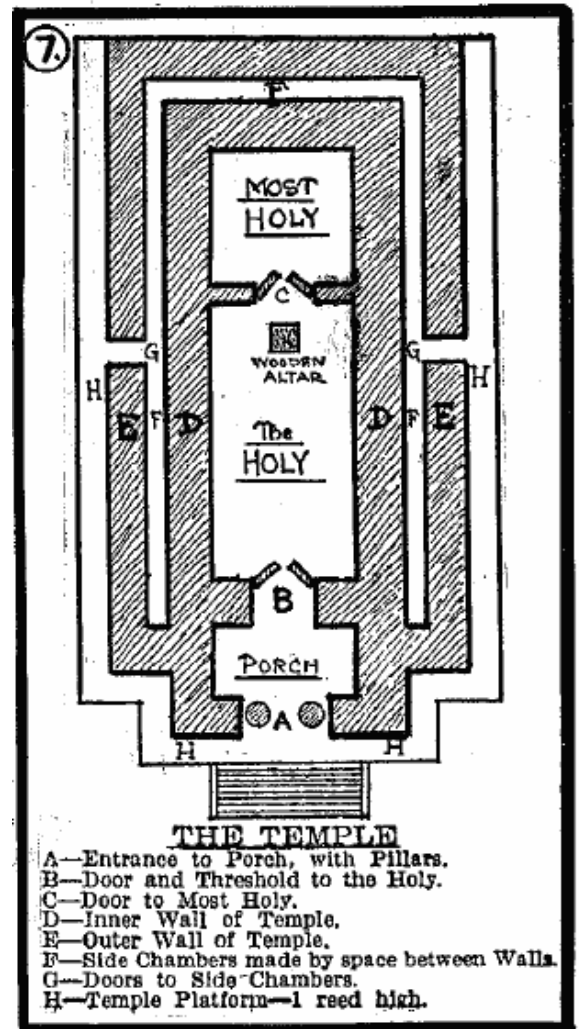
The details are so extensive that the last nine chapters of the book of Ezekiel are devoted to this unusual vision with specific architectural plans of orientation, gates, chambers, decorations, sacrifices and the people working there –with exacting measurements and descriptions.



The fact that Ezekiel's Temple was never built brings us to conclude that this Temple is a grand metaphorical picture of God's future kingdom and its divine government.

When we think about a Temple in Israel for worship, we have to consider the role of the priesthood. The priesthood that serve in this Temple that pictures God's kingdom is to be none other than those described as the strong trees or *oaks of righteousness* in [Isaiah 61:3](#) we talked about in Parts I and II of this series.

[Isaiah 61:6](#) referred to those trees as *priests of the LORD and ministers of our God*. As God is describing those who serve in this Temple, we will see a profound connection to the priesthood spoken of in [Isaiah 61](#) AND to the **great multitude** class, those who are faithful but need purification. We will see the Ezekiel prophecy as a picture of the Revelation symbols we have already touched on.



In ancient Israel, the tribe of Levi was comprised of priests and Levites. The priests were from the family of Aaron, the brother of Moses, and the Levites were their assistants. They first served in the Tabernacle in the wilderness and later in the Temple in Jerusalem. This tribe was not given an inheritance of land once they entered the land of Israel under Joshua, and was instead supported from the abundance of the other tribes.

Levitical priests served as judges ([Deuteronomy 17:8-13](#)) and teachers of God's Law ([Deuteronomy 33:10](#)), while the Levites were responsible for temporal things like the care of furnishings of the structures. The Levites supported the priests. In the incredibly detailed vision of Ezekiel's Temple, there is a sanctuary with an outer court, inner court, and the most important building – the Temple itself. Both priests and Levites serve together in the sanctuary but with different duties.



As we look at this prophecy, we are focusing on the Levites. We understand the Levites to represent this **great multitude**. As we examine what they do and what happens to them, notice the similarities to what we have been discussing so far.

Ezekiel 44:10-11,13-14: (NASB) ¹⁰*But the Levites who went far from Me when Israel went astray, who went astray from Me after their idols, shall bear the punishment for their iniquity. ¹¹Yet they shall be ministers in My sanctuary, having oversight at the gates of the house and ministering in the house; they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.*

The Levites were ministers in the sanctuary but were idolatrous. They had veered off the path. Yet, in spite of their sin, God allowed them to serve.

¹³*And they shall not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy...*¹⁴*Yet I will appoint them to keep charge of the house, of all its service and of all that shall be done in it.*

In spite of their idolatry, the Levites were not utterly rejected. In fact, they were given a work assignment to oversee the gates and still serve. A “closed door” does not mean the end of the story.

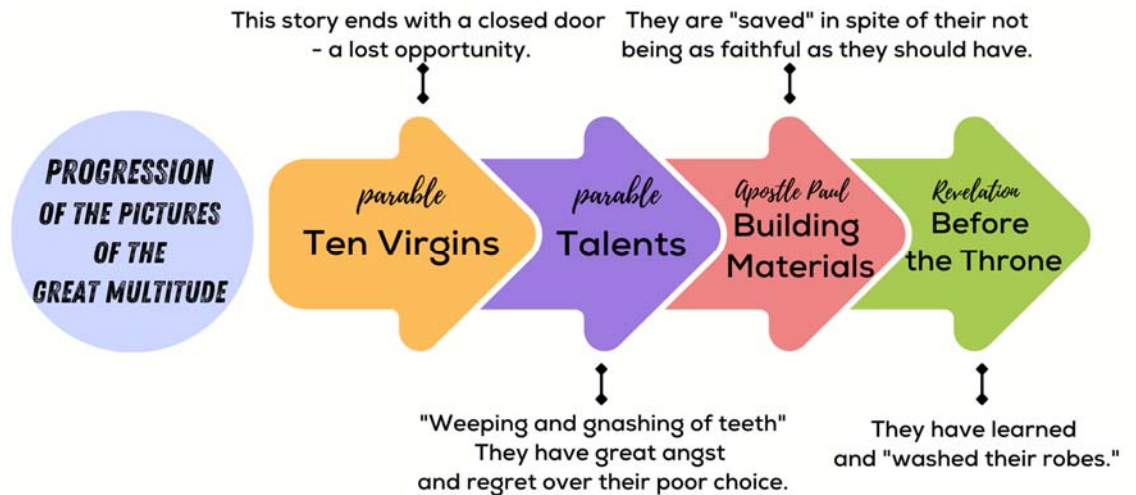
This sounds familiar:

Revelation 7:13-17: (NASB) ¹³*Then one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where have they come from?*¹⁴*I said to him, my lord, you know. And he said to me, these are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.*¹⁵*For this reason, they are before the throne of God; and they serve Him day and night in His Temple; and He who sits on the throne will spread His tabernacle over them.*¹⁶*They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; ¹⁷for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.*

GREAT MULTITUDE Revelation 7:14-15	LEVITES IN EZEKIEL'S TEMPLE Ezekiel 44:10,11
<p>“...these are the ones who come out of the great tribulation...”</p>	<p>They came out of the “great tribulation” of their own idolatry.</p>
<p>And yet, by God’s mercy, “they serve Him day and night in His temple.”</p>	<p>And yet, by God’s mercy, “they shall be ministers in My sanctuary.”</p>
<p><i>Comparison</i></p>	

Why is the great multitude of Revelation 7 lifted out of that tribulation? Because *the Lamb in the center of the throne will be their shepherd.*

All the frustration and angst are gone. There is no more *weeping and gnashing of teeth*. They are now in a wonderful position as obedient as “sheep.”



In reading the collective "story" that ultimately answers our question of who the great multitude is, think of the end of each of these accounts as the end of a chapter in the larger story.

LEVITES IN EZEKIEL'S TEMPLE	GREAT MULTITUDE
strayed from godliness to idolatry	strayed from sacrificial service
suffered the consequences and loss from their choices	suffered the consequences and loss from their choices
still had the privilege of serving in the sanctuary	still had the privilege of serving in God's temple
appointed by grace	shown to be beyond trials and difficulties and will be guided by Jesus in joy and life
<i>Comparison</i>	

There is a tremendous parallel in Ezekiel's vision and the prophetic fulfillment in Revelation. God's grace is shown in both cases. God knows the heart. For the Levites and the **great multitude**, He honors their hearts because He sees sincerity and service in them in spite of their weaknesses. This shows us the greatness of God and His plan and the loftiness of being called up higher. This is how this **great multitude** received a heavenly destiny.



Heavenly Privilege Heavenly Inheritance Heavenly Responsibilities

What's present, what's missing
and what are the results?



What's present? This great multitude has obviously overcome! They are in heaven and serving God.



What's missing? While overcoming they are not the *more than conquerors* described in Romans 8:37. They have missed out on the highest reward. In the example of Ezekiel's Temple, they are not the priests. They are the Levites serving in the Temple, assisting the priests. In Revelation, they are not on or in the throne, but they are before the throne.



The result: Grace! This great multitude is wholly accepted into the heavenly courts of God. They have no more sorrow, no more trials, no more needs because they are true followers of the Lamb. They have learned through the fiery experiences of their own lives.



WHAT WILL THE GREAT MULTITUDE BE DOING WHEN THEY GET TO HEAVEN?



Their role is not nearly as defined as the work of the faithful true church. But they are helping. The work of restitution and the rebuilding of the whole world is massive, so we expect the great multitude will be at the right hand of the called, chosen and faithful –ready to do their bidding.

As illustrated in the vision of Ezekiel's Temple, the Levites assisted the priests with lower duties.



God had the foresight and planning to put all of this into prophecy so that we could know what is needed to succeed in being faithful to the high calling of the church class.

The similarities continue as we compare the Levitical priesthood with the church class:

Ezekiel 44:15-17: (NASB) ¹⁵But the Levitical priests, the sons of Zadok (Zadok was a priest during the time of King David), who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood, declares the Lord GOD. ¹⁶They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge. ¹⁷It shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments; and wool shall not be on them while they are ministering in the gates of the inner court and in the house.

There is a dramatic difference between the priests and Levites here, because the priests are with God! The priests had proven themselves faithful and were charged with serving God, coming near to His presence (the Levites were not allowed to come near) and were *clothed with linen garments* (different clothing from the Levites). (See the Bonus Material for more on the sons of Zadok).

Those who were completely faithful to Jesus are shown to have special privileges, as well as also wearing linen garments:

Revelation 19:7-8: (NASB) ⁷Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready. ⁸It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

Notice how *fine linen* garments are shown in both Revelation and in Ezekiel? They give the same picture.

Another dramatic detail sets apart the church from the great multitude:

Revelation 7:3-4: (NASB) ³saying, Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads. ⁴And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel.

We have been talking about the **great multitude**, which no one could count. Here we have the count of the true church –one hundred and forty-four thousand sealed from every tribe of the sons of Israel. Some believe this is a symbolic number; we believe it is a literal number. Consider the comparison between this numberless group and the few who have become the truly faithful.

Matthew 22:14: (KJV) ..Many are called, few are chosen.



**WHY WAS THE TRIBE OF LEVI NOT GIVEN AN INHERITANCE IN THE LAND?
WHAT IS THE SPIRITUAL APPLICATION?**



Serving Jehovah was their inheritance. This is a clue that these two spiritual classes - the church and the **great multitude** - do not have an earthly inheritance. They have a heavenly destination.

Let's look at our original Revelation text again:

Revelation 7:9: (NASB) After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes...

Which no one could count –obviously this is different from the group with a fixed number of 144,000. They are uncounted - no one has counted or numbered them - this does not mean an unlimited amount. Interestingly, the LORD spoke to Moses in Numbers 1:49 and said, *Thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.* So, we have yet another connection.



White robes—notice the great multitude is wearing white robes signifying righteousness, but they had to be washed first after great tribulation. This means their robes were spotted and dirty, indicating they came too close to the world and were contaminated by its influence. Contrast this with the true church who is described in Ephesians 5:27 as *without stain, wrinkle or blemish*.



Jesus' true followers will be closely and directly involved with serving our Almighty God in specific and unique ways. This reflects the epitome of their heavenly privilege, their heavenly inheritance and their heavenly responsibilities. It shows how close to God they are.



WHAT DO WE TAKE AWAY FROM THIS EXAMPLE? Now that we understand the **great multitude**, we can more clearly understand the magnitude of heavenly grace and favor for all who followed Jesus in this life. With great grace and privilege comes great power and responsibility!

This shows us how lofty the call to the church is to follow Christ. It is the highest call ever given to the world of mankind. We need to take it seriously.

Sometimes we just have to stop, take a breath and appreciate the details, love and mercy of God's plan. He really did think of everything!

**With the great multitude's heavenly role now clear,
is there any more to be drawn from the Isaiah 61 prophecy?**

We have not fully considered the last two verses of this prophecy. As we open these verses up, we will see a beautiful conclusion to all that we have discovered from this prophecy that was written over 2,600 years ago. All we have and continue to uncover verifies the amazing details and glory of God's plan for humanity.

We talked in detail about this **great multitude**. We established what the heavenly reward requires and what is lacking in their performance. Now we want to return our focus to those *trees of righteousness*.

Let's return to Isaiah:

Isaiah 61:10: (NASB) *I will rejoice greatly in the LORD, my soul will exult in my God; for he has clothed me with garments of salvation, he has wrapped me with a robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.*

He has clothed me with garments of salvation—meaning Christ. His provided salvation/ covering gave the faithful their heavenly opportunity. It is not because they are so good; it is because Jesus' sacrifice was complete and God's mercy was present.



Galatians 3:26-28: (NASB) ²⁶*For you are all sons of God through faith in Christ Jesus.* ²⁷*For all of you who were baptized into Christ have clothed yourselves with Christ.* ²⁸*There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*

All who were baptized into Christ –if they are faithful – will be one of those trees of righteousness in Isaiah 61:3.

To be a tree of righteousness is no small task! As we have seen from many scriptural examples, there is a difference between trying hard and actually overcoming.

We want to make sure we are truly clothed...with garments of salvation. The figurative clothing we wear is important!



2 Corinthians 5:21: (NASB) *He made him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in him.*

We can be a symbol of righteousness because of Christ. The trees of righteousness are strong and immovable in their faith. People can look at them and say, *God is present with us!*



The true followers of Jesus will be clothed with his faithfulness, and will therefore be outwardly seen as his representatives.

They will be recognizable. There will be no doubt who they are. They will be clothed...with garments of salvation.

Isaiah 61:10: (NASB) *..as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.*

This is an obvious reference to yet another serious connection of Jesus and his church, the Bride of Christ.

John the Baptist speaking:

John 3:29: (NASB) *He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full.*



John the Baptist rejoiced in being a friend of the bridegroom, knowing he was not part of the “bride” himself - he was not one of those called to a heavenly reward - but he announced Jesus so that Jesus could call out his church from among the people.

The bride of Christ is the true church:

Revelation 19:7-8: (NASB) ⁷*Let us rejoice and be glad and give the glory to him, for the marriage of the Lamb has come and his bride has made herself ready. ⁸It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.*

The fine linen is the righteous acts of the saints - this heavenly picture of the bride and bridegroom does not include the **great multitude**. This is why the door closed in the Parable of the Ten Virgins (also known as the Parable of the Wise and Foolish Virgins.) They did not do what was necessary to be at that highest level of faithfulness.



The true followers of Jesus will be profoundly connected to him for eternity.
They will follow his lead in all of their righteous works.

They will be inseparable. In an earthly marriage, we see two people striving to *become one flesh* – Genesis 2:24. There is this sense of working in the same direction with the same focus and shared responsibilities. The heavenly bride will be led by her bridegroom, inseparable. The dream of every faithful Christian is to be part of the bride class.

Being part of the body of Christ is a powerful and important connection that is NOT shown in the prophecy of Isaiah 61.

The faithful ones make up the body of Christ:

1 Corinthians 12:20-21,27: (NASB) ²⁰*But now there are many members, but one body. ²¹And the eye cannot say to the hand, I have no need of you; or again the head to the feet, I have no need of you. ²⁷Now you are Christ's body, and individually members of it.*



To be clothed with Jesus and his merit - and to be connected to Jesus as his bride - are powerful pictures. Being a part of the body of Christ pulls all of this together. This connection solidifies the faithful's future responsibilities. As his body, they will instinctively respond to whatever their head directs them to do. All this direction will come from the one who sits at the right hand of the power of God!

We can see how important the *trees of righteousness* are in the plan of God. We can see how big this plan is and how massive the work is to be done in heaven and on earth.

The results of God's plan that will be carried out through Jesus by the faithful:

Isaiah 61:11: (NASB) *For as the earth brings forth its sprouts, and as a garden causes the things sown in it to spring up, so the Lord GOD will cause righteousness and praise to spring up before all the nations.*

These verses show the reconciliation and restitution of both the earth and humans.

Earth's future:

Isaiah 35:1-2: (NIV2011) *¹The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, ²it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the LORD, the splendor of our God.*

Like in many other verses, here we see the beauty of a healed earth bursting into bloom and figuratively shouting for joy!

The healing of humanity will be everywhere under the watchcare of Jesus and his faithful followers:

Isaiah 35:5-7: (NIV2011) *⁵Then will the eyes of the blind be opened and the ears of the deaf unstopped. ⁶Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. ⁷The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow.*

Can we imagine the joy from the healing of the blind, deaf and disabled?

The rehabilitation and reconciliation of all will be everywhere, guided by God's chosen ones:

Isaiah 35:8-10: (NIV2011) *⁸And a highway will be there; it will be called the Way of Holiness; it will be for those who walk on that Way. The unclean will not journey on it; wicked fools will not go about on it. ⁹No lion will be there, nor any ravenous beast; they will not be found there. But only the redeemed will walk there, ¹⁰and those the LORD has rescued will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.*



When we have the different prophecies verifying one another, we need to pay close attention. They are telling us something amazing is going to happen in the future - the healing of the earth and its resurrected people, and their eventual reconciliation with God.

Over all of this, God's judgment and peace will reign for eternity:

Micah 4:3: (NASB) *And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and never again will they train for war.*



From ancient times to today, we cannot imagine a world without war. But here we have these instruments of war turned into tools of cultivation. If we are faithful, we can be a part of this amazing reconciliation process of the earth and all its people. Imagine that!

God not only imagined it; He planned it and put that plan into prophecies so we could understand it.



WHAT WILL WE BE DOING WHEN WE GET TO HEAVEN?



What we see in these prophecies is a magnificent amount of fulfilling work and glory, in honor giving praise to God in every possible way.



looking through

Lens 2: Heavenly Privilege

Lens 3: Heavenly Inheritance

Lens 4: Heavenly Responsibilities

The sheer magnitude of the future of humanity and planet earth in God's plan is unfathomable! Those who truly follow Jesus even unto death will have breathtaking power, position and responsibility bestowed upon them. At the command of God through Jesus, they will be the drivers of God's kingdom. *No greater privilege, inheritance or responsibility exists anywhere else in all of God's creation!*

Over this three-part series, we have taken a look at what the faithful followers of Jesus will be doing in heaven. It is an amazing opportunity to be part of, and it is amazing that the Scriptures tell us so much about it!

What happens AFTER all of this work is done? We do not know, but we cannot wait to find out!



***So, what will we be doing when we get to heaven?
For Jonathan, Rick, Julie and Christian Questions...
Think about it...!***

All quoted scriptures are from the 1995 version of NASB unless otherwise indicated.



Join us next week for our podcast on October 17, 2022

Ep. 1251: Is It a Sin if I . . . ? (Part III)

Bonus Material and Study Questions

		Phrase used	TO WHOM primarily does it apply?	WHEN does this apply and WHAT does it mean?
Example #1	Parable of the Closed Door	<ul style="list-style-type: none"> <i>weeping and gnashing of teeth</i> 	The Jews living in Jesus' time	At the end of the "Jewish Age" (the period of Jewish favor) for the Jews who rejected their opportunity – their weeping and gnashing experience will be witnessing their position of favor being handed over to those who were once looked at as unclean, unprofitable and undesirable.
Example #2	Faithful Centurion	<ul style="list-style-type: none"> <i>weeping and gnashing of teeth</i> <i>outer darkness</i> 	Christians	Throughout the "Gospel Age" (the period of time the Gospel was preached to the Gentiles) for any Christian who talks the talk without walking the walk – their weeping and gnashing will be directed at having come out of a dark and undesirable state into light, only to choose to misuse or abuse that light and be returned to a darkened state of being.
Example #3	Parable of the Wedding Banquet	<ul style="list-style-type: none"> <i>weeping and gnashing of teeth</i> <i>outer darkness</i> 	Christians	Same as above.
Example #4	Parable of the Talents	<ul style="list-style-type: none"> <i>weeping and gnashing of teeth</i> <i>outer darkness</i> 	Christians	Same as above.
Example #5	Parable of the Wheat and the Tares	<ul style="list-style-type: none"> <i>weeping and gnashing of teeth</i> <i>furnace of fire</i> 	False systems (not individuals) of Christianity	At the end of the "Gospel Age" for the false systems of Christianity and those they house – their weeping and gnashing will be focused on having occupied the seats of honor – only to be exposed as being hypocritical and self-serving systems and NOT God's called out church.
Example #6	Parable of the Net Cast Into the Sea	<ul style="list-style-type: none"> <i>weeping and gnashing of teeth</i> <i>furnace of fire</i> 	False systems (not individuals) of Christianity	Same as above.
Example #7	Jesus' prophecy of his return	<ul style="list-style-type: none"> <i>weeping and gnashing of teeth</i> <i>cut asunder</i> 	Individuals – favored servants of God that do not meet the highest mark of being a true follower of Jesus	At the end of the "Gospel Age," to even the most highly favored servants of God, should they become slack in their zeal. This weeping and gnashing is directly focused on having overcome the previous errors and pride and in spite of that overcoming, still being subject to the potential choice of self-service and therefore being cut off from incredible opportunity.



(Source: John Gill's Exposition of the Bible) Ezekiel 44:15 - *But the priests the Levites, the sons of Zadok* - The priests who were of the tribe of Levi, whom the Lord chose and separated, to minister to him, and so had a lawful call to this office, and were regularly invested with it; and design true and lawful, as well as faithful, ministers of the word; these are called the sons of Zadok, who descended from Eleazar the son of Aaron in the line of Phinehas, to whom the LORD promised the everlasting priesthood, and who was put into this office by Solomon in the room of Abiathar, 1 Kings 2:35, his name signifies "righteous," and was a type of Christ.

The Isaiah prophesy in its entirety:

Isaiah 61:1-11: (NASB) *¹The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; ²to proclaim the favorable year of the LORD and the day of vengeance of our God; to comfort all who mourn, ³to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of the LORD, that He may be glorified. ⁴Then they will rebuild the ancient ruins, they will raise up the former devastations; and they will repair the ruined cities, the desolations of many generations. ⁵Strangers will stand and pasture your flocks, and foreigners will be your farmers and your vinedressers. ⁶But you will be called the priests of the LORD; you will be spoken of as ministers of our God. You will eat the wealth of nations, and in their riches you will boast. ⁷Instead of your shame you will have a double portion, and instead of humiliation they will shout for joy over their portion. Therefore they will possess a double portion in their land, everlasting joy will be theirs. ⁸For I, the LORD, love justice, I hate robbery in the burnt offering; and I will faithfully give them their recompense and make an everlasting covenant with them. ⁹Then their offspring will be known among the nations, and their descendants in the midst of the peoples. All who see them will recognize them because they are the offspring whom the LORD has blessed. ¹⁰I will rejoice greatly in the LORD, my soul will exult in my God; for He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. ¹¹For as the earth brings forth its sprouts, and as a garden causes the things sown in it to spring up, so the Lord GOD will cause righteousness and praise to spring up before all the nations.*

The full context:

Revelation 7:4-17: (NASB) *⁴And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: ⁵from the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, ⁶from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, ⁷from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, ⁸from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand were sealed. ⁹After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; ¹⁰and they cry out with a loud voice, saying, Salvation to our God who sits on the throne, and to the Lamb. ¹¹And 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, ¹²saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen. ¹³Then one of the elders answered, saying to me, these who are clothed in the white robes, who are they, and where have they come from? ¹⁴I said to him, my lord, you know. And he said to me, these are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. ¹⁵For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. ¹⁶They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; ¹⁷for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.*



A prophecy that describes the rule of Jesus:

Isaiah 11:1-5: (NASB) ¹*Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. ²The spirit of the LORD will rest on him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD. ³And he will delight in the fear of the LORD, and he will not judge by what his eyes see, nor make a decision by what his ears hear; ⁴but with righteousness he will judge the poor, and decide with fairness for the afflicted of the earth; and he will strike the earth with the rod of his mouth, and with the breath of his lips He will slay the wicked. ⁵Also righteousness will be the belt about his loins, and faithfulness the belt about his waist.*

The larger context:

Micah 4:1-8: (NASB) ¹*And it will come about in the last days that the mountain of the house of the LORD will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. ²Many nations will come and say, Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths. For from Zion will go forth the law, even the word of the LORD from Jerusalem. ³And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and never again will they train for war. ⁴Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the LORD of hosts has spoken. ⁵Though all the peoples walk each in the name of his god, as for us, we will walk in the name of the LORD our God forever and ever. ⁶In that day, declares the LORD, I will assemble the lame and gather the outcasts, even those whom I have afflicted. ⁷I will make the lame a remnant and the outcasts a strong nation, and the LORD will reign over them in Mount Zion from now on and forever. ⁸As for you, tower of the flock, Hill of the daughter of Zion, to you it will come - even the former dominion will come, the kingdom of the daughter of Jerusalem.*

All shall ultimately worship God:

Psalms 29:2: (KJV) *Give unto the LORD the glory due unto His name; worship the LORD in the beauty of holiness.*

Psalms 45:11: (KJV) *So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou Him.*

Psalms 66:4: (KJV) *All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name. Selah.*

Various texts that fill in supporting details for the trees of righteousness:

Hebrews 7:11-17: (NASB) ¹¹*Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? ¹²For when the priesthood is changed, of necessity there takes place a change of law also. ¹³For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. ¹⁴For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. ¹⁵And this is clearer still, if another priest arises according to the likeness of Melchizedek, ¹⁶who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. ¹⁷For it is attested of him, you are a priest forever according to the order of Melchizedek.*



Jeremiah 23:1-8: (NASB) ¹Woe to the shepherds who are destroying and scattering the sheep of My pasture! declares the LORD. ²Therefore thus says the LORD God of Israel concerning the shepherds who are tending My people: you have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds, declares the LORD. ³Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply. ⁴I will also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing, declares the LORD. ⁵Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. ⁶In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, The LORD our righteousness. ⁷Therefore behold, the days are coming, declares the LORD, when they will no longer say, as the LORD lives, who brought up the sons of Israel from the land of Egypt, ⁸but, as the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them. Then they will live on their own soil.

Christian Questions Weekly Newsletter

CQ Rewind Show Notes and Study Questions

Text

CQREWIND

to **22828** to get started.



Study QUESTIONS

Ep. 1250: What Will We Be Doing When We Get to Heaven? See:
(Part III) <https://christianquestions.com/doctrine/1250-great-company/>



1. Who are the bride and the bridegroom in Isaiah 61:10? Where does this picture take place? (See Revelation 19:7-8) Describe the next heavenly picture: How many are in the great multitude? What are they clothed in? Where have they come from? What have they done with their robes? What position has this gained for them? Who is sitting "in the throne"? Where is God's throne? (See Revelation 7:9-15, 3:21, Psalm 11:4)
2. In the Parable of the Ten Virgins, who or what is represented by the bridegroom, the wise virgins, the foolish virgins and the oil? (See Matthew 25:1-4, 10-12) What did the foolish virgins do right? What was missing in their characters? What was the result? What should we take away from this example, and how should we apply it in our lives?
3. In the Parable of the Talents, who is represented by the master and the servants? (See Matthew 25:24-25, 28-30) What positive opportunities did the one-talent servant have? What was he missing? What was the result? What does the expression "weeping and gnashing of teeth" mean in all seven times it is used in the Bible? What should we take away from this parable's example, and how should we apply it in our lives?
4. Upon what foundation is a Christian character to be built? What does fire do and what does it reveal? Which materials will be enhanced by fire and which will be destroyed? How do we best build our character? What behaviors are destructive? (See 1 Corinthians 3:11-15) In this lesson from Paul, what is present? What is missing? What is the result? What should we take away from this example, and how should we apply it in our lives?
5. How is someone included in the "great multitude"? Where have they come short? What are their positive qualities? What is still available to them?
6. Where was Ezekiel's Temple located? What might it represent? What are the differences in the duties of the priests versus the Levites? (See Isaiah 61:3, 6, Deuteronomy 17:8-13, 33:10) Compare the similarities between the Levites of Ezekiel 44:10-14 and the great multitude of Revelation 7:13-17. What is their end position? How did they get there? What did God do? What is positive in these pictures? What is lacking? What is the beautiful result?
7. Compare the priests and the Levites using Ezekiel 44:15-17 and Rewind Bonus Material. What are some of the privileges of the priests? How numerous are each group? (See Revelation 7:3-9, 19:7-9, Matthew 22:14, Ephesians 5:27) What should we take away from this example, and how should it influence our lives?
8. Does the heavenly picture of the bride and bridegroom include the great multitude? How does earthly marriage picture this heavenly relationship? (See Isaiah 61:3-11, 35:1-10, Galatians 3:26-28, 2 Corinthians 5:21, Revelation 19:7-8, Micah 4:3) What will the church be doing in heaven? How will the great multitude fit into this heavenly work?