

Session 5 The Sea of Glass like Crystal (Rev. 4:6; 15:2)

I. BEAUTY REALM OF GOD (REV. 4-5)

A. Revelation 4-5 gives us the most insight into the beauty of God's Throne in all of Scripture. They describe the Holy of Holies of the Eternal City called the New Jerusalem. What God put around His Throne expresses His beauty to creation.

B. The fascinating God created us with a need to be fascinated. God's answer is the unveiling of Christ Jesus to fascinate the human spirit. Jesus will use Divine entertainment to satisfy our longings. God revealing God to the human spirit is a superior pleasure to any other pleasure in life. In the romance of the gospel Jesus not only heals and forgives, but He fascinates our heart with splendor and beauty. We have a beautiful God who beckons His people to fill their lives with His Word and prayer. When marvel is restored and we live awestruck, we are spiritually strong. A fascinated man does not need pornography. A spiritually stagnant believer is vulnerable to the vices of darkness.

C. The Father will unlock the divine treasure chest. The Holy Spirit will take the things that belong to Jesus and give them to us. This is divine entertainment at its highest as the human spirit is awestruck by the beauty of God. In the vast ocean of the beauty of God, a billion years from now we will still have new discoveries of the beauty of Jesus.

¹⁰ But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. (1 Cor. 2:10)

D. We are invited on a Holy Spirit treasure hunt to search for the deep treasures of His splendor that are purposefully hidden in the heart of God. This is the most intense treasure hunt imaginable. It will continue forever. There is nothing more exhilarating than when God reveals God to the human spirit. We focus on climbing this "mountain of mystery" or entering this "vast ocean of endless beauty." Even small tokens of the knowledge of God will capture and exhilarate the human heart in time and eternity (Is. 6:3; Rev. 4:7).

E. There are two Thrones highlighted by John. The Father's Throne and Jesus' Throne at the Father's right hand. These two Thrones manifest the one authority of the Godhead and are both under the same rainbow and are also surrounded by the same crystal Sea.

³ The Throne of God and of the Lamb shall be in it (New Jerusalem), and His servants shall serve Him. ⁴ They shall see His face...⁵ They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever. (Rev. 22:3-5)

² Jesus...has sat down at the right hand of the Throne of God. (Heb. 12:2)

II. THE SEA OF GLASS LIKE CRYSTAL AS THE GATHERING PLACE OF THE SAINTS

⁶ Before the Throne was a sea of glass, like crystal... (Rev. 4:6)

***² I saw something like a sea of glass mingled with fire, and those who have the victory over the beast (Antichrist)...standing on the sea of glass, having harps of God. ³ They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! ⁴ Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested."* (Rev. 15:2-4)**

- A. Before the Throne is a crystal Sea that is spectacular. It is hundreds of miles in each direction and extends beyond what the eye can see. This vast ocean of beauty sparkles like a diamond. It is a crystal sapphire (blue) sea (Ex. 24:10). Ezekiel described it as awesome or terrifying in its radiant splendor (Ezek. 1:22). I think of the Throne as God's "royal palace" which is also the Holy of Holies in the Temple in heaven. God's Throne, palace and Temple merge into one reality. Before the royal palace is an indescribably glorious sea, a vast celestial sapphire sea. God's palace is adorned with this crystal sapphire sea filled with flaming fire. The Sea is before the Throne, and it probably surrounds the Throne on all sides. Monarchs put ponds or fountains before their palaces, but the Father put a Sea of glass like a diamond or crystal.
- B. In Rev. 15, we see the saints gathered in heaven on the crystal Sea just before the Rapture of the Church on the earth. The Sea is the great gathering place of the saints in the Eternal City. We will gather in the Holy of Holies on the sapphire sea before a sapphire throne. These celebrations are central events in eternity.
- C. It is the heavenly "conference center" in which the saints gather from all through the city on the Sea in the midst of the flaming fire of the Holy Spirit.
1. John was the first to call it a Sea because he saw its vastness. Its size probably parallels the size of the Eternal City which is 12,000 furlongs (1500 miles) cubed (Rev. 21:16). This is a vast Sea and not a lake or pond.
 2. Throughout eternity, imagine about 3 billion saints from history plus another 10-20 billion saints born in the Millennial Kingdom along with billions of angels all gathering on the crystal Sea. There will be enough space to accommodate all the saints and angels. The trumpet of God will blow and gather all to the Sea (Num. 10:2-10; Lev. 23:24; 25:9). The feast of trumpets reminds the people of their covenant with God.

²⁴ In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. (Lev 23:24)

⁹ Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. (Lev 25:9)

² "Make two silver trumpets...you shall use them for calling the assembly...³ When they blow both of them, all the assembly shall gather before you at the door of the tabernacle of meeting...⁷ And when the congregation is to be gathered together, you

shall blow ...8 the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations....10 Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets...and they shall be a memorial for you before your God: I am the LORD your God." (Num. 10:2-10)

3. There are three holy convocations described in Revelation.
 4. One challenging dimension of a large open air meeting is sound and sight. This place will have great sound with fantastic lights. It is a place of joy and unity being the pinnacle of celebration of our intimacy with God.
 5. We will live in the New Jerusalem and will visit the Sea many times. We will live and work throughout the City and the New Earth, but will be called to city wide convocations on the Sea. We will not spend every day there. We will be doing our work in the Kingdom of God, then when the conference times come, we will stop everything in the city to gather on the Sea.
- D. The saints in heaven will gather there before the Rapture (Rev. 15-16). The victorious martyrs who resisted the Antichrist are emphasized as standing together before God as they sing of Jesus' marvelous leadership. The End-Time martyrs will be overcome physically by the Antichrist (Rev. 11:7; 13:7), but will overcome him spiritually by refusing to compromise (Rev. 12:11; 15:2; 2:7, 11, 17, 26; 3:5, 12, 21; 21:7). They will declare Jesus' marvelous leadership even though He allowed them to be martyred.
- E. John seeks to bridge the unknown with the known. He refers to seeing something like a sea of glass mingled (Rev. 15:2) or something like crystal (Rev. 4:6).
1. Moses had a difficult time in coming up with words to explain what he saw. In Exodus 24:10 he states, "As it were a paved work," and "It was like the very heavens." John has the same difficulty declaring that it is "like a sea or is like crystal." Was it crystal? Not exactly. It was not crystal, but it was like crystal! Crystal does not have supernatural qualities and power surging through it. Nor does crystal have divine fragrance. Crystal on the earth does not have sounds and music echoing off of it, but God's crystal does. It has the properties and qualities of a heavenly supernatural crystal.
 2. Ezekiel used the phrase, appearance of or like, many times in Ezek. 1. Ezekiel saw an awesome or terrifying crystal pavement. The size was awesome, the energy of the lightening reflected off of it, the torches of fire hovered over it, and the colors and fragrances were terrifying. Nine times, Ezekiel used the word likeness. He speaks of the unknown by using the bridge of that which is known. He says, "It is like fire! It was like this and that." Nine times he says, "It is the appearance of." Eighteen times he is lost for words at what He is gazing at.

- F. John highlights the jasper, sardius, and emerald colors associated with the Father's being. God shines forth like a jasper stone (crystal or diamond) with translucent splendor. He appears like a sardius stone (deep red gem) with His fiery desire and burning passion as seen in redemption and judgment. The jasper and sardius give us insight into what God looks and feels like. An emerald rainbow speaks of God's covenant mercies over all the activity of His Throne (Gen. 9:13-16). The emerald rainbow speaks of how God acts in tender, life giving mercy.

² *A Throne set in heaven, and One sat on the Throne 3 He who sat there was like a jasper and a sardius stone...there was a rainbow around the Throne...like an emerald. (Rev. 4:2-3)*

- G. The rainbow, sapphire, and fire will all be reflected by the crystal Sea. This results in a great light shining before God's Throne of light (Ps. 104:2).

² *Who cover Yourself with light as with a garment... (Ps. 104:2)*

- H. Lightning speaks of the release of divine energy and light. Thunderings speak of personal and corporate divine messages with power. Throughout the Eternal City, divine strategic lightning strikes on individuals and on the corporate gatherings imparting His power. The same will be true of the thunder of His personal and corporate messages. The voices or sounds speak of God's music that fills the City (Rev. 4:5; 8:5; 11:19; 16:18).

⁵ *From the Throne proceeded lightnings, thunderings, and voices. (Rev. 4:5)*

- I. The seven lamps (torches) of fire speak of the Holy Spirit's work and presence (Rev. 1:4; 3:1; 5:6). This fire beautifies and anoints all that comes nearest to God. Do the seven torches move over the Sea as a mighty wind to rest upon the people who gather before God, like the mighty wind and the tongues of fire rested on the 120 intercessors in the Upper Room, so that all speak to God (worshipping) and to one another (prophesying) under the unction of the Spirit? Do these torches expand in size when moving over the vast Sea?

⁵ *Seven lamps of fire were burning before the Throne, which are the seven Spirits of God. (Rev. 4:5)*

² *Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:2-4)*

⁸ *"The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." (Jn. 3:8)*

³¹ *And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. 32 Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. 33 And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. (Acts 4:31-33)*

- J. A river of river comes out of the Throne and flows into the Sea.
¹⁰ A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him... (Dan 7:10 NAS)
- K. When we stand on that Sea, we will experience many supernatural dynamics: sights, colors, sounds, waves of glory, fire, the seven lamps or torches, wind, fragrance and the music along with the divine energy that comes with lightning and thunder and wind. The Sea of glass is mingled with the flaming fire of the Holy Spirit that will rest on the saints. The activity on the Sea will penetrate to the deepest parts of the saints who stand there with a resurrected body that is receptive to all that occurs on the Sea.
- L. God's beauty is seen in the music, sounds, and noises around His Throne. (Rev. 4:5). Jesus is a musician and a singer and song writer. Music flows out of God's being. Many diverse types of music are seen on earth in the different cultures and tribes. Jesus' Throne is surrounded by angelic choirs. The voice of God is awesome in power and impact. Three times in Revelation, John describes noises coming from God's throne. There are awesome, majestic sounds, including thunder, that shake everything. We will tremble at God's majesty as His sounds of thunder touch us. The entire city will be impacted under the majesty of God's multiple sounds and melodies.
1. God's beauty is seen in His royal court where His Throne is set up.
⁶ Honor and majesty are before Him; strength and beauty are in His sanctuary. (Ps. 96:6)
 2. God's beauty is seen in His fragrances. Jesus possesses a real fragrance. The fragrance of Jesus is manifold with many dimensions to it. How many scents emanate from God? I assume that there are different fragrances for different occasions in the Eternal City.
¹⁵ For we are to God the fragrance of Christ. (2 Cor. 2:15)
 3. The Throne of God is described as the mountain of spices.
¹⁴ Make haste...and be like a gazelle on the mountains of spices. (Song 8:14)
- M. We have access to God's Throne right now by prayer. This is the place that our prayers are received in heaven even now.
⁶ He...made us sit together in the heavenly places in Christ Jesus, (Eph. 2:6)
- ¹⁶ Let us therefore come boldly to the Throne of grace, that we may obtain mercy and find grace to help in time of need. (Heb. 4:16)*

- N. Our highest pleasure and destiny are manifest in our times before the Throne on the Sea. Our times on the Sea will be the place where we experience God the most throughout eternity. We will experience God the deepest as we are in profound unity with one another. We will see God's face in our times on the Sea. Our humanity will reach the heights of joy and glory on that Sea. The vibrant presence of God will be experienced in the greatest way on the Sea. The air currents of the Spirit on that Sea will blow through our being with power. The terrifying, sparkling, awesome crystal fire and glory will penetrate our spirit and body.

¹⁷ For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory... (2 Cor. 4:17)

- O. The Sea points to God's present beauty as well as our greatest and final destiny, therefore, we must take time to meditate on it and study it now. The reality of the Sea was revealed to John so as to strengthen the perseverance of the martyrs. When we see the diamond City, created by God, then the glory of this brass city (earthly glory) greatly fades. No matter how big and polished our brass trophy is in this age, it fades before the diamond City. We gain courage for radical obedience and even martyrdom when we see our personal destiny related to this diamond City and the crystal Sea.

¹⁰ And he...showed me the great city, the holy Jerusalem...¹¹ having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. (Rev. 21:10-11)

²³ The city had no need of the sun...to shine in it, for the glory of God illuminated it. The Lamb is its light. (Rev. 21:23)

III. THE CELESTIAL SEA IS DIRECTLY DESCRIBED FOUR TIMES IN SCRIPTURE

- A. Moses, Ezekiel and the Apostle John saw different qualities and features of the Sea. Each one provided us with more insight to give us a more complete picture of the Sea. Moses starts with the least information. Ezekiel adds to it. John's adds far more. In other words, the Scripture gives us a progression of revelation of the Sea. Each of the four passages focuses on specific points of emphasis. There are several secondary passages that supplement these four main passages (Ex. 19:16-18; 2 Chr. 5:11-14; 7:1-3; Acts 2:2-3).
- B. Moses received the first revelation of the Sea in Ex. 24 (approximately 1500 BC). This was a group visitation of 74 men who worshipped and ate a covenant meal with God. Moses and the elders gathered before God on this pavement to celebrate God's covenant with them. He referred to it as a sapphire (blue) pavement (v. 10). Later, John described this pavement as a crystal Sea.

¹ Now He (God) said to Moses, "Come up to the LORD (Rev. 4:1), you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. ² Moses alone shall come near the LORD... ⁹ Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, ¹⁰ they saw the God of Israel. There was under His feet as it were a paved work of sapphire stone (blue), and it was like the very heavens in its clarity (like crystal) ¹¹ But on the nobles (70 elders) of...Israel He did not lay His hand (kill them). So they saw God, and they ate and drank. ¹² Then the LORD said to Moses, "Come up to Me on the mountain...I will give you tablets of stone, and the law and commandments which I have written...¹⁷ The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel. ¹⁸ So Moses went into the midst of the cloud and went up into the mountain. Moses was on the mountain 40 days... (Ex. 24:1-2, 9-12, 17-18)

- C. The elders worshipped God from afar (v. 1). This is speaking in absolute, not relative terms. In the absolute sense of the New Jerusalem, the saints will be on the Sea of glass for long periods with resurrected bodies (without the limitations of our fallen bodies) in face to face worship of God (Rev. 22:4). The elders are in God's presence for only a brief time. Moses went into God's presence for forty days (v. 17-18). In Ex. 24 they saw God's feet (v. 10) not his face. Moses saw God's back (Ex. 33:20-23). The clear implication is Jesus sitting on His throne, yet only His feet are seen like in Isaiah 6, where Isaiah saw the Lord upon His throne and only saw the robe.

²⁰ He said, "You cannot see My face; for no man shall see Me, and live." ²¹ The LORD said, "Here is a place by Me, and you shall stand on the rock. ²² It shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. ²³ Then I will take away My hand, and you shall see My back; but My face shall not be seen." (Ex. 33:20-23)

- D. Ezekiel received the second revelation of the Sea (approximately 600 BC). Ezekiel saw the same sapphire pavement with Jesus' sapphire Throne on it. He described it as awesome (terrifying; v. 22). Ezekiel called the pavement that Moses saw a firmament (expanse; NAS). This firmament is a crystal floor extending out from Jesus' Throne into the vast crystal Sea. The High Priest's breastplate included sapphire stones (Ex. 28:18; 39:11) as did Lucifer's (Ezek. 28:13).

²² The likeness of the firmament...was like the color of an awesome crystal...²⁶ Above the firmament...was the likeness of a Throne, in appearance like a sapphire stone; on the likeness of the Throne was a likeness with the appearance of a man (Jesus) high above it...²⁸ Like the appearance of a rainbow...was the appearance of the brightness all around it. (Ezek. 1:22-28)

¹ The firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a Throne. (Ezek. 10:1)

- E. This crystal pavement is mentioned two times in the Old Testament.
1. First in Exodus 24:10, by Moses who saw the Sea as a pavement of sapphire (deep blue in color; Ex. 24:10). The pavement is the same color as Jesus' Throne (Ezek. 1:26). There is a specific relationship between the people on the sapphire Sea to the human king on the sapphire Throne. They feast on the sapphire pavement in a covenant meal with God. This may point to the future Feast of Tabernacles in eternity.

2. The second mention of this was by Ezekiel who called the crystal pavement a firmament (Ezek. 1:22). This great expanse was as a floor that extends out of the Throne. The Sea, a great expanse, and firmament all point to the same reality before God's Throne.
- F. John received two revelations of the Sea (approximately 90 AD). John was the first to call it a Sea because he saw its vastness. Moses called it a pavement (Ex. 24:10) and Ezekiel called it a firmament (Ezek. 1:22). John saw the rainbow (Rev. 4:3) like Ezekiel and saw the Sea as a gathering place like Moses (Rev. 15:2).
- G. There was a bronze sea (1 Kings 7:23-26; 2 Kings 16:17) in the Old Testament. In Solomon's Temple, there was the molten sea of brass that held 24,000 gallons. It was the largest piece of furniture in the Temple. It was positioned right before the ark and the mercy seat and speaks of being washed before coming near to God. There were 24 orders of priests in David's organization of the Temple.

IV. GOD'S GLORY IS REFLECTED UPON THE VAST SAPPHIRE SEA

- A. John saw God's glory being reflected upon the vast sapphire Sea. Jasper or the brightness of radiant diamond is the most prominent color in God's economy. The whole city is described as jasper (Rev. 21:11). The foundation and the walls of the city are jasper (Rev. 21:18-19). Sapphire blue is the second most prominent color in heaven. It is the most prominent on earth as seen in the sky and sea. Blue is the main color in the temple. The priests wore blue garments. This is the color of Jesus' Throne and the Sea.
- B. The New Jerusalem combines the Holy of Holies and the garden of Eden (Rev. 21:9-22:5). In the exodus, God tabernacled with them in the wilderness as with Adam in Gen. 3:8. Rev. 21:3 describes God dwelling with humans especially as seen before the Throne on the Sea. Our highest inheritance is God dwelling with us (Ex. 25:8; Lev. 26:11-13; Ezek. 37:26-27; Rev. 21:3). John describes the City as the Holy of Holies with the **Shekinah glory** as jasper (diamond-like) light filling it (21:11, 23; 22:5) with dimensions (21:16) as a cube like the **Holy of Holies** with the high priest's jewels in the foundation (21:19-20) and the **Ark** (God's Throne, 22:3). The Holy of Holies in the tabernacle is seen here.
- C. The City's identity, splendor and light is as a beautiful Bride. The Shekinah glory fills the City as it filled Solomon's Temple (2 Chr. 5-7).

⁹ Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the Bride, the Lamb's wife." ¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, ¹¹ having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. (Rev. 21:9-11)
- D. The Shekinah glory of God was seen in the City's construction of the walls (21:12, 15-18), foundations (21:12, 19-20), gates (21:12-14) and street (21:21; 22:2).

18 The construction of its wall was of jasper; and the city was pure gold, like clear glass. 19 The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald...21 And the street of the city was pure gold, like transparent glass. (Rev. 21:18-21)

23 The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. The nations...shall walk in its light... (Rev. 21:23-24)

- E. God's beauty is seen in His light, color and the very atmosphere around Him on the Sea. Light with many colors and splendor emanates from God's person and Throne. The beauty of God's personhood is reflected in the light and color that emanate out of God as well as in the weight of glory in the very atmosphere of the Eternal City. God surrounds His beauty with garments of light that hide the undiluted beauty of God from His creation. The angels see even more of His beauty, as the protective covering is lifted--they are overwhelmed as they collapse in the very weight of His Presence. The very light that protects us from His Presence is in itself beautiful, but God is even more beautiful than that which protects Him.

16 Who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. (1 Tim. 6:16)

- F. At strategic moments, the light that covers God's person is temporarily lifted and the angels collapse. Even the seraphim and cherubim who have the greatest capacity to receive God's beauty collapse. There is a tenderizing affect in the weight of His Presence that emanates out of Him. All of the hosts of Heaven and all the redeemed tremble with tenderness in their spirit; the atmosphere is charged with the beauty of God. Five times in Revelation, the host of heaven around God's Throne collapses.
- G. The jewels of the high priest (Ex. 28:17-20) picture his nearness to God.

V. THE SEA: GROUPS WHO EXPERIENCED PROPHETIC TOKENS OF THE SEA

- A. In Scripture, groups of people experienced aspects of the glory of God that we will experience on the crystal Sea. The accounts of these group visitations are prophetic pictures of what we will experience in fulness on the crystal Sea and what we experience in part in the End-Time revival.

- B. A group visitation occurred as 3,000,000 Israelites saw God's glory on Mt. Sinai. This experience reveals aspects of what all the saints will experience on the crystal Sea in eternity.

16 There were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people...trembled. 17 Moses brought the people...to meet with God...18 Mount Sinai was completely in smoke, because the LORD descended upon it in fire...and the whole mountain quaked greatly. (Ex. 19:16-18)

- C. A group visitation occurred when Solomon dedicated the Temple in 2 Chr. 5-7. They experienced God's fire, wind, and sound as 120 priests blew trumpets. This reveals aspects of what we will experience on the crystal Sea when the saints gather to worship and blow trumpets.
- ¹¹ When the priests...¹² and the Levites who were the singers...stood...having cymbals, stringed instruments and harps, and with them 120 priests sounding with trumpets...¹³ when the trumpeters and singers were as one...in praising and thanking the LORD...the house of the LORD, was filled with a cloud, ¹⁴ so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God. (2 Chr. 5:11-14)*
- ¹ When Solomon finished praying, fire came down from heaven...and the glory of the LORD filled the temple. ² The priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house. ³ When all the children of Israel saw how the fire came down...they bowed their faces to the ground on the pavement, and worshiped... (2 Chr. 7:1-3)*
- D. A group visitation occurred in the Upper Room with fire, wind and sound on 120 intercessors.
- ² Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. (Acts 2:2-3)*
- E. In the Millennial Kingdom, God's people will experience tokens of the Sea.
- ⁵ The LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering. (Isa. 4:5)*
- F. What the 144,000 experience on earthly Mt. Zion will probably be some of the dimensions of the worship that occurs on the Sea of glass. They will receive something parallel to what the apostles experienced for 40 days when Jesus appeared to them in Jerusalem (Acts 1:3).
- ¹ Behold, a Lamb standing on Mount Zion, and with Him 144,000, having His Father's name written on their foreheads. ² I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. I heard the sound of harpists playing their harps. ³ They sang...a new song before the Throne, before the four living creatures, and the elders; and no one could learn that song except the 144,000 who were redeemed from the earth. (Rev. 14:1-3)*

VI. THREE TRANSITIONAL GENERATIONS

- A. There are three transitional generations in history in which the majority of God's people witnessed the power of God on a regular basis and when God acted in history in a way that dramatically increased how much of God's grace and power the people could experience. The first transitional generation was the generation of Moses and the establishing of the Old Covenant in Ex. 19. The second transitional generation was the generation of the first apostles when the New Covenant was established. The third transitional generation will be the generation that the Lord returns in when the Millennial Kingdom is established.

- B. God revealed dimensions of the Sea to the two transitional generations (Moses and the apostles). I believe the third transitional generation or the generation in which the Lord returns will experience more than the previous two.

- C. In August 1984, I had a heavenly experience in which I saw part of the leadership of a worldwide young adult prayer movement that will experience dimensions of the sapphire Sea. The Lord showed me a portion of the sapphire Sea and interpreted the sapphire Sea as including the unveiling of the knowledge of God.