

THE REVELATION TO JOHN

OUTLINE CHAPTER 14

- I. Chapter 14 continues with the parenthetical insert between the trumpet judgments ending chapter 11 and the bowl judgments beginning chapter 15.
- II. Following the literary style of presentation seen in chapters 12-13, it is to be viewed in retrospect to certain events, but primarily emphasizes the events revolving around the last half of Daniel's 70th week to its conclusion.
- III. This chapter is designed to contrast the apparent victory for the "unholy trinity" and kingdom of Antichrist with the real victory found in God's plan.
- IV. It fills in parallel events with Antichrist's activities to indicate he never truly has an upper hand over God and is destined for defeat.
- V. These events include:
 - A. The Lamb and the 144,000 on Mount Zion. Vss.1-5
 - B. Three angelic messengers:
 1. The international evangelist. Vss.6-7
 2. The announcement of the fall of Babylon. Vs.8
 3. The warning against worship of the beast. Vss.9-11
 - C. The declaration of the faithful and blessed dead. Vss.12-13
 - D. The reapers of the earth's harvest:
 1. The Son of Man's harvest. Vss.14-16
 2. The angel and the grape harvest. Vss.17-20

EXEGESIS VERSES 1 – 3:

^{GNT} Revelation 14:1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

^{NAS} Revelation 14:1 **And I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand,** *Καί (cc) εἶδον, ὁράω (viaa--Is; subject = John) καί (cc) ἰδοῦ (exclam.part.; "Look!/Behold!") τὸ ἀρνίον (d.a. + n-nn-s; "the little lamb") ἑστὸς ἴστημι (adj. ptc./PF/a/nn-s; "standing"; the perfect notes a permanent posture) ἐπὶ (pa) τὸ ὄρος (d.a. + n-an-s; "the mountain") Σιών (n-gf-s; "of Zion"; used 7x; 6x ref. to Israel; 1x spiritually for the Church, Heb.12:22) καὶ (cc) μετ' μετὰ (pg) αὐτοῦ αὐτός (nprgm3s; ref. the Lamb) ἑκατόν (card. adj./nf-p; "one hundred") τεσσαράκοντα (card.adj./nf-p; "forty") τέσσαρες (card.adj./nf-p; "four") χιλιάδες χιλιάς (n-nf-p; "thousand"; same construction as Rev.7:4) **having His name and the name of His Father written on their foreheads.** ἔχουσαι ἔχω*

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(*adj.ptc./p/a/nf-p*; "having") αὐτοῦ αὐτός (*nprgm3s*) τό ὄνομα (*d.a. + n-an-s*; "name") καί (*cc*) τό ὄνομα (*d.a. + n-an-s*) αὐτοῦ αὐτός (*nprgm3s*) τοῦ ὁ πατρός πατήρ (*d.a. + n-gm-s*; "Father") γεγραμμένον γράφω (*adj.ptc./PF/p/an-s*; "written") ἐπί (*pg*) αὐτῶν. αὐτός (*nprgm3p*; *ref. 144,000*) τῶν ὁ μετώπων μέτωπον (*d.a. + n-gn-p*; "foreheads")

^{GNT} Revelation 14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

^{NAS} Revelation 14:2 **And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder,** καί (*cc*) ἤκουσα ἀκούω (*viaa--1s*; *subj.=John*) φωνὴν φωνή (*n-af-s*; "a voice/sound") ἐκ (*pAbl*) τοῦ ὁ οὐρανοῦ οὐρανός (*d.a. + n-Ablm-s*) ὡς (*compara. conj.*; "like/as") φωνὴν φωνή (*n-af-s*; "voice/sound") πολλῶν πολὺς (*a--gn-p*; "many/much") ὑδάτων ὕδωρ (*n-gn-p*; "water") καί (*cc*) ὡς (*compar.conj.*) φωνὴν φωνή (*n-af-s*; "a sound") μεγάλης, μέγας (*a--gf-s*; "great/loud") βροντῆς βροντή (*n-gf-s*; "thunder") **and the voice which I heard was like the sound of harpists playing on their harps.** καί (*cc*) ἡ φωνή (*d.a. + n-nf-s*; "the voice/sound") ἦν ὅς (*rel. pro./af- s*; "which") ἤκουσα ἀκούω (*viaa--1s*) ὡς (*compar.conj.*) κιθαρῳδῶν κιθαρῳδός (*n-gm-p*; "the harpist/the musician"; *used 2x*; *Rev.18:22*) κιθαριζόντων κιθαρίζω (*adj.ptc./p/a/gm-p*; "playing/strumming"; *used 2x*; *1Cor.14:7*) ἐν (*pL*) αὐτῶν. αὐτός (*nprgm3p*) ταῖς ἡ κιθάραις κιθάρα (*d.a. + n-dL-p*; "harps/lyres/stringed instruments"; *same as 5:8*)

^{GNT} Revelation 14:3 καὶ ἄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων, καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

^{NAS} Revelation 14:3 **And they sang a new song before the throne and before the four living creatures and the elders;** καί (*cc*) ἄδουσιν ἄδω (*vipa--3p*; "they keep on singing") ὡς (*compar.conj.*; "as") καινὴν καινός (*a--af-s*; "new") ᾠδὴν ᾠδή (*n-af-s*; "song") ἐνώπιον (*pg*; "before/in the presence of") τοῦ ὁ θρόνου θρόνος (*d.a. + n-gm-s*; "the throne") καί (*cc*) ἐνώπιον (*pg*) τῶν ὁ τεσσάρων τέσσαρες (*d.a. + card.adj./gn-p*; "the four") ζώων ζῶον (*n-gn-p*; "living beings") καί (*cc*) τῶν ὁ πρεσβυτέρων, πρεσβύτερος (*ap-gm-p*; "the elders") **and no one could learn the song except the one**

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hundred and forty-four thousand who had been purchased from the earth. *καί (cc) οὐδέίς (neg.card.adj./nm-s; "no one/not even one") ἐδύνατο δύναμαι (viIPFd--3s; "was able") μαθεῖν μανθάνω (compl.inf./aa; "to learn through instruction"; used 25x) τὴν ἢ ᾧδὴν ᾧδή (d.a. + n-af-s; "the song") εἰ μὴ (part. + neg.; "except") αἱ ὁ (d.a./nfp +) ἑκατόν (card.adj./nf-p; "one hundred") τεσσαράκοντα (card.adj./nf-p; "forty") τέσσαρες (card.adj./nf-p; "four") χιλιάδες, χιλιάς (n-nf-p; "thousand") οἱ ὁ ἡγορασμένοι ἀγοράζω (d.a. + adj.ptc./PF/p/nm-p; "the ones having been purchased/redeemed") ἀπό (pAbl) τῆς ἢ γῆς. γῆ (d.a. + n-gf-s; "the earth/land")*

ANALYSIS VERSES 1 – 3:

1. Chapter 14 begins with a drastic change of vision as noted in the exclamatory opening clause, **“And I looked, and behold, the Lamb was standing on Mount Zion”**.
2. His vision is to be viewed in retrospect contextually to Antichrist’s kingdom and his apparent victory in the A/C expounded upon in Chapter 13.
3. As noted, that victory is represented in the establishment of his image in the temple of Jerusalem being his religious coup de grace over the world. Rev.13:14-15 cp.Mat.24:15
4. The image further represents the hub for his political and economic control over the world. Rev.13:16-17
5. In spite of all this, John now sees Christ **standing on Mount Zion**.
6. That Christ is again referred to as **the little Lamb** contextually is designed to emphasize another misperception of the world.
7. That is the seemingly passive nature of God’s plan throughout Daniel’s 70th week in the face of Antichrist hostility.
8. The perfect participle **“standing/ἵστημι - histemi”** indicates that Christ has assumed an immovable posture both physically and spiritually. Cp. its use Joh.1:26
9. It harks back to Jesus’ claim over Israel and the world as the Kinsman Redeemer. Rev.5:1-5
10. No matter who or how His rights may be challenged in this regard, His legal claim remains irrevocable.
11. **Mount Zion** is literal here to emphasize that Jesus’ geographical place for rule is to be in Jerusalem, Israel. Psalms:2:6; 110:2; Micah:4:2
12. The term **Zion** is used interchangeably for the city of Jerusalem to indicate her stronghold, place of worship and home for her King. Psalms:48:1-3; 51:18-19
13. **Zion** is located in the land of Judah, the very tribe of kings from which Christ would arise. Psalm:78:68 cp.Rev.5:5
14. That Christ is seen **standing on/over** (ἐπί - epi w/accus.) **Mount Zion** is symbolic of His destiny to ultimately defeat the Antichrist regime in lieu of His seemingly passive role during this 7 year historical interim. Cp.Rev.14:14-20; 17:14
15. That He is not to be figured alone in His victory over Antichrist is seen by those that accompany Him in this vision, **“and with Him one hundred and forty-four thousand”**.

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16. The 144,000 in view looks back in retrospect to the 12,000 of each 12 tribes listed in Rev.7:4-8.
17. As noted in those verses, these are 144,000 male Jewish converts that are sealed by God at the onset of Daniel's 70th week. Rev.7:3b cp.14:4c
18. They are now visualized as **standing with** Christ with the same destiny of victory over Antichrist as He will realize.
19. They too appear with Christ just as immovable and unscathed by the Antichrist regime as their Lord.
20. This is designed to emphasize the significance behind their initial sealing in Rev.7:3 now described for us in terms of "**having His name and the name of His Father written on their foreheads**".
21. Christ's and the Father's name **written on their foreheads** looks in contextual retrospect to the mark of the beast and his **name on** the foreheads of unbelievers. Rev.13:16-17
22. Just as everyone that receives the mark of the beast is destined for eternal judgment (Rev.14:9-11), so the 144,000 sealed with the mark of God are so destined to share in Christ's victory.
23. The 144,000's seal looks to the insurance given them by God that they will prevail throughout the tribulation and emerge physically to rule with Christ in the Millennium.
24. All of these are destined to survive the entire 7 years.
25. In contrast to Antichrist policy of killing believers, the 144,000 will all escape this vicious genocide campaign and are symbolically pictured with Christ in a permanent posture of "**standing**" throughout the trib ultimately securing their own destined roles in Israel.
26. These men have been dispersed over all the nations to evangelize and that they are now seen grouped together with Christ further points to the end result of their ministry based on their identification with Him.
27. While both the **name** of Christ and the **Father** are mentioned as the marked impression of their seal, it is not known whether either both names will be on all or distributed singly with both being used.
28. In either case, the combination points to the fact that the 144,000 are sealed for the express purpose of representing the POG as centered on Christ.
29. The 144,000 are uniquely set aside by God as witnesses to the world that the Antichrist regime is not all powerful and that God's elect will prevail.
30. That they remain immune to Antichrist policy throughout is to parallel Christ's immunity under the POG.
31. In vs.2, John then hears an audible designed to accompany the vision, "**And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder**".
32. That John hears the audible **from heaven** further indicates that the vision itself is from the perspective of planet earth (literal **Mount Zion**).
33. While there are various sounds that accompany the **voice heard**, we know that what is in view is a choir of sorts as the plural subject "**they sang a new song**" in vs.3a indicates.

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34. While vs.3 makes clear we cannot know the lyrics to this **song**, we are given information to help appreciate its existence.
35. The attributing sounds associated with **the voice** are designed to be symbolic as seen by 4 uses of the conjunction “**like/ὡς – hos**” in vss.3-4.
36. The subject **voice** is first symbolized in a general way as it is introduced with out the definite article beginning vs.3.
37. The phrase “**sound of many waters**” is symbolic for God’s omnipotence. Cp.Rev.1:15
38. This looks to God’s power unrestrained as applied to the **song**.
39. The “**sound of loud thunder**” is symbolic for God’s expression of judgment. Cp.Rev.4:5; 6:1; 8:5; 10:3,4; 11:19
40. These two symbols together denote the song is Divinely inspired.
41. They implicate God and Christ as its author and that the **song** will highlight their unrestraining omnipotence in judgment.
42. The 2nd clause becomes more specific with the use of the definite article and term **voice**, “**and the voice which I heard was like the sound of harpists playing on their harps**”.
43. While the audible is designed to mentally hear music as beautiful as the sounds of a **harp**, it too is symbolic.
44. The Greek emphasizes the musicians that would be **playing the harps**.
45. This looks back to the use of **harps** in association with prophesying in the O.T. 1Sam.10:5; 1Chr.25:1,3 cp.Rev.5:8
46. While the **song** is Divinely inspired centering on God’s power and justice, more specifically it is prophetic in its message.
47. Vs.3 informs us that what John **heard** was actually a heavenly choir, “**And they sang a new song before the throne and before the four living creatures and the elders**”.
48. What is not clear in the English, but is in the Greek, is that this **song** is actually sung in a symbolic way.
49. This is seen in the 4th use of the conjunction “**like/ὡς – hos**” in the opening phrase translated literally “**And they keep on singing like (symbolically) a new song**”.
50. The actual audible sounds that are symbolic of it lyrics are not stated, though the sounds John now records could suffice.
51. The choir itself is unidentified as to participants, but we might surmise it is angelic as their audience includes the 24 **elders** that would represent the Church.
52. That we would exclude tribulational martyrs is at least inferred in the remainder of vs.3, “**and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth**”.
53. That the direct audience is God’s **throne**, the 4 **living** beings and the 24 **elders** implicates God’s Sovereignty (**throne**), the execution and praise of His reign (4 **living** beings) and the reigning participants with Him (24 **elders**) as the objects behind the earlier symbolism.
54. In other words, this **new** divinely inspired prophetic **song** praising God’s power in judgment centers on the execution of His reign at the 2nd Advent and those that will reign with Him.
55. By all appearances, it is a **new** prophetic **song** of Millennial proportions.

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56. What is further unique is that **no** others than the 144,000 are able to GAP its symbolic lyrics (it doesn't say they go around singing it, only that others could not **learn** it).
57. The imperfect tense of the verb "**could**/were able/δύναμαι – dunamai" indicates continuous past action of those not able to GAP the songs lyrics.
58. This relates to the period of Daniel's 70th week setting the 144,000 apart as unique in their ability to GAP the words.
59. This implicates the uniqueness of the **song** itself with the uniqueness of the 144,000 and their ministry.
60. What is unique about the 144,000 is that they are sealed with a destiny of survival throughout the tribulation sharing victory with Christ in the end.
61. What is unique about this **song** is that its lyrics prophesy **new** specific Millennial doctrine that only they will be privy too among God's elect.
62. Vs.13 suggests that the 144,000 will be the first (and only) of God's elect prior to the 2nd Advent to share with Christ **new** Millennial doctrine not otherwise recorded in Scripture.
63. This would be a perk for their +V to stand fast with Christ throughout their ministries.
64. In contrast to the dark outcome presented by Antichrist, these are made privy to future realities that **no one** else has yet to understand.
65. In contrast to –V adhering to the system of Antichrist, these men are living their lives based on **new** millennial realities of which they will be a part.
66. They are viewed in this vein as witnesses to the world that look beyond the physical of tribulational history to **new** spiritual realities of God's kingdom.
67. Hence, the emphasis on their destiny with Christ in the vision itself.
68. Again, the verse does not stipulate that they present this new doctrine to others, only that they are the only ones to GAP it during the trib.
69. They are given early insight into some of the **new** doctrine that will become available to others of the Millennium at the 2nd Advent of the H.S. Joe.2:15
70. The final phrase, "**who had been purchased from the earth**" points to their own Ph₁ redemption in the Person of Christ.
71. In spite of their uniqueness in and experiential fidelity to (vss.4-5) God's plan, it is observed that they too are sinful men in need of salvation.
72. This portion of the verse is designed to highlight the fact that no matter their special place in the POG, all glory reverts back to Christ.

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EXEGESIS VERSES 4 – 5:

^{GNT} Revelation 14:4 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν, οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχῇ τῷ θεῷ καὶ τῷ ἀρνίῳ,

^{NAS} Revelation 14:4 **These are the ones who have not been defiled with women, for they have kept themselves chaste.** οὗτοί οὗτος (near dem.pro./nm-p; "these men") εἰσιν εἰμί (vipa--3p; "keep on being") οἱ ὅς (rel.pro./nm-p; "those") οὐκ οὐ (neg +) ἐμολύνθησαν, μολύνω (viap--3p; "have not been defiled/made unclean/soiled"; same Rev.3:4) μετὰ (pg; "with") γυναικῶν γυνή (n-gf-p; "women") γάρ (explan.conj.) εἰσιν, εἰμί (vipa--3p; "they keep on being") παρθένοι παρθένος (n-nm-p; "chaste/virgins"; used 15x) **These are the ones who follow the Lamb wherever He goes.** οὗτοι οὗτος (near dem.pro./nm-p) οἱ ὁ ἀκολουθοῦντες ἀκολουθέω (d.a. + adj.ptc./p/a/nm-p; "are following/coming along after") τῷ τὸ ἀρνίῳ ἀρνίον (d.a. + n-dn-s; "the Lamb") ὅπου (cs; "where/what place") ἂν (part. uncertainty; hence, "wherever" +) ὑπάγῃ. ὑπάγω (vsppa--3s; "He might go/depart to") **These have been purchased from among men as first fruits to God and to the Lamb.** οὗτοι οὗτος (near dem.pro./nm-p) ἠγοράσθησαν ἀγοράζω (viap--3p; "have been purchased/redeemed") ἀπό (pAbl; "from") τῶν ὁ ἀνθρώπων ἄνθρωπος (d.a. + n-Ablm-p; "mankind/among men") ἀπαρχῇ (n-nf-s; "first fruits/first converts"; used 9x) τῷ ὁ θεῷ θεός (d.a. + n-dm-s) καὶ (cc) τῷ τὸ ἀρνίῳ, ἀρνίον (d.a. + n-dn-s)

^{GNT} Revelation 14:5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος, ἄμωμοί εἰσιν.

^{NAS} Revelation 14:5 **And no lie was found in their mouth; they are blameless.** καί (cc) οὐχ οὐ (neg. +) ψεῦδος (n-nn-s; "falsehood/lie/error; used 10x) εὐρέθη εὐρίσκω (viap--3s; "was found") ἐν (pL) αὐτῶν αὐτός (npgm3p; ref. these men/144,000) τῷ τὸ στόματι στόμα (d.a. + n-dn-s; "mouth/instrument used to communicate") εἰσιν. εἰμί (vipa--3p; "the keep on being") ἄμωμοί ἄμωμος (a--nm-p; "blameless/unblemished/without fault"; used 8x)

ANALYSIS VERSES 4 – 5:

1. In verses 4-5, John is given Divine revelation to supply us with more information regarding the uniqueness of the 144,000's ministry.
2. Again, these verses are to be contrasted with the Antichrist regime.

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3. That their lives are uniquely preserved to enter into the Millennium with Christ, the impact of their ministries are especially noteworthy.
4. John uses the near demonstrative pronoun “**these**/ὁυτος – houtos” 3x to detail 3 aspects of their ministry as it relates to their relationship with:
 - A. **Women.**
 - B. **The Lamb.**
 - C. Other believers during the trib.
5. The first clause has stirred much debate as to its exact meaning, “**These are the ones who have not been defiled with women**”.
6. Since we are dealing with the Age of Israel during Daniel’s 70th week, many take the term “**defiled**/μολύνω – moluno” as emphasizing ceremonial uncleanness. Lev.15 cp.1Sam.21:4-5
7. Others interpret it as figurative to indicate that **these** men are essentially ascetic refusing to participate not only in sexual immorality, but in worldly pursuits of all kinds.
8. Still others read into it that any sexual relationship with a woman and hence, marriage, is to be viewed in a negative sense.
9. The verse itself explains for us the intent behind the defilement, “**for they have kept themselves chaste**”.
10. Literally, the Greek renders this clause, “**for they keep on being virgins**”.
11. It denotes that their focus in life is not for the purpose of pursuing a marital relationship, rather it is for the purpose of remaining single isolating their STA’s completely in this regard.
12. The O.T. reference to ceremonial uncleanness is ok if it is understood under the basic principle of what it taught, isolation of the STA.
13. What **these** 144,000 virgin Jewish males are willing to do throughout their ministry is to sufficiently isolate their STA, phallic or otherwise, in order to pursue a single life niche that will leave them as unencumbered as possible. Cp.1:Cor.7:32-35
14. That they keep on remaining **chaste** in this regard is evidence of their determination and will power to pursue God’s plan for their ministries at all expense.
15. While there is nothing wrong with marriage, **these** men will have an itinerary that will take them all over the world during a time of immense danger and catastrophes and the last thing they need is concern for a spouse as distraction.
16. Vs.4a is designed to emphasize that the 144,000 are totally committed to their calling of ministry willing to forego even the legitimate things in life to ensure their success.
17. In addition, it indicates the discipline they exercise over their STA’s to evidence their witness of the life to those around them in this regard.
18. Their ministry is in stark contrast to the Antichrist/false prophet philosophy of a world designed to indulge the STA and pursuits of the flesh.
19. While the world will have the witness of the life of Satanic viewpoint in this regard, they will always have along side them the 144,000 contrasting with the ability to isolate the STA in celibacy as a rebuke.
20. Through Bible doctrine the 144,000 will recognize it is God’s will that they remain celibate throughout their lives.
21. They will be totally committed and refuse to compromise in this area.

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22. The next relationship focuses on Christ, “**These are the ones who follow the Lamb wherever He goes**”.
23. The participle, “**the ones who follow**/ἀκολουθέω – akoluthéo” can indicate a literal following behind or in conjunction with another (Rev.4:20) or metaphorically to indicate discipleship. Mat.4:20,22,25; 8:23; 9:9
24. The verb is used 6x in Revelation and the other 5x it carries with it the more literal sense. Rev.6:8; 14:8,9,13; 19:14
25. While their discipleship and devotion is unquestionable having already been addressed, it is the more literal sense that now becomes the focus.
26. That the 144,000 are destined to survive the trib and enter into the Millennium with Christ in their natural bodies (vs.14), this relationship now points to that premise.
27. As Christ establishes His Millennial kingdom at the 2nd Advent, the 144,000 will comprise an immediate entourage of disciples that will serve Christ on His behalf.
28. This clause harks back to their destiny with Christ presented via the new Millennial song of prophecy that the 144,000 will GAP during the trib.
29. It is obvious **these** men have a communicating ministry of evangelizing during the trib and they will take these ministries with them into the Millennium.
30. We might surmise then, that their Millennial ministries will center on new doctrine necessary for believers to adjust with this new dispensation.
31. They will function as Millennial Prophets/Pastor-Teachers helping Christ in orienting others to BD **wherever He goes**.
32. The indefinite phrase “**wherever He might go**” further indicates that Christ is viewed now mobile upon earth, a fact not true during His session, which the trib is a part.
33. The 144,000 will retain their commitment to their ministries and part of their Ph₂ blessing for remaining celibate throughout will come in the Millennium where they will constantly be associated with **the Lamb**.
34. The 144,000’s destiny with Christ is seen in stark contrast with the destiny of unbelievers that adhere to the ministry of Antichrist and the false prophet. Rev.14:9-11; 19:20
35. Their impact of ministry will go beyond the trib into an undetermined time in the Millennial future as a witness of the life to all around them.
36. The 3rd relationship contrasts their relationship with other tribulational believers, “**These have been purchased from among men as first fruits to God and to the Lamb**”.
37. Again, the redeeming quality of the Ph₁ salvation is emphasized. Cp.vs.3
38. While its first use in vs.3 emphasized their need for salvation, here the emphasis is on the timing of their salvation.
39. The phrase “**from among men**” contrasts this timing with the entire populace of the world especially those that will become believers during the trib.
40. The term “**first fruits**/ἀπαρχή - aparche” is used figuratively in the N.T. to indicate those that are of the **first** converts of any particular locale. Rom.16:5; 1Cor.16:15
41. That the 144,000 are called **first fruits** indicates that they are essentially the **first** converts to the faith that will appear in Daniel’s 70th week.
42. As we discussed in our notes of Rev.7:3ff, their conversion will occur immediately into the trib, a fact now confirmed.

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43. Who evangelizes them is not explicitly known, though the 2 witnesses are good candidates.
44. Whoever evangelizes them aside, the fact remains that **these** men jump on the salvation bandwagon at the onset of the trib and comprise the first group of converts that will arise from this period of history.
45. In so doing, they are set aside **to God and to the Lamb**.
46. Again, the evidence is the seal on their foreheads (vs.1).
47. The dative of the terms "**God and Lamb**" indicates a conversion that indirectly is designed to serve the POG and Jesus Christ.
48. This at least implies that the direct recipients of their conversion looks to their ministries of converting others around them through their evangelistic roles.
49. As the **first fruits to God and the Lamb**, the 144,000 become the leading players to convert yet a larger significant number of souls during the trib in their service to the POG.
50. This is in contrast to the Antichrist and false prophet being the leading players to convert –V to Satan and his plan.
51. They become Christ's primary disciples to take BD to believers in one dispensation to ultimately introduce new doctrine for the next dispensation.
52. This is not unlike the 12 disciples at the 1st Advent whose early conversions and calling placed them into the unique category of evangelizing in one dispensation (Mat.10:1-7) and then teaching new doctrine in the next (Rom.16:25).
53. The difference here is that Christ will begin with 12,000 x 12 converts that begin their ministry in His absence but ultimately fulfill it in His presence.
54. Vs.5 then summarily highlights the integrity of their communicating ministry, "**And no lie was found in their mouth; they are blameless**".
55. This verse is indicative of the positive remnant that will be found in Israel during this time as recorded in Zep.3:13.
56. Further, it equates the integrity of their message with the very One they are seen standing with in vs.1. Isa.53:9
57. The evidence of their worthiness before **God** as to the uniqueness of their roles and ministries in the POG is found in their faithfulness to communicate the truth and willingness not to compromise their message at any turn.
58. Their ministry in this regard again is in stark contrast to the Antichrist and false prophet's messages of deceit. Rev.13:14; 2The.2:10-11
59. These men have the kind of +V every communicator should so desire in their responsibility to disseminate the truth to others.
60. They represent the POG above board and with complete accuracy as to the doctrine at hand.
61. The aorist tense of not "**found**" emphasizes their integrity for the entire period of Daniel's 70th week, even in the midst of all the persecution, dangers and contradictions that surround them.
62. This is what experientially qualifies them to avoid forfeiting their special places of ministry in the POG.
63. The present tense of "**they keep on being blameless**" in the final phrase then looks to the ongoing integrity they maintain throughout the entirety of their ministries to include Millennial.

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64. The term “**blameless**/ἄμωμος – amomos” conjures up the image of the O.T. sacrificial system.
65. It harks to animal sacrifice that pictures Christ’s work on the cross and the fact that the animal had to be without physical defect. 1Pet.1:19 cp.Heb.9:14
66. Here, it is applied to **these** men with respect to the entirety of their Ph₂.
67. It looks to the fact that their overt conduct will be found adequate for them to receive maximum blessing in the presence of Christ in the Age to come. Jud.1:24
68. This word does not demand that they were morally perfect or sinless in their Christian lives, only that they were beyond reproach to any legitimate censure.
69. The 144,000 not only talk the talk, but they walk the walk indicative of a ministry destined for maximum blessing with **the Lamb**.
70. They are seen:
 - A. To be totally oriented and committed to their niche and calling.
 - B. Completely dedicated to representing their Lord and Savior destined for future blessing.
 - C. Premier forerunners for other +V to appeal and look to for example in their service to the POG.
 - D. Fortright and completely honest in their communication of truth to others.
 - E. Beyond legitimate reproach in their CWL.
71. When one combines the high level of their applications across the board, it is no wonder their impact and uniqueness of ministry as has been so revealed.
72. They provide the reader with a taste of what kind of +V will emerge out of Daniel’s 70th week in contrast to a completely evil environment.

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ESEGESIS VERSES 6 – 7:

^{GNT} Revelation 14:6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθήμενους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

^{NAS} Revelation 14:6 **And I saw another angel flying in midheaven, having an eternal gospel to preach** καί (cc) εἶδον ὁράω (viaa--1s) ἄλλον ἄλλος (a--am-s; "another"; of the same kind) ἄγγελον ἄγγελος (n-am-s; "angel") πετόμενον πέτομαι (adj.ptc./p/d/am-s; "flying"; same as 4:7; 8:13; 12:14) ἐν (pL) μεσουρανήματι, μεσουράνημα (n-Ln-s; "midheaven"; same as 8:13) ἔχοντα ἔχω (adj.ptc./p/a/am-s; "having") αἰώνιον αἰώνιος (a--an-s; "an eternal") εὐαγγέλιον (n-an-s; "gospel/good news") εὐαγγελίσαι εὐαγγελίζω (inf.purp./aa; "to proclaim/preach") **to those (corrected) sitting on the earth, and to every nation and tribe and tongue and people;** ἐπί (pa) τοὺς ὁ καθήμενους κάθημαι (d.a. + subs.ptc./p/d/am-p; "sitting"; not "dwellers" technical for unbelievers) ἐπί (pg) τῆς ἡ γῆς γῆ (d.a. + n-gf-s) καί (cc) ἐπί (pa) πᾶν πᾶς (a--an-s) ἔθνος (n-an-s; "nation") καί (cc) φυλὴν φυλή (n-af-s; "tribe/heritage") καί (cc) γλῶσσαν γλῶσσα (n-af-s; "tongue/language") καί (cc) λαόν, λαός (n-am-s; "people/race")

^{GNT} Revelation 14:7 λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

^{NAS} Revelation 14:7 **and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come;** λέγων λέγω (adj.ptc./p/a/nm-s) ἐν (pI) μεγάλῃ, μέγας (a--If-s; "loud/great") φωνῇ φωνή (n-If-s) Φοβήθητε φοβέω (vImpar--2p; "Fear"; with the aorist, "start fearing"; ingressive = begin and continue) τὸν ὁ θεὸν θεός (d.a. + n-am-s) καί (cc) δότε δίδωμι (vImpaa--2p; "give") αὐτῷ αὐτός (npdm3s) δόξαν, δόξα (n-af-s; "glory") ὅτι (causal conj.) ἡ ὥρα (d.a. + n-nf-s; "the hour") αὐτοῦ, αὐτός (nprgm3s; ref. God) τῆς ἡ κρίσεως κρίσις (d.a. + n-gf-s; "judgment/judicial decision") ἦλθεν ἔρχομαι (viaa--3s; "has come") **and worship Him who made the heaven and the earth and sea and springs of waters."** καί (cc) προσκυνήσατε προσκυνέω (vmaa--2p; "worship") τῷ ὁ ποιήσαντι ποιέω (subs.ptc./a/a/dm-s; "Him who made") τὸν ὁ οὐρανὸν οὐρανός (d.a. + n-am-s; "the heaven") καί (cc) τὴν ἡ γῆν γῆ

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(*d.a. + n-af-s*) καί (*cc*) θάλασσαν θάλασσα (*n-af-s*; "sea") καί (*cc*) πηγὰς πηγή (*n-af-p*; "springs/fountains") ὑδάτων. ὕδωρ (*n-gn-p*; "of water")

ANALYSIS VERSES 6 – 7:

1. Vss.6-20 introduces us to a sequence of 6 angels. Rev.14:6,8,9,15,17,18
2. Further, the 6 can be divided into 2 categories:
 - A. The 1st 3 are viewed as messenger angels making proclamation to the inhabitants of the world. Vss.6,8,9
 - B. The 2nd 3 are viewed as angels whose roles are designed to assist the Son of Man in **judgment** upon the planet. Vss.15,17,18 cp.vs.14
3. The 1st 3 angels further have individual messages to proclaim to men:
 - A. The 1st in proclaiming **an eternal gospel**. Vss.6-7
 - B. The 2nd in proclaiming the fall of *Babylon the Great*. Vs.8
 - C. The 3rd in warning of the consequences for receiving the *mark of the beast*. Vss.9-11
4. While the subject angels remain topical as part of the parenthetical insert of chapters 12 – 14, there is a chronological flow that can be attributed to their introductions, messages and roles in order:
 - A. The 1st evangelizing **angel** can be viewed as representing a message looking to the entire 7 years of Daniel's 70th week as seen in the term "**the hour**" in vs.7. Cp.Rev.3:10
 - B. The 2nd **angel** then focuses on the 3rd year ~1st month of Daniel's 70th week upon the destruction of prophetic Babylon. Cp.Rev.6:12-17
 - C. The 3rd **angel** introduces the consequences of worshipping the image of the beast focusing on the mid-point and 2nd half of the trib.
 - D. The final 3 angels focus on the conclusion of Daniel's 70th week and the 2nd Advent.
5. This flow of sequential presentation summarizes very nicely an overview of the chronology we have established as to the septet judgments.
6. The 1st 3 angels together chronologically represent the 1st 2 septet judgments.
7. The 1st **angel** corresponds with the 1st 4 seal judgments picturing the person and policies of Antichrist throughout the trib while marking the mid-point as a highlight via the 5th seal (the mid-point highlighted by the 3rd **angel**).
8. The 2nd **angel** corresponds with the 6th seal introducing the fall of Babylon, the 7th seal and next 6 trumpet judgments.
9. The 3rd **angel** corresponds with the DOL presented in the 7th trumpet chronologically paralleling Antichrist' image in the temple at the mid-point bringing us into the 2nd half of the trib.
10. The final 3 angels are a prelude to the reality of executing the final 7 bowl judgments concluding Daniel's 70th week via the 2nd Advent.
11. Chapters 15-16 will pick up with the theme of the final 7 bowl judgments in the 2nd half filling in the gap of events between the 1st 3 angels and the 2nd 3.
12. The pattern of presentation with these angels is designed in part to reorient the reader chronologically preparing them contextually for the final 7 bowl judgments.
13. That there is a cohesive flow and chronological pattern with all 6 of these angels is further suggested as each one is introduced as "**another angel**" of the same kind.

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14. While their individual messages and roles may differ, their chronological representations parallel the chronology of Daniel's 70th week.
15. While the 2nd – 6th **angel** is called “**another**/ἄλλος – allos (of the same kind)” for clear reasons contextually and chronologically, the first that John sees begs for additional explanation, “**And I saw another angel flying in midheaven**”.
16. That the 1st **angel** is called “**another**” has posed consternation among interpreters as they claim no explicit mention of angels since the angelic star wars of Rev.12:7-9, a scenario detached from our verses.
17. However, if the conclusion of an angelic choir as the one's singing in vs.3 is correct, then John's statement is apropos seeing an extension of angelic involvement now being introduced contextually.
18. Chronologically it harks back to the first use of the phrase “**another angel**” in Rev.7:2 in correlation with the 1st parenthesis contextually inserted within the septet judgments.
19. Just as that angel's message is chronologically oriented to the beginning of Daniel's 70th week in view of the 144,000, so does our 1st **angel** chronologically parallel its beginning (note that both phrases in Rev.7:2 and 14:6 are in the accusative case).
20. The next use of the phrase “**another angel**” is in the nominative case in Rev.8:3 in conjunction with advancing the next septet trumpet judgments chronologically.
21. This use parallels the chronological advancements represented by the next 5 angels in our passage also all in the nominative case.
22. As an alternate interpretation, some try to equate the **angel** of our verse with the eagle of 8:13, since both are said to be “**flying in midheaven**”.
23. However, the distinct differences of message and audience between the two begs otherwise:
 - A. The eagle is speaking to the earth dwellers (technical for unbelievers), our **angel** is speaking to a larger audience, “**to those sitting on the earth**”.
 - B. The eagle presents a message of woe, our **angel** presents the **gospel**.
24. Interpretatively, the **angel** now in view is a dedicated messenger **angel** commissioned by **God** to ensure a **gospel** presentation is available to all of earth's inhabitants.
25. He is designed to be contrasted with all that the Antichrist regime will spawn in rhetoric and ideology throughout the trib.
26. In addition he is seen to complement the 144,000's evangelizing roles in our previous verses.
27. It has been suggested this **angel** is responsible for the 144,000's own evangelization making him an acceptable candidate with the 2 witnesses.
28. These 3 messenger angels point to the fact that God's word will not only be made available to mankind throughout Daniel's 70th week, but the vehicles of evangelizing are not limited to men, having the very participation of the angelic host.
29. Men will have no excuse that the Word of God has somehow been diminished in its availability during the trib and that somehow the truth has been buried.
30. This is important since all previous believers have been removed from the planet via the rapture beginning Daniel's 70th week.
31. **God** will ensure that no matter the circumstance one may find himself under during this period of history, they will have opportunity to make the right choice spiritually.

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32. **God** is never limited to ensuring the communication of His word wherever and whenever necessary. Cp.Luk.19:40
33. Our **angel** is seen to be dedicated specifically for the purposes of evangelizing constantly **flying in midheaven** with His message.
34. The message the **angel** is said to possess is here called **an eternal gospel**.
35. The term “**gospel**/εὐαγγέλιον – euangelion” literally means “good news” and is the only time it is used in the book of Revelation.
36. It looks to the message of the plan of **God** as it relates to salvation for mankind. Rom.1:16
37. The **gospel** begins with faith in Christ Ph₁ (Eph.1:13) and can further extend to all that is necessary for a successful Ph₂ (1Cor.9:14,16,23).
38. Here, the **gospel** is further characterized as “**eternal**” highlighting the attribute of **eternal** life that its message possesses. Joh.3:16
39. Further, it highlights its timeless nature indicating its pertinence no matter age or dispensation.
40. The audience this **angel** will enjoy is then told us in the remainder of vs.6, “**to those sitting on the earth, and to every nation and tribe and tongue and people**”.
41. This first thing we recognize is the difference of participle used here to describe mankind as “**sitting**/κάθημαι – kathemai” compared to “*dwellers*/κατοικέω – katoikew” used previously in Revelation. Rev.3:10; 6:10;13:12,14; etc.
42. Whereas the ones said to be “dwelling” emphasizes unbelievers during this period, our verb now looks to all having been established on planet **earth**, believers and unbelievers alike.
43. Mankind is then divided into 4 categories to emphasize their will be no geographical boundaries or other limits to whom the **gospel** is proclaimed.
44. **Every nation** indicates individual governments will be of no effective deterrence and this angel’s canon will be worldwide.
45. **Every tribe** indicates that one’s heritage or station in life will not make them immune to hearing..
46. **Every tongue** notes there will be no language barrier imposed upon the angel’s ability to communicate.
47. **Every people** notes there is no prejudice with the **gospel** being freely and impartially presented to all.
48. There will be no inhabitant that is not made privy to the **gospel** audibly as vs.7a then makes clear, “**and he said with a loud voice**”.
49. This **angel** will exercise his angelic power in broadcasting at decibels sufficient to attract any human’s attention.
50. It is the remainder of vs.7 that then gives us the basic form of his **gospel** presentation, “**Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and sea and springs of waters**”.
51. The 3 aorist imperatives of the verbs “**fear, give and worship**” emphasizes the role of men in response to the **gospel** by starting the action of each verb.
52. In other words, while the **gospel** is available to all, only those that exercise +V to its message will reap its rewards.

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53. Vs.7a indicates parallel responses to the convicting ministry of the H.S. as outlined in Joh.16:8-11.
54. The **fear** in view is righteous **fear** that is the beginning of understanding **God** (Pro.2:5) and indicates +V desire to have a relationship with **God**.
55. This correlates to the aspect of the **gospel** presentation that declares men to be in a fallen state of sin and destined for eternal judgment in separation from **God** apart from faith in Christ. Joh.16:9
56. One must 1st come to an understanding of their need for salvation under the concept of righteous **fear**.
57. To “**give Him glory**” emphasizes acknowledgment for the need of God’s +R that is found in the Person of His Son. Joh.16:10
58. This emphasizes the portion of the **gospel** message that declares Christ’s work on the cross as the remedy **God** has provided for men to secure salvation. 2Cor.5:21
59. Following righteous **fear**, one must then come to an understanding that only in the Person of Christ is salvation obtained. Act.4:12
60. The 1st 2 imperatives are grouped together as the basic ingredients to secure the SAJG.
61. In fact, these 2 imperatives essentially sum up the call for salvation in the OT. Deu.10:12; Psa.33:8; 102:15; Isa.59:19
62. The **angel** then gives the cause as to why it is imperative for mankind during the trib to believe, “**because the hour of His judgment has come**”.
63. The **hour** in view looks to the entirety of Daniel’s 70th week. Rev.3:10
64. It looks to the final 7 year period of history that will bring about God’s judicial **judgment** upon planet **earth** concluding with Christ’s return. Mat.24:14
65. Upon His return He will separate believers from unbelievers casting all living unbelievers at the time into eternal punishment. Mat.25:32-33, 41-46
66. It is a statement of ultimate cause attached to the **gospel** presentation that man is limited or short lived in time to make this very important decision.
67. Men living in this period of history will at best have 7 years to make the SAJG and then time is up.
68. God’s judicial **judgment** in this regards parallels Christ’s legal victory over Satan at the cross (Joh.16:11) that set the stage for this period of history to occur and Christ to judicially reign over the **earth**.
69. Only men living in the trib accepting the Ph₁ **gospel** will come to understand the concept of God’s **judgment** in this regard and escape the **eternal** consequences.
70. The final imperative “**worship Him who made the heaven and the earth and sea and springs of waters**” looks to the reality and execution of the 1st 2 imperatives to **fear and give Him glory**.
71. Only by making the SAJG can one effectively **worship God**.
72. Only by maintaining true **worship** can the believer experientially continue to **fear God and give Him glory**.
73. It is the concept of **worship** that extends the angel’s **gospel** presentation from Ph₁ to Ph₂.
74. Only by acknowledging one’s continued sin in the life and looking to **God** for experiential righteousness does the individual do true obeisance to **God**. 1Joh.1:9; 1Tim.6:11

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75. **Worship of God** is not what man perceives **worship** to be via religiosity, but has clear parameters set forth in the Word of God. Joh.4:23-24
76. **Worship** can be corrupted by virtue of human viewpoint inserting ritual without reality presenting a form of **worship** that God despises. Isa.1:10-17; Mat.15:7-9
77. The command to **worship** is based on the creative activity of **God** that is the author of all life force and sustenance of the world. Joh.1:3
78. Referencing **God** in this manner is designed to be viewed against the backdrop of worshipping the beast and receiving **judgment** as the alternative to true **worship**.
79. It in affect counters any satanic/human viewpoint religiosity claiming strategic victory on behalf of the world in the name of **God**.
80. In other words, to **worship** the beast demands adherence to a **god** of religious ideology that was already strategically defeated some ~2000 years ago at the cross.
81. That which defeated Satan was the creator of this world.
82. It harks to the historical philosophy of the last days revolving around the concept of evolution. Cp.2Pet.3:3-7
83. In lieu of making the SAJG and worshipping **God**, unbelievers will adhere to a pantheistic ideology of worshipping the environment, Mother **earth**.
84. Though inconspicuous to the spiritually naive, the cry to “save the earth”, be sustainable” and “live in harmony with nature” all are rooted in the ancient pantheistic religions that dominated the Egyptian, Babylonian, Greek and Roman Empires.
85. These pantheistic beliefs make no allowance for a one true **God** that created all things of nature and instead hold that all **earth** and nature is a **god** comprised of many gods and goddesses all of whom demand total **worship** and obedience from every human.
86. This ideology is represented in former Vice President Gore’s book, Earth in the Balance, “...the prevailing ideology of belief in prehistoric Europe and much of the world was based on the worship of a single earth goddess, who was assumed to be the fount of all life and who radiated harmony among all living things... It seems obvious that a better understanding of a religious heritage preceding our own by so many thousands of years could offer us new insights into the nature of the human experience.”
87. Over the past 30 years this pagan idolatry has gradually dominated the environmental policies of both the U.S. and the U.N. and are interwoven into every environmental international treaty, public education, etc.
88. The implication of our verse is that this basic pagan belief will be carried forward into Daniel’s 70th week and intermixed into Antichrist belief and **worship**.
89. The options of the **gospel** are clear; **worship** the true **God** that is the creator of these things or fall prey to worshipping a lesser **god**. Rom.1:20-25

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EXEGESIS VERSE 8:

^{GNT} Revelation 14:8 Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων, Ἐπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη ἢ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

^{NAS} Revelation 14:8 **And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great,** *Καί (cc) ἄλλος (a--nm-s; "another of the same kind) ἄγγελος (n-nm-s) δεύτερος (ord.adj./nm-s; "a second one") ἠκολούθησεν ἀκολουθέω (viaa--3s; "followed"; same as 6:8; 14:4) λέγων, λέγω (circ.ptc./p/a/nm-s; "saying") Ἐπεσεν πίπτω (viaa--3s; "Fallen") ἔπεσεν πίπτω (viaa--3s) Βαβυλῶν (n-nf-s; "Babylon"; used 12x) ἡ μεγάλη μέγας (d.a. + a--nf-s; "the great") **she who has made all the nations drink of the wine of the passion of her immorality."** ἣ ὅς (rel.pro./nf-s; "who") πεπότικεν ποτίζω (viPFa--3s; "gave drink to"; used 14x; does not indicate a forcing to drink, rather an offer or availability, cp.Mat.10:42) πάντα πᾶς (a--an-p) τὰ τό ἔθνη. ἔθνος (d.a. + n-an-p; "the nations") ἐκ (pAbl) τοῦ ὁ οἴνου οἶνος (d.a. + n-Ablm-s; "the wine"; same as 6:6) τοῦ ὁ θυμοῦ θυμός (d.a. + n-gm-s; "of the passion"; same as 12:12 translated wrath) αὐτῆς αὐτός (nprgf3s; ref. Babylon) τῆς ἡ πορνείας πορνεία (d.a. + n-gf-s; "immorality")*

ANALYSIS VERSE 8:

1. We are now introduced to the next **angel** in sequence, “**And another angel, a second one followed**”.
2. A distinct order as to the 3 angel’s appearance is now clearly seen in the use of the ordinal adjective “**a second one**” and the exact same construction for the next **angel** in vs.3 called “*a third one*”.
3. The 3 angels are presented in rank and file following the chronological order they represent as it pertains to their individual messages.
4. Though the angel’s of our passage have chronological significance in representation, it is largely assumed that they all actually appear at the beginning of Daniel’s 70th week with each coming into view shortly behind the preceding **angel**.
5. Under this view, while the 1st **angel** gives the gospel, the next 2 would be prophetic pointing to future events.
6. There is some grammatical support for this view as seen in the term “**followed**” that can have the nuance of following in close association or accompanying another. Rev.6:8; 14:4
7. Further, the aorist tenses in vs.7 describing the time of the hour of Daniel’s 70th week and used with all 3 imperatives in the gospel message are ingressive looking forward in time having a prophetic flair in presentation.
8. The aorist tenses of the main verbs describing **fallen Babylon** in vs.8 could then be easily construed as prophetic.

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9. Otherwise, if we take the natural sense of the aorists in vs.8, it would indicate that the final 2 angels appear immediately after the occurrence or inception of the scenarios they relate to.
10. In either case, it does nothing to damage the integrity of their chronological representations.
11. What is unique to the 2nd **angel** from the 1st and 3rd is that in Rev.18:1-2 we are introduced to **another angel** (same phrase except in the accusative) that literally repeats the opening statement of our **angel saying**, “**Fallen, fallen is Babylon the great**”.
12. However, that **angel** is distinct from the one in our verse as seen in the authority, appearance and mighty voice ascribed to it.
13. It is fairly obvious that the intent of our 3 messenger angels is to give warning and heed to that which they are communicating whereas the **angel** in Rev.18:1 reflects more simply the reporting of facts as they had occurred.
14. The most logical conclusion is that our 2nd **angel** is prophesying feeding off the principle of judgment in the 1st angel’s gospel as a warning to men and the **angel** of Rev.18:1 confirms that this prophetic warning has been fulfilled.
15. We might surmise then that the 2nd angel’s ministry would be concluded at the fall of **Babylon** and appearance of the **angel** in 18:1.
16. This would not necessarily be true of the 1st and 3rd angel’s ministries that feasibly could extend throughout the entirety of the 7 years.
17. The prophetic warning of the 2nd **angel** looks to the first and probably biggest environmental and international catastrophe (short of the flood) mankind will ever experience, the destruction of prophetic **Babylon**.
18. That this **angel** closely follows the 1st with his message is designed to heighten the urgency behind the gospel presentation for this time in history.
19. It means that for much of mankind, 7 years to make a decision is optimistic and the fact is for about 1/3 of the world, a little over 3 years is all the time they have.
20. Our angel’s prophetic warning correlates chronologically to the 6th seal judgment of Rev.6:12-17. *See analysis and the Doctrine of the Chronology of Daniel’s 70th week*
21. In the analysis of those verses, we went to great lengths to document that the **Babylon** of Revelation is indeed a prophetic entity of the last days and not literal or historical **Babylon**.
22. It derives its name from the historical **Babylon** whose roots were tied with the tower of Babel (meaning “confusion”) of Gen.11:1-9.
23. The name focuses on the evil characteristics associated with Babel in both political and religious form seeking to unite mankind under a one world system.
24. Many futurist interpreters recognize that our term is used in a number of ways and as Walvoord has stated “*Prophetically, Babylon sometimes refers to a literal city, sometimes to a religious system, and sometimes to a political system, which all stem from the evil character of historic Babylon*”.
25. Further, we have positively identified Rome/RCC as religious **Babylon** and the U.S. as political. Rev.17:18 cp. 1Pet.5:13 where Peter calls Rome Babylon; Jer.50-51, Rev.18
26. The question for interpretation is which aspect of **Babylon** is in view, political or religious?

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27. The Book of Revelation addresses both entities with a chapter dedicated for each; chapter 17 on religious **Babylon**, chapter 18 on political.
28. Both entities are called “**Babylon the great**”. Rev.17:5 cp. 18:5
29. Both entities find their demise. Rev.17:15-18 cp. Rev.18:8,10,17,19
30. Further, the abominable acts ascribed to her in vs.8b, “**she who has made all the nations drink of the wine of the passion of her immorality**” can be ascribed to both entities. Rev.17:2 cp.18:3
31. One grammatical key is found in the exact duplication of Greek phraseology used in our verse and political **Babylon** in Rev.18.
32. Both have the same Greek construction in “**Fallen, fallen is Babylon the great**” and the phrase “**the wine of the passion of her immorality**”. Cp.Rev.18:2,3
33. This indicates that the primary focus is on the destruction of the U.S. or political **Babylon**.
34. However, I might suggest another grammatical key that is designed to unlock the entirety of interpretation.
35. That is in the double use of the verb “**Fallen, fallen**/πίπτω – pipto”.
36. Idiomatically, interpreters take this to mean as a form of a solemn dirge, designed to stress the absolute certainty that **Babylon** will not only fall but will come to absolute ruin.
37. Again, a reality for both entities. Rev.17:16; 18:8
38. However, if this phrase is taken literally, it would indicate a two-fold fall in connection with **Babylon**.
39. These two words are only used back to back in correlation with **Babylon** in our verse, Rev.18:2 and in the OT, Isa.21:9.
40. Isa.21:9 equates the fall of historical **Babylon** in this way (נָפַל נָפַל בָּבֶל – naphal naphal babel) with emphasis on total destruction to include her religious system.
41. In other words, a political entity is not considered completely destroyed by God unless all of its religious system is destroyed with it. Cp. the destruction of Egypt in the last days of Eze.30 esp.vs.13
42. While the warning centers on the demise of the U.S., it is designed to incorporate the associated preceding demise of Rome.
43. The interpretation looks to the complete fall of prophetic **Babylon** to include both its religious and political systems only fully realized in this case with the final demise of its political entity.
44. This would indicate that Rome will be sacked before the fall of the U.S. rather than after.
45. Further support for this chronology is found in the opening phrase, “*after these things*/μετά ταῦτα – meta tauta” of Rev.18:1 that denotes a clear chronological advance after the destruction of Rome in Rev.17 has occurred. (*We established the technical use of this phrase early on in the book, Rev.1:19; 4:1; etc.*)
46. The detestable action ascribed to the complete prophetic **Babylon** indicates the adverse influence both Rome and the U.S. has had internationally.
47. The phrase, “**all the nations**” is to be taken literally noting the Vatican intrusion into **all nations** over history (Rev.17:1b) and the economic and political influence the U.S. has world wide (Rev.18:9ff).

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48. The language of drinking and sexual degradation is figurative and the NAS is somewhat misleading in its translation.
49. The verb “**has made drink**/ποτίζω – potidzo” does not imply any force or coercion and the idea is **Babylon** furnishes the beverage as enticement, satisfaction or need and **the nations** willingly consume it.
50. The **wine** itself is viewed as the substance offered that affectively intoxicates or disorients one to reality.
51. The drinking of it is figurative to identify the **nations** with the lifestyle or destiny of the one offering it. Eze.23:31-33; Mar.10:38-39
52. The following two genitives, “**of the passion**” and “**of immorality**” is best taken as epexegetical emphasizing the intoxicating effect that Babylon’s immoral **passion** has on those she seduces.
53. The sense of this clause is that prophetic **Babylon** has provided the world with her brand of evil influence so seductive in nature that **all the nations** find themselves “bellying up to the bar”.
54. Religiously, Roman Catholicism has wielded its influence over the centuries in the political arena and there is nigh a nation now that does not embrace her intrusive dogma at some level of support and recognition.
55. Her recognition internationally is best presented in granting Vatican City sovereign rights of state.
56. The RCC represents the religious system designed to ecumenicalize mankind internationally striving for political rule under their religious views.
57. While the religious system of **Babylon** has been centuries in its development (nothing new under the sun) a political system strong enough to tie **nations** together under a one world government is of a newer creation.
58. Without the political clout and power to bring **nations** together under one system of government, the hope of Babylon’s religious system of a one world religion would continue to flounder in success.
59. Rome obviously has eyes to be the premier world religion and now a nation has evolved that politically can set the stage for her exalting to that level.
60. That nation is no less than the good ol’ U.S. of A.
61. We are a nation that has left the roots of our heritage as a Republic (the Feds serving the individual sovereign rights and needs of the states) to a self-proclaimed democracy (the majority rules the Feds that rule the states).
62. The U.S. today is on the democracy bandwagon to unite nations under the banner of democracy.
63. She has used her God given power and blessing deceptively under the umbrella of capitalism and freedom to inject her poison across the world.
64. America has become the leader and promoter of a world controlled by money, technology and corporate politics that are endorsed and promoted by our government and massive corporations greedy for profit.
65. The intoxicating stimuli to other **nations** is that they can enjoy the American capitalist lifestyle if they will join us on the freedom bandwagon.
66. In order to accomplish this nefarious goal largely hidden from the average American, we ply our marks with the promise of benefiting from American money, goods and technology.

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67. The sad state of affairs is that the other **nations** are all too willing to adopt and accept what we offer.
68. We have historically engaged in international meddling bringing the promise of democracy and capitalism to the table influencing many 3rd world countries, to say the least, not understanding our altruistic intentions and promotion of a world government.
69. A prime example of our attempts to control our enemies in this way is illustrated by our relationship with Russia since 1917.
- A. There is a vast amount of documentation that Wall Street was actively involved in supporting and funding the subversive Bolsheviks and provided them with many millions of dollars.
 - B. Our government shipped American munitions to the Bolsheviks under some sort of credit arrangement, agreeing to be repaid in raw materials.
 - C. It is widely understood that we have provided the raw materials, weapons, and military assistance necessary to construct the Soviet military-industrial complex.
 - D. Further, our major corporations such as Ford Motor Company, GE, RCA (as well as smaller corporations) have regularly engaged in *“the broad exchange of patents as well as exchange of designing, engineering, and manufacturing information.”*
 - E. This has been done with the knowledge and approval of our presidents (Franklin Roosevelt, 1938), who actively collaborated with the international bankers to provide low rates of interest so the Soviets could pay their debts.
 - F. Since the early days, we have provided a continuous stream of food to the Soviet Union, altering the world pattern of grain trade and letting the Soviets know that food could be an instrument of foreign policy, which has led toward the largest flow of food between two countries in history.
 - G. Although we know that Gorbachev, the instrument of perestroika has said, *“The essence of perestroika lies in the fact that it unites socialism with democracy and revives the Leninist concept of socialist construction both in theory and in practice.”*
 - H. Our president has responded with, *“...We will give [Gorbachev] our assurance that America welcomes this reform not as an adversary seeking advantage but as a people offering support.I will assure him that there is no greater advocate of perestroika than the president of the United States.*
 - I. However, even when it is clear that the economic and political reform of the Soviet Union was anything but what it claimed to be, our leadership still supports the nation that promotes a Marxist version of world government.
70. One would have to be blind or a hermit not to see the push for world-wide democracy today by our current administration.
71. That other **nations** embrace this ideology they are viewed here as the stupid johns that are plied by the prostitute so she can benefit herself at their expense.
72. Rome and the U.S. have set the stage for a complete prophetic Babylonian experience internationally.
73. The problem is, Rome will not be tolerated by Antichrist and the U.S. will not be tolerated by God and both will meet their demise by Divine design.

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74. With the stage set, the amateurs of play will be removed by God and Satan and the real power house players will take the field, Antichrist and Christ.
75. That prophetic **Babylon** in its complete form is destined to go down it behooves those living during Daniel's 70th week to make the right choice as to its successor(s).
76. It has been suggested that this **angel** is instrumental in warning citizens in the U.S. to leave.
77. While this might be a secondary result of the warning issued, exact words to this affect are reserved for **another** unidentified voice from heaven in Rev.18:4ff.

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EXEGESIS VERSES 9 – 11:

^{GNT} Revelation 14:9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

^{NAS} Revelation 14:9 **And another angel, a third one, followed them, saying with a loud voice, Καί (cc) ἄλλος (a--nm-s) ἄγγελος (n-nm-s) τρίτος (ord.adj./nm-s; "a third one") ἠκολούθησεν ἀκολουθέω (viaa--3s; "followed"; in sequence/time) αὐτοῖς αὐτός (npdm3p; ref. the 1st two angels) λέγων λέγω (circ.ptc./p/a/nm-s) ἐν (pI; "with") μεγάλῃ, μέγας (a--If-s) φωνῇ φωνή(n-If-s) "If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, Εἴ (part. intro. 1st class cond. assuming true; "If") τίς (indef.pro./nm-s; "anyone") προσκυνεῖ προσκυνέω (vipa--3s; "worships"; the present tense indicates at any given point of time in the present) τό θηρίον (d.a. + n-an-s; "the beast"; ref. antichrist) καί (cc) αὐτοῦ αὐτός (npgn3s) τὴν ἢ εἰκόνα εἰκών (d.a. + n-af-s; "image/idol") καί (cc) λαμβάνει λαμβάνω (vipa--3s; "receives/accepts") χάραγμα (n-an-s; "a mark") ἐπὶ (pg) αὐτοῦ αὐτός (nprgm3s) τοῦ ὁ μετώπου μέτωπον (d.a. + n-gn-s; "the forehead") ἢ (cc; "or") ἐπὶ (pa; note the reversal of cases used to each extremity cp. to Rev.13:16) αὐτοῦ, αὐτός (nprgm3s) τὴν ἢ χεῖρα χεῖρ (d.a. + n-af-s; "hand")**

^{GNT} Revelation 14:10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου.

^{NAS} Revelation 14:10 **he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; αὐτὸς αὐτός (nprnm3s; intensive; "he himself") καί (adjunct.; "also") πίεται πίνω (vifm--3s; "will drink") ἐκ (pAbl) τοῦ ὁ οἴνου οἶνος (d.a. + n-Ablm-s; "the wine") τοῦ ὁ θυμοῦ θυμός (d.a. + n-gm-s; "of the/anger/passion") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) τοῦ ὁ κεκρασμένου κεράννυμι (d.a. + adj.ptc./PF/p/gm-s; "having been mixed/prepared"; used 3x, 2x in Rev.18:6) ἀκράτου ἄκρατος (a--gm-s; lit. "pure/undiluted"; fig. "full strength/very strong"; hapax) ἐν (pL) τῷ ὁ ποτηρίῳ ποτήριον (d.a. + n-Ln-s; "the cup/drinking container"; used 31x) αὐτοῦ αὐτός (nprgm3s) τῆς ἢ ὀργῆς ὀργή (d.a. + n-gf-s; "wrath/indignation") **and he will be tormented with fire and brimstone in the presence of the holy angels and in****

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the presence of the Lamb. *καί (cc) βασανισθήσεται βασανίζω (vifp--3s; "he will be tormented/suffer great pain") ἐν (pI) πυρὶ πῦρ (n-In-s; "fire") καί (cc) θείῳ θεῖον (n-In-s; "brimstone/burning sulfur"; same as 9:17,18) ἐνώπιον (pg; "before/in the presence of") ἁγίων ἅγιος (a--gm-p; "holy") ἀγγέλων ἄγγελος (n-gm-p) καί (cc) ἐνώπιον (pg) τοῦ ὀρνίθου. ἄρνιον (d.a. + n-gn-s; "the little Lamb")*

^{GNT} Revelation 14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

^{NAS} Revelation 14:11 **"And the smoke of their torment goes up forever and ever; and they have no rest day and night,** *καί (cc) ὁ καπνός (d.a. + n-nm-s; "the smoke") αὐτῶν αὐτός (nprgm3p; those tormented of vs.10) τοῦ ὀ βασανισμοῦ βασανισμός (d.a. + n-gm-s; "torment") ἀναβαίνει, ἀναβαίνω (vipa--3s; "keeps on going up/ascends") εἰς (pa+) αἰῶνας αἰών (n-am-p+) αἰώνων αἰών (n-gm-p; "into the ages of the ages/forever and ever") καί (cc) οὐκ οὐ (neg. +) ἔχουσιν ἔχω (vipa--3p; "they do not have") ἀνάπαυσιν ἀνάπαυσις (n-af-s; "rest/cessation from activity/interruption"; "same as 4:8) ἡμέρας ἡμέρα (n-gf-s; "day") καί (cc) νυκτὸς νύξ (n-gf-s; "night") **those who worship the beast and his image, and whoever receives the mark of his name."** *οἱ ὀ(dnmp+) προσκυνοῦντες προσκυνέω (adj.ptc./p/a/nm-p; "those who worship") τὸ θηρίον (d.a. + n-an-s; "the beast") καί (cc) αὐτοῦ αὐτός (nprgn3s) τὴν ἢ εἰκόνα εἰκών (d.a. + n-af-s; "image") καί (cc) εἶ (part. 1st class +) τις (indef.pro./nm-s; "whoever") λαμβάνει λαμβάνω (vipa--3s) τὸ χάραγμα (d.a. + n-an-s; "the mark") αὐτοῦ. αὐτός (nprgn3s) τοῦ ὀ ὀνόματος ὄνομα (d.a. + n-gn-s; "name")**

ANALYSIS VERSES 9 – 11:

1. We are introduced to the 3rd angelic messenger, **"And another angel, a third one, followed them"**.
2. As is even more implied in vs.9, the 3 angels begin their announcements at the beginning of Daniel's 70th week as the 3rd **one** follows the 1st two.
3. The phrase **"followed them"** views the 1st 2 angels together giving a sense that all 3 angels are viewed as flying together in sequential formation.
4. We can be fairly certain that they continue their announcing at least through the 1st 3 years if not longer, though not explicitly stated.
5. For this final **angel** to announce his message for the entire 7 years would be apropos, though not necessary.

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6. As this **angel** does his fly-over, he like the angelic evangelist speaks **with a loud voice**.
7. That the 2nd **angel** is not attributed with this characteristic heightens the urgency behind the messages of both the 1st and 3rd.
8. The 2nd **angel** is seen more in a role of prophetic validation supporting the urgency behind the evangelizing of the 1st **angel** that the hour of judgment is at hand.
9. It is obvious the most important messages are evangelizing and the warning now proclaimed, **“If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, he also will drink of the wine of the wrath of God”**.
10. This message addresses the repercussions for rejecting the 1st angel’s message.
11. For those that reject the call to salvation, they are essentially left with one alternative.
12. That is to embrace the Antichrist system.
13. The fact is in this period of history, -V represents the vast majority of mankind rejecting the gospel being prime candidates for this strong delusion. 2The.2:11
14. However, it will not be from lack of BD, warning, exhortation and evidence exposing the evil behind Antichrist.
15. The decisions will be voluntary (though with the pressure of death as retribution) as inferred by the 1st class condition opening the statement, **“If anyone”**.
16. This assumes there will be those that reject this warning as well as those that heed it.
17. Further, the present tenses of the verbs **“worships and receives”** looks to the fact that people will continually embrace Antichrist throughout the 7 years.
18. The **mark** in view is a direct reference to the one instituted by the False Prophet in 13:16.
19. While **the image** is not set up until the mid-point, the order in which worshiping and receiving are presented answers to the entirety of the 7 years, including the 1st half.
20. Obviously, the **mark** and its implementation does not occur until **the image** is established in the Jerusalem temple.
21. However, this does not preclude individuals embracing Antichrist in person from the very beginning.
22. Hence why worshiping **the beast** comes first.
23. For those that embrace his person in the first half, when **his image** is established, the next logical step is to comply with the False Prophet’s orders.
24. Then in turn obviously receiving the **mark on the forehead or hand**.
25. Even those that may embrace him post mid-trib, the principle and order of their actions remains intact.
26. To worship **his image and** receive the **mark** ipso facto declares that they accept his person as the god he proclaims.
27. Further, vs.9b indicates the solidarity between the individual and Antichrist as they identify with him.
28. An interesting notation of the preposition **“on/ἐπί - epi”** used in connection with receiving the **mark on the forehead or on the hand** uses a reverse order of attached cases (genitive and accusative) as originally expressed in 13:16.
29. As noted, this preposition with the genitive denotes hard contact and with the accusative denotes motion towards.

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30. In 13:16 I suggested that some form of laser tattoo would fulfill the accusative said there to be “**on the forehead**”, whereas hard contact would indicate an insertion of some type “**on the right hand**” satisfying the genitive case.
31. If two processes of implementation are indeed true, then it is now clear that no matter the procedure and whether by name or microchip gematria, either location or either process for the **mark** is deemed acceptable by Antichrist standards.
32. It would seem that the matter of location and type of procedure is left to the matter of individual preference.
33. The damning repercussion for those that make this choice during the trib is that they will experience God’s **wrath**, “**which is mixed in full strength in the cup of His anger**”.
34. The adjunctive use of the conjunction “**also**” opening vs.10a is to denote with certainty that just as the all nations are influenced by Babylon in vs.8, so will those that embrace Antichrist face God’s judgment.
35. Further, not to be missed in our verses, is the change from the subject of nations to the individual.
36. This again emphasizes that men are left with free will in the matters at hand and each will answer for their own choices.
37. The imagery of vs.10 is somewhat carried over from vs.9 using the metaphor of drinking to denote ones’ identification and experience with something.
38. The term “**wine**” is defined for us by a genitive of apposition that follows (**wrath**) followed by a subjective genitive (**God**) indicating who is producing this **wine of wrath**.
39. To **drink** of God’s **wrath** is to experience it firsthand and in its fullness.
40. We cannot overlook the Greek term used for **wrath** here as it is the same term translated “passion” in vs.8 (θυμός – thumos).
41. This play on words is designed to emphasize that with as much zeal and fervor that Babylon will exude to fulfill her lusts for world power and domination, **God** is no less reticent in carrying out the execution of this judgment.
42. The **wrath of God** is a phrase only used in the NT and refers to the response of His righteousness with respect to that not compatible with it. Rom.1:18
43. The OT regularly employs the metaphor of drinking the **full** measure of His **wine** resulting in the guilty getting “dead drunk” and not recovering. Jer.25:15-16, 27-29; 51:39,57; Job 21:20; Psa.75:8; Isa.51:17
44. The phrase “**mixed in full strength**” is to be understood in terms of the isagogics of the 1st century.
45. The verb “**mixed**/κεράννυμι – kerannumi” refers to the preparation of **wine** with additives of special spices or water.
46. It was quite common to mix water with **wine** in varying ratios in order to dilute the **wine** and avoid drunkenness.
47. The term “**full strength**/ἄκρατος – akrotos” literally means that which is pure and undiluted.
48. This oxymoron “the **mixed unmixed**” is designed to indicate that **God** will give full expression to His **anger** and indignation not tempered with grace and mercy.

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49. The final phrase of vs.10a, “**the cup of His anger**” employs the term “ὀργή - orge” for **anger** emphasizing that His passionate **wrath** has been a settled fact for some time and He is now ready to pour out that stored up **anger**.
50. Interpreters recognize the distinction between the words in which the 2nd refers to overt **anger** with the 1st looking to the mental attitude igniting the outburst.
51. His “passion” looks to His zeal to express His +R against evil while His “**anger**” looks to the execution of its expression.
52. The force of using both of these words is to reveal precisely to what depth God’s righteous indignation and vengeance will be demonstrated.
53. Further they emphasize the restraint **God** has exercised in history on behalf of +V before He unleashes His **anger**. 2Pet.3:3-9
54. The depth of His **anger** is demonstrated very graphically in vs.10b, “**and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb**”.
55. It is made extremely clear in vs.11 that God’s **anger** is fully demonstrated towards these under the concept of eternal damnation as their **torment** is said to be **forever and ever**.
56. This judgment looks to their ultimate dispositions and final state of executed retribution imposed upon them by **God**.
57. It fast forwards past the process of experiential judgment unbelievers will face during this time in history.
58. It looks beyond physical realities to that deemed most important for all of mankind; spiritual realities and one’s individual disposition before **God**.
59. There are those that try to “water down” these verses making them say less than what the literal language communicates.
60. Some believers have a real problem with the fact that a “**God of love**” would not give these unbelievers another chance to repent after receiving the **mark** and some even take issue with the concept of hell as an actual place of eternal conscious **torment**.
61. Yet the Bible makes clear that hell and the LOF truly exist and that those that fail to make the SAJG are destined to that final state. Mat.5:29,30; 10:28; Mat.23:33; Luk.16:19-31; Rev.19:20; 20:10,14-15; 21:8; etc.
62. There is no indication in Scripture that hell and the LOF are anything less than literal realms designed for habitation of God’s volitional creatures not qualified to possess God’s eternal life.
63. Further, the Bible makes clear that men can make certain decisions in life that betray a type of –V that is so recalcitrant they simply will not ever repent (change of mind).
 - A. The no second chance category of believers teaches this principle. Heb.6:4-6
 - B. The Pharaoh of the Exodus was evidence of an unbeliever that through his actions revealed -V determined never to believe. Exo.4:21; 7:3,13,22; 8:15,19; et al
64. –V of this type is so recalcitrant, the truth be known, the more they hear or see the truth exposed, the more “stiff necked” they become in rejection of the truth. Act.7:51
65. And as the 144,000 and these 3 messenger angel’s represent, mankind is bombarded with the truth during Daniel’s 70th week.
66. **God**, by virtue of His omniscience, knows who will believe and who will not and therefore is able to predetermine the judgment of all men. Cp.Rom.8:29-30

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67. This is how **God** is able to proclaim hate for Esau and love for Jacob even while they were yet in the womb. Rom.9:10-13
68. The fact is **God** makes no mistakes in His judgment of men. Psal.89:14; 97:2
69. That anyone that takes the **mark of the beast** is destined for the LOF declares emphatically that they are unbelievers that have already determined volitionally to not ever believe for salvation.
70. They have heard the truth and their very action of embracing Antichrist evidences a hardening of the heart completely antagonistic to the truth.
71. That is the nature of all Ph₁ –V that perpetuates it to death.
72. This in turn harks to the principle of **God** consciousness where all men determined early on in life as to whether they want a relationship with **God** or not. Rom.1:20-25
73. Those that do not will substitute whatever is necessary to rationalize a negative will determined to succumb to the rulership of the sin nature at every turn of their life.
74. For unrepentant unbelievers during Daniel's 70th week, they will substitute the false messiah for the true Messiah.
75. While **God** is a merciful **God** providing grace before judgment, His grace and mercy is not a bottomless pit and there comes a time for all men to face the music of God's +J & +R. Joh.3:18
76. While we are not omniscient, believers have been given instruction to be discerning in this area and the proper applications to make.
77. We are warned against the repercussions of evangelizing (Ph₁ or Ph₂) –V that refuses to embrace the truth. Mat.7:6
78. Our application to those that reject the truth is to affectively separate and move on with our own Christian life. Mat.10:5-15
79. In fact, separation is our witness against their –V and we are to declare in no uncertain terms (make obvious through words or actions) that separation. Mar.6:11; Luk.9:5 cp.10:10-11
80. The attitude of "coddling" –V under the banner of grace is not Biblically supported and a principle that Jesus applied even with His own family. Mat.12:46-50 cp.Luk.14:26-27
81. The language of these unbelievers eternal **torment** is graphic enough as the agents or means for pain is described as **fire and brimstone**.
82. While the concept of pain by **fire** is easily perceived, the **brimstone** adds to the depth of that pain.
83. **Brimstone** is a flammable sulfuric rock substance that can be related to the hot lava sent out from volcanic activity that ignites the sulfur adding to the horrors of volcanic destruction.
84. The heat of **fire** is intensified to a degree of causing complete destruction upon any surface or material it may come in contact.
85. Obviously the human body could not endure much in the way of this type of torture and demands that unbelievers are provided with a type of body that makes this possible.
86. This looks to the resurrection of unbelievers taught by Christ in Joh.5:29 and called the 2nd death in Rev.20:6,14, a.k.a. eternal life sentence without parole to the Lake of Fire.

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87. These spiritually criminal inmates code of dress is a new resurrection body designed to endure eternally under the infliction of pain that would immediately kill the natural human body.
88. The phrases, **“in the presence of the holy angels and the Lamb”**, looks to the timing of this judgment at the Great White Throne. Rev.20:11
89. The elect **angels** will have a direct role in the execution for the prosecution of unbelievers with Jesus Christ as the Judge.
90. It is at this time that all unbelievers will be permanently incarcerated in the LOF and banished **forever** with Satan, the antichrist and false prophet. Rev.20:10
91. Unbelievers will live in an eternal state confined to the LOF **“And the smoke of their torment goes up forever and ever; and they have no rest day and night”**.
92. Vs.11a makes their eternal disposition clear and the fact that there is absolutely **no rest** from this perpetual torture and pain.
93. One will not even be able to escape the pain through the process of a subconscious state as one might experience in sleep or dream state.
94. Some suggest that the **smoke** represents the cries of anguish from the inhabitants, but there is no reason to not take it literally as part of the visual environment associated with the LOF.
95. If any metaphorical meaning could be attached it would best satisfy a picture of their human good works of relative righteousness going up in **smoke** based on their judgment at the GWT. Rev.20:12-13
96. The messenger **angel** then closes his message in vs.11b with a repeat of those that will face this impending judgment, **“those who worship the beast and his image, and whoever receives the mark of his name”**.
97. **“His name”** harks to the reputation of Antichrist and thus the incorrigible –V and satanic ideology these unbelievers have chosen to embrace in contrast to **God**.
98. The redundancy of this final clause is designed to make clear that this message will be as clear as a bell to all of mankind and there will be no excuse for failure to understand the consequences.
99. This points to the culpability factor that will be placed upon the world during Daniel’s 70th week.
100. Unbelievers that take the **mark** are viewed as completely culpable to the ramifications and further heightens the fact why grace and any future possibilities for repentance are viewed as removed upon this temporal action.
101. In so doing they are openly and defiantly thumbing their nose at the truth of the gospel with no intentions of ever changing their mind, until too late of course.
102. They will make a decision without any hope of reprieve.
103. Principle: -V remains negative in spite of the most extraordinary persuasion to go +V.

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EXEGESIS VERSES 12 – 13:

^{GNT} Revelation 14:12 Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

^{NAS} Revelation 14:12 **Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.** Ὡδε ὡδε (*adv.*; "Here/Under these circumstances") ἐστίν, εἰμί (*vipa--3s*; "keeps on being") ἡ ὑπομονή (*d.a. + n-nf-s*; "the perseverance/patient endurance") τῶν ὁ ἁγίων ἅγιος (*d.a. + ap-gm-p*; "the saints/holy ones") οἱ ὁ τηροῦντες τηρέω (*d.a. + adj.ptc./p/a/nm-p*; "the ones keeping/guarding") τὰς ἡ ἐντολάς ἐντολή (*d.a. + n-af-p*; "the commandments") τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) καὶ (*cc*) τὴν ἡ πίστιν πίστις (*d.a. + n-af-s*; "the faith") Ἰησοῦ. Ἰησοῦς (*n-gm-s*)

^{GNT} Revelation 14:13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

^{NAS} Revelation 14:13 **And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'"** Καὶ (*cc*) ἤκουσα ἀκούω (*viaa--1s*) φωνῆς φωνή (*n-gf-s*) ἐκ (*pAbl*) τοῦ ὁ οὐρανοῦ οὐρανός (*d.a. + n-AbIm-s*) λεγούσης, λέγω (*adj.ptc./p/a/gf-s*) Γράψον· γράφω (*vImpaa--2s*; "Write") Μακάριοι μακάριος (*a--nm-p*; "Blessed ones/favorable before God"; same as 1:3) οἱ ὁ νεκροὶ νεκρός (*d.a. + ap-nm-p*; "the dead") οἱ ὁ ἀποθνήσκοντες ἀποθνήσκω (*d.a. + adj.ptc./p/a/nm-p*; "the ones dying") ἐν (*pL*) κυρίῳ κύριος (*n-Lm-s*) ἀπ' ἀπό (*pg*) ἄρτι. (*ap-gm-s*; "this time forth/now on") **"Yes," says the Spirit, "that they may rest from their labors, for their deeds follow with them."** ναί, (*part. of affirmation*; "Yes") λέγει λέγω (*vipa--3s*) τὸ πνεῦμα, (*d.a. + n-nn-s*; "the Spirit"; ref. H.S.) ἵνα (*conj. purpose*; "that") ἀναπαήσονται ἀναπαύω (*vifp--3p*; "they will rest"; same as 6:11) ἐκ (*pAbl*) αὐτῶν, αὐτός (*nrgm3p*) τῶν ὁ κόπων κόπος (*d.a. + n-AbIm-p*; "the toils/physical exhaustion or exertion/labors"; same as 2:2) γὰρ (*explan.conj*; "for") αὐτῶν αὐτός (*nrgm3p*) τὰ τὸ ἔργα ἔργον (*d.a. + n-nn-p*; "the works/applications/results of labors") ἀκολουθεῖ ἀκολουθεῖω (*vipa--3s*; "keep on following") μετ' μετὰ (*pg*) αὐτῶν. αὐτός (*nrgm3p*)

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ANALYSIS VERSES 12 – 13:

1. Vs.12 is to be understood under the context of the 3 messenger angels of vss.6-12.
2. This is the force of the opening adverb “**Here**/under these circumstances/ὧδε – hode”.
3. Only those that are +V to the gospel message and heed the warnings will be delivered from the eternal wrath of **God**.
4. For the vast majority of mankind, they will remain negative in open rebellion and hostility to God’s plan.
5. The premier action of unbelievers en masse evidencing recalcitrant –V will be their worship of Antichrist receiving the mark identifying them with his open hostility and hatred for the truth.
6. This period of history not only will be a time of political, economical and environmental suffering and persecution, it is a time when the world at large will essentially declare war upon the truth and those that adhere to it.
7. While we may have some appreciation of certain isolated nations that may persecute believers today, this reality will become universal during Daniel’s 70th week.
8. Under these conditions, believers will be faced with circumstances in life where the majority around them and even those closest to them will not condone any free expression of the truth.
9. Christians will be forced “underground” worldwide and in fact many will face martyrdom at the hands of the Antichrist and his worshippers.
10. It will be those believers that take doctrine seriously both Ph₁ and Ph₂ that will feel the full brunt of this persecution and suffering.
11. This is the intent behind vs.12, “**Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus**”.
12. The **perseverance** in view denotes patience with respect to circumstances.
13. To **keep the commandments of God** indicates the believer’s Ph₂ orientation, acclimation and application of BD.
14. As Christ taught in the Gospel of John, the evidence of one’s love for **God** is their fidelity in keeping His **commandments**. Joh.14:15,21
15. It indicates that one takes BD seriously enough that they guard it with their *modus operandi and vivendi* of life.
16. The phrase “the **faith** (acc.f.pl) of **Jesus**” also functions as the direct object of the participle “to **keep**” and is in apposition to keeping **the commandments**.
17. The term “**faith**” is best used here in the active sense with the genitive of “**Jesus**” being objective denoting Him as the object of their **faith**.
18. It is a call to guard their +V that is centered on Christ that is the source of their ultimate deliverance.
19. The **commandments of God** emphasize their application of BD whereas **their faith in Jesus** emphasizes the perpetuation of their +V focusing on His Person as the fulfillment of God’s plan.
20. The true meaning behind the adage “Christ centered” is a believer orienting their life in application of BD guarding their +V with the very mind of Christ and His work on the cross isolating the STA. 1Cor.2:14-16
21. This verse makes clear that +V does not come nor is it sustained automatically.
22. +V stems from a conscious desire and effort to know the truth and apply it.

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23. One's interest in the truth or even agreeing with it does not make them +V. *A lot of people can talk a good game.*
24. Apart from application of the doctrine Ph₁ or Ph₂, +V does not exist.
25. While we cannot guarantee that anyone will remain +V throughout their lives, we can issue a statement of guarantee that one (and ourselves) can and will remain +V if the assimilation and application of BD remains as their MPR.
26. To be +V demands volitional and physical application on the part of the individual in response to the truth.
27. BD and its application is the security **God** has given men to protect their +V.
28. Believers that expect to have a successful Ph₂ during the tribulation will be called upon to apply doctrine under the most hostile of circumstances.
29. It denotes a spiritual feat impossible to do if they do not stay focused on Christ in application holding fast to all that He promises in the salvation package.
30. First, believers will have to be willing to apply separation on a scale most believers today would consider to be unfathomable or radical.
31. Yet, the matter remains that anyone that worships and takes the mark of the beast ipso facto openly declares in action they will refuse to believe and **God** effectively removes any further grace and mercy declaring an eternal separation.
32. It is naive to think that believers will not be faced with close loved ones and associates that will succumb to this delusion.
33. Application: One's actions speak louder than words (1Joh.2:3-5; 3:22-24) and it is one's actions (the overt response to the truth) that determines when grace should end and the judgment of separation begins.
34. Application: All rhetoric aside, if there is no overt indication of coming to the truth (at least indications that one is trying to head that way) or decisions are being made and followed through that contradict a move to sound truth, separation should be applied. Joh.3:19-20
35. Second, believers will have to apply their MPR under constant danger and threat of life.
36. Believers will not be able to apply doctrine openly giving credit to Christ for their actions without possible incarceration or martyrdom.
37. They will have to live in a world environment that sponsors all the temptations associated with expressing the STA and satisfying its lusts and human viewpoint penchants religiously and otherwise.
38. They will have to consistently faith-rest the prospect of persecution and death for their beliefs and actions.
39. Ultimately they will have to keep their eyes off all of the physical distractions at every turn with a 20/20 focus on the spiritual realities and that which awaits them in turn.
40. It will not be the faint hearted or weak kneed believer that enjoys a successful Christian life during the trib.
41. It will be a time of compressed testing bringing the best out of +V in the quickest of ways.
42. Believers will have to definitely count the cost of what they may be called upon to sacrifice on behalf of the truth. Luk.14:26

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43. Yet, those that are willing will not be disappointed as it is written down for posterity and all eternity that rewards await them. 1Cor.3:11-15
44. This is the sense of vs.13, “**And I heard a voice from heaven, saying, “Write, ‘Blessed are the dead who die in the Lord from now on!’”**”
45. John now hears another unidentified **voice from heaven** that commands him to specifically **write** what he now hears.
46. This **voice** best fits the profile of the communicating angel operating under the authority of Christ. Rev.1:1,11 cp.10:4
47. That John is commanded to **write** down these words underscores the importance of the doctrine now revealed as it is applied to concept of **perseverance** of vs.12.
48. That it is to be recorded in the Bible indicates that the promise attached is as certain to occur as the Scriptures themselves.
49. The level of **perseverance** that is most noteworthy and the recipients of this beatitude are those that will face the death test during the trib.
50. The term “**Blessed**/μακάριος – makarios” denotes one that finds favor with **God** destined to be a recipient of God’s good fortunes.
51. The phrase “**who die in the Lord**” indicates that only believers are in view.
52. The final phrase of the 1st clause, “**from now on**” restricts these believers to tribulational **saints**.
53. Some interpreters argue whether it is only martyrs in view or any believer that may die under natural causes.
54. The argument is fruitless as any believer that fulfills the spiritual qualifications of vs.12 and undergo death would be candidates.
55. The beatitude is then confirmed by the H.S. indicating a two-fold source of blessing, “**Yes,” says the Spirit, “that they may rest from their labors, for their deeds follow with them”**”.
56. The confirmation by the H.S. is designed to indicate that He ruled in these believer’s lives being the ultimate author behind the truth they so adamantly cling too and serves as a witness on their behalf.
57. The purpose conjunction “**that**/ὅτι – hina” beginning the final clause indicates why death under these conditions is considered as **blessed**.
58. The reason overall looks to both the experiential blessing associated with death and the Ph₃ ramifications associated with it.
59. That we are dealing with believers that engage in Ph₂ application of BD is made clear as these are associated with Divine good production here called “**deeds**/works/ἔργον – ergon”.
60. It indicates the life of a believer that effectively applies BD.
61. The term “**labors**/κόπος – kopos” has a root meaning of a beating and deals with exhausting physical and mental exertion that comes from toil, work, labor, hardship or difficulty.
62. This indicates the adjusted believer’s life in battling the STA seeking to apply doctrine in the midst of adverse circumstances in the cosmos.
63. It looks to the pressures of the CWL that believers face that comes as a natural result of applying truth that is not always fun and pleasing.
64. It would include any soulish (and sometimes physical) exhaustion stemming from emotional responses to the –V around us while maintaining one’s MPR.

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65. It looks to the sacrifices made by +V on behalf of the truth.
66. For believers living in Daniel's 70th week, it will be a high pressure scenario around them at all times demanding a physical, mental and emotional spiritual workout that taxes one's limits.
67. In contrast to how the cosmos views death, **God** confirms that death for the adjusted believer is the first part of the blessing bestowed upon them.
68. That is because once and for all times they will enjoy **rest from their labors**.
69. This looks to the ultimate **rest** the adjusted believer enters into when their Ph₂ is complete being free from anything that wearies, disturbs or causes conflict in life.
70. In the case of Ph₃ **rest**, it is permanent and eternal and in stark contrast to the state of negative unbelievers that is characterized by no **rest**. Rev.14:11
71. Death for the +V adjusted believer under dying grace is literally one final experiential blessing bestowed upon them through **God**.
72. The first part of this clause indicates that the believer's life is to be characterized by zeal for the application of BD and Divine good production. Tit.2:11-15
73. The remainder of vs.13 further explains why death is indeed ultimately **blessed** as it makes clear that the believers works **follow with them**.
74. The present tense of the verb "**follow**/ἀκολουθέω – akoloutheo" means to accompany.
75. It is a fact of Scripture that works of both believers and unbelievers will accompany them for the purpose of judgment in Ph₃. 1Pet.1:17; Rev.14:13 cp.1Cor.5:10; 20:13
76. **Their** works looks to the result of the spiritual "sweat" that believers go through in producing Divine good production.
77. It is the labor of Divine good production that forms the basis for the rewards these (and by application all) believers will enjoy.
78. Those believers that exit this world with Divine good production in their account are indeed **blessed** as the trials and burdens of life are behind them and all they have to look forward to are the eternal blessings of SG₃.
79. Those left behind get to continue in the daily grind of suffering that is inherent in the CWL.
80. *Review the Doctrine of Surpassing Grace/SG₃.*
81. *Review the Doctrine of Rest.*

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EXEGESIS VERSES 14 – 16:

^{GNT} Revelation 14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὄξύ.

^{NAS} Revelation 14:14 **And I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man,** *Καί (cc) εἶδον, ὁράω (viaa--1s) καί (cc) ἰδοῦ (part. interj.; "behold") λευκή, λευκός (a--nf-s; "a white") νεφέλη (n-nf-s; "cloud") καί (cc) καθήμενον κάθηναι (circ.ptc./p/d/am-s; "sitting") ἐπὶ (pa; "on/upon") τὴν ἢ νεφέλην νεφέλη (d.a. + n-af-s; "the cloud") ὅμοιον ὅμοιος (a--am-s; "one like/resembling") υἱὸν υἱός (n-am-s) ἀνθρώπου, ἄνθρωπος (n-gm-s) **having a golden (corrected) wreath on His head, and a sharp sickle in His hand.** ἔχων ἔχω (circ.ptc./p/a/nm-s; "having") χρυσοῦν χρυσοῦς (a--am-s; "a golden") στέφανον στέφανος (n-am-s; "wreath") ἐπὶ (pg) αὐτοῦ αὐτός (nrgm3s) τῆς ἢ κεφαλῆς κεφαλή (d.a. + n-gf-s; "head") καί (cc) ὄξύ. ὄξύς (a--an-s; "a sharp"; same as 1:16; 2:12) δρέπανον (n-an-s; "sickle/curved knife like tool for harvesting or pruning"; used 8x) ἐν (pL) αὐτοῦ αὐτός (nrgm3s) τῇ ἢ χειρὶ χεῖρ (d.a. + n-Lf-s; "hand")*

^{GNT} Revelation 14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θερίσον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

^{NAS} Revelation 14:15 **And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud,** *καί (cc) ἄλλος (a--nm-s; "another"; of the same kind) ἄγγελος (n-nm-s) ἐξῆλθεν ἐξέρχομαι (viaa--3s; "came out from") ἐκ (pAbl) τοῦ ὁ ναοῦ ναός (d.a. + n-gm-s; "the temple") κράζων κράζω (adj.ptc./p/a/nm-s; "crying or shouting out") ἐν (pI) μεγάλη μέγας (a--lf-s; "loud/great") φωνῇ φωνή (n-df-s) τῷ ὁ καθήμενῳ κάθηναι (d.a. + subs.ptc./p/d/dm-s; "to the One sitting") ἐπὶ (pg) τῆς ἢ νεφέλης, νεφέλη (d.a. + n-gf-s; "the cloud") **"Put in your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe."** Πέμψον πέμπω (vimpraa--2s; lit. to send; "put in/swing") σου σύ (npg-2s) τό δρέπανον (d.a. + n-an-s; "sickle") καί (cc) θερίσον, θερίζω (vimpraa--2s; "harvest/gather in/reap"; used 21x) ὅτι (causal conj.) ἡ ὥρα (d.a. + n-nf-s; "the hour") θερίσαι, θερίζω (inf.purp./aa; "to reap/harvest") ἦλθεν ἔρχομαι (viaa--3s) ὅτι (causal conj.) ὁ*

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θερισμός (d.a. + n-nm-s; "the harvest/time for reaping"; used 13x) τῆς ἡ γῆς. γῆ (d.a. + n-gf-s; "the earth/land") ἐξηράνθη ξηραίνω (viap--3s; lit. dried out/parched/to wither; hence "is over ripe"; used 15x)

^{GNT} Revelation 14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐθερίσθη ἡ γῆ.

^{NAS} Revelation 14:16 **And He who sat on the cloud swung His sickle over the earth; and the earth was reaped.** καί (ch) ὁ καθήμενος κάθημαι (d.a. + subs.ptc./p/d/nm-s; "He who sat/the One sitting") ἐπί (pg) τῆς ἡ νεφέλης νεφέλη (d.a. + n-gf-s; "the cloud") ἔβαλεν βάλλω (viaa--3s; "cast/swung") αὐτοῦ αὐτός (nprgm3s) τὸ δρέπανον (d.a. + n-an-s; "sickle") ἐπί (pa) τὴν ἡ γῆν γῆ (d.a. + n-af-s) καί (ch) ἡ γῆ. (d.a. + n-nf-s) ἐθερίσθη θερίζω (viap--3s; "was reaped/harvested")

ANALYSIS VERSES 14 – 16:

1. Vss.14-20 introduces us to the 3 final angels of this section.
2. Their modus operandi is distinctly different from the first 3 as they are seen interacting on behalf of the **son of man** 9 (vss.14-16) and the *temple which is in heaven* (vss.17-20).
3. Both individual scenarios deal with the principle of **harvest**.
4. This first is an unnamed **harvest** with the second specifically noted as a grape **harvest**.
5. Both **harvest** motifs utilize a **sharp sickle** as the preferred tool of the one pictured reaping.
6. It is the second scenario that explicitly denotes that the **sickle** represents a form of judgment tying both motifs together under the concept of judgment from God.
7. There are 3 plausible possibilities presented by commentaries with respect to these 2 images and their relationship:
 - A. The first sees the two images portraying the same event, the physical destruction of God's enemies at the 2nd Advent.
 - B. The second sees the first relating to the **harvest** of believers during Daniel's 70th week with the second dealing with the destruction of the negative at Armageddon.
 - C. A third more recently advanced possibility is the first represents the rapture with the second referring to the wicked at Armageddon.
8. All three possibilities correctly recognize that the 2nd image is judgment of the wicked at the 2nd Advent leaving only the 1st obscure in scope.
9. Of the 1st image, the 3rd scenario of sub-point C is of least possibility as:
 - A. It is incongruous with the contextual overtone of this chapter centering on events in or stemming from Daniel's 70th week.
 - B. It destroys the obvious chronological flow established in the presentation of the 1st three angels.

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10. The concept of harvesting in agriculture denotes the act of reaping the farmers planted produce for the purpose of separating that of value from that which is worthless gathering that reaped for its intended purposes. Mat.6:26; Luk.12:24
11. Metaphorically, it looks to the act of separating believers from unbelievers for God's intended purposes. Cp.Mat.24:24,26; Luk.19:21-22, *these sections of the two parables deal with the fact that God reaps based on volition and application of others.*
12. It is the general concept of separation of +V from -V that best fits the 1st **harvest** and judgment in view. Cp.Joh.3:19-21.
13. It is to be viewed as a spiritual **harvest** that will be experientially evidenced at the 2nd Advent.
14. The 2nd grape **harvest** is then to be viewed as an experiential gathering of **harvest** giving evidence to the validity of the separation in the 1st **harvest**.
15. The 1st image actually possesses ingredients of both sub-points A & B of point 7.
16. It combines both an act of separating believers from unbelievers focusing in on the end result with the destruction of God's enemies at the 2nd Advent.
17. At the same time, it will keep the chronological flow represented by all 6 angels intact.
18. John begins with his usual phrasing denoting an important change in his vision, "**And I looked, and behold**".
19. The highlight of this visionary change now focuses on "**a white cloud, and sitting on the cloud one like a son of man, having a golden wreath on His head, and a sharp sickle in His hand**".
20. The phrase "**son of man**" undoubtedly refers to Jesus Christ as the phrase is only used 2x in Revelation with the other clearly in reference to His Person. Rev.1:13
21. It is a favorite expression Christ used of Himself throughout the Gospels. Mat.8:20; 9:6; 10:23; et al; Mar.2:10; et al; Luk.5:24; et al; Joh.1:51; et al
22. It is probably the vision of Christ **sitting on a white cloud** that leads some interpreters to think only the 2nd Advent is now pictured.
23. They equate the **white cloud** with Christ and the massive **cloud** of hosts accompanying Him at the 2nd Advent also in **white**. Rev.19:14 cp.1:7
24. However, at the 2nd Advent proper Christ will return **sitting** on a **white** horse (Rev.19:11) with an overt disposition of one ready for battle (Rev.19:12-13), both ingredients clearly missing in our image.
25. The adjective "**like/resembling/ὅμοιος** – homoios" used to identify Christ indicates that this imagery is symbolic in nature.
26. The **cloud** symbolizes the throne room of God interacting with mankind on earth. Mat.17:5; Mar.9:7; Luk.9:34-35
27. That it is **white** symbolizes God's glory as seen in His +R. Cp.Rev.1:14; 20:11; etc.
28. These symbolic features together looks to Christ operating from the vantage of the throne room postured to express the righteousness of God towards mankind.
29. Christ is then further described as having "**a golden victor's wreath on His head**".
30. That the **wreath** is made of gold indicates His faithfulness to the POG as Messiah.
31. This points to the success of His Person with emphasis on His humanity in His work on the cross at the 1st Advent.

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32. This qualifies Him to assume this posture on behalf of God's +R indicating His legal right to judge mankind as represented by this **harvest**.
33. As previously noted, the **sharp sickle in His hand** looks to judgment and that Christ wields the tool of legal victory in +R necessary to execute the judgment in view.
34. This sets the stage for this **harvest**.
35. In vs.15, we are then introduced to the 1st of the final 3 angels, "**And another angel came out of the temple, crying out with loud voice to Him who sat on the cloud**".
36. That this is "**another** of the same kind" of **angel** iterates the continuity of all the angels giving messages of chronological import.
37. "**The temple**" in view is the heavenly **temple** that assumed center stage contextually in 11:19 and further clarified in 14:17.
38. As noted in 11:19, the **temple** was opened in conjunction with the 7th trumpet aligning the mid-point of Daniel's 70th week chronologically with the DOL.
39. It is the DOL proper that emphasizes God's direct hand in judgment against the world in the final 3 ½ years.
40. The **angel** now in view is said to come **out of the temple** previously pictured as closed prior to the mid-point.
41. As noted, its closing pictured the fact that the earthly **temple** in Israel was operating according to Divine design; its opening looking to the neutralization of **temple** operation via Antichrist halting sacrifice.
42. The **harvest** now to occur therefore emphasizes the final half of the 7 years.
43. That the **angel** cries out **with a loud voice** is designed to emphasize the urgency of this **harvest** in the scheme of things.
44. That Christ is still viewed as remaining seated **on the cloud** looks to His established disposition to execute this interactive judgment upon the world.
45. It is one's attitude towards His Person that effectuates this judgment.
46. There are those that have a problem with an **angel** giving orders to Christ.
47. However, when it is viewed in the context of an angelic dispatcher on behalf of the Father's plan for Christ, the imperatives project a correct authoritative intent.
48. The order for this judgment to commence is then given in vs.15b, "**Put in your sickle and reap**".
49. The verb "**Put in**/πέμπω – pempo" literally means to "send out" or to "dispatch" causing movement from one place to another.
50. It focuses on the sender more than the act of the sender.
51. It looks to Christ as the power or force behind the act of harvesting.
52. It implicates His Person as the real cause of separation and gathering that occurs under the principle of harvesting.
53. The order is then followed by two causal clauses:
 - A. **Because the hour to reap has come.**
 - B. **Because the harvest of the earth is ripe.**
54. The term "**the hour**" is used in Revelation both to indicate the entirety of the tribulation (Rev.3:10; 14:7; 17:12) and to indicate a time more specifically within the 7 years (Rev.9:15; 11:13; 18:10,17,19).
55. While the principle of this **harvest** could be applied throughout the 7 years, context emphasizes more specifically the time period constituting the DOL and the final 3 ½ years.

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56. The 2nd causal clause then reveals the condition **of the earth** for this **harvest**.
57. The verb “**is ripe**/ξηραίνω – xeraino” literally means to be dried out, parched, to wither and indicates that which is to be harvested is over **ripe**, spoiled or in an almost worthless state.
58. Metaphorically it looks to the reality of +V “dying out/drying up” and being non-productive. Mat.13:6; 21:19-21; Mar.4:6; Joh.15:6
59. This looks to the non-productive spiritual landscape of the world inherent in the latter half of the 7 years.
60. The **harvest** now is to be viewed against the backdrop and affect of evangelizing by the 1st 3 messenger angels.
61. By all appearances from this verse, the bulk of believers coming out of Daniel’s 70th week will make the SAJG within the 1st half.
62. Yet, even out of that **harvest** (cp.Joh.4:35 for its use in that vein), unbelievers will dominate the volitional landscape.
63. By the mid-point and establishing of the image in Jerusalem, the world will evidence its position of unbelieving dominance under the authority of Antichrist. Rev.13:7
64. The volume of negative dominance becomes so great and the remaining potential of +V so sparse that judgment by God is now imminent.
65. This is the critical and urgent nature of this **harvest**.
66. The **harvest** itself looks to one final “swing” of judgment by Christ during Daniel’s 70th week to separate the remaining +V existing from the masses of –V now established.
67. It reflects the application of a universal judgment by God in time now deemed to be at a very strategic point in history, the final ½ of Daniel’s 70th week. Cp.Joh.3:19-21
68. Christ is the object of faith that determines on which side of this judgment that one will find themselves.
69. With the 2nd Advent a short 3 ½ years (only 28 months in real time) away, time is viewed as critical for Christ to **reap** what +V remains.
70. Hence, its emphasis on harvesting believers from unbelievers.
71. The evidence that will be forthcoming and the results of this **harvest** will unfold at the 2nd Advent proper.
72. It is at that time that Christ will physically separate all believers from unbelievers that survive the trib. Mat.25:31-46
73. At that time he will reveal the existing fruit of His harvest as that which is of value and that worthless destined to be destroyed.
74. In that sense, this harvest further views the destruction of Christ’s enemies in His separation of **harvest**.
75. In vs.16 we are told that Christ complies with the order, “**And He who sat on the cloud swung His sickle over the earth; and the earth was reaped**”.
76. The visual of Christ sitting on a **cloud** that would be elevated above **earth** and swinging **His sickle** to **harvest** below him again pictures Christ actions from the literal vantage point of the 3rd heaven.
77. Yet it pictures His Person in close association with the world intervening on its behalf.
78. The verb “**swung**/βάλλω – ballō” literally means “to cast/throw”.

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79. It is used in another agricultural metaphor in the NT for sowing the seed of BD upon the ground of volition and its resultant crop and harvesting. Mar.4:26
80. It use here parallels the sowing of evangelizing by the 3 messenger angels and now Christ ultimately reaping the final results.
81. This **harvest** is likened to a grain **harvest** producing believers setting aside that being worthless.
82. With the stage of this **harvest** being set separating +V from -V, we are now prepared for the next grape **harvest** of judgment that deals with gathering the masses of unbelievers.

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EXEGESIS VERSES 17 – 20:

^{GNT} Revelation 14:17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὄξύ.

^{NAS} Revelation 14:17 **And another angel came out of the temple which is in heaven, and he also had a sharp sickle.** *Καί (cc) ἄλλος (a--nm-s; "another" of the same kind) ἄγγελος (n-nm-s) ἐξῆλθεν ἐξέρχομαι (viaa--3s) ἐκ (pAbl) τοῦ ὁ ναοῦ ναός (d.a. + n-Ablm-s; "the temple") τοῦ ὁ (d.a./gms; "the one/which") ἐν (pL) τῷ ὁ οὐρανῷ οὐρανός (d.a. + n-dm-s; ref. 3rd heaven) αὐτὸς αὐτός (nprnm3s) καί (adjunct.; "also") ἔχων ἔχω (circ..ptc./p/p/anm-s; "having") ὄξύ. ὄξύς (a--an-s; "a sharp") δρέπανον (n-an-s; "sickle")*

^{GNT} Revelation 14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὄξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὄξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

^{NAS} Revelation 14:18 **And another angel, the one who has power over fire, came out from the altar;** *Καί (cc) ἄλλος (a--nm-s) ἄγγελος (n-nm-s) ὁ ἔχων ἔχω (d.a. + adj.ptc./p/a/nm-s) ἐξουσίαν ἐξουσία (n-af-s; "authority") ἐπί (pg; Over") τοῦ τό πυρός, πῦρ (d.a. + n-gn-s; "the fire") ἐξῆλθεν ἐξέρχομαι (viaa--3s) ἐκ (pAbl) τοῦ τό θυσιαστηρίου θυσιαστήριον (d.a. + n-gn-s; "the altar") **and he called with a loud voice to him who had the sharp sickle, saying,** *καί (cc) ἐφώνησεν φωνέω (viaa--3s; "called out") μεγάλῃ μέγας (a--If-s) φωνῇ (n-df-s) τῷ ὁ ἔχοντι ἔχω (subs.ptc./p/a/dm-s; "to the one having"; ref. the preceding angel) τὸ ὄξύ ὄξύς (d.a. + a--an-s; "the sharp") τὸ δρέπανον (d.a. + n-an-s; "sickle") λέγων, λέγω (circ.ptc./p/a/nm-s) **"Put in your sharp sickle, and gather the clusters from the vine of the earth, because her grapes are ripe."** *Πέμψον πέμπω (vImpaa--2s; "send/dispatch/put it") σου σύ (nprg-2s) τὸ ὄξύ ὄξύς (a--an-s; "sharp") τὸ δρέπανον (d.a. + n-an-s; "sickle") καί (cc) τρύγησον τρυγάω (vimpaa--2s; "gather/harvest") τοὺς ὁ βότρυας βότρυς (d.a. + n-am-p; "the clusters/bunches"; hapax) τῆς ἡ ἀμπέλου ἀμπελος (d.a. + n-gf-s; "the vine"; used 9x) τῆς ἡ γῆς, γῆ (d.a. + n-gf-s; "the earth"; in apposition to vine) ὅτι (causal conj.) αὐτῆς. αὐτός (nprgf3s; ref. vine of the earth) αἱ ἡ σταφυλαὶ σταφυλή (d.a. + n-nf-p; "grape clusters"; used 3x) ἤκμασαν ἀκμάζω (viaa--3p; "at their prime/fully ripe"; hapax)***

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^{GNT} Revelation 14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

^{NAS} Revelation 14:19 **And the angel swung his sickle to the earth, and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God.** καί (ch) ὁ ἄγγελος (d.a. + n-nm-s) ἔβαλεν βάλλω (viaa--3s; "cast/threw/swung") αὐτοῦ αὐτός (nrgm3s) τὸ δρέπανον (d.a. + n-an-s; "sickle") εἰς (pa) τὴν ἢ γῆν γῆ (d.a. + n-af-s) καὶ (ch) ἐτρύγησεν τρυγάω (viaa--3s; "gathered/harvested") "the clusters from" supplied τὴν ἢ ἄμπελον ἄμπελος (d.a. + n-af-s; "the vine") τῆς ἢ γῆς γῆ (d.a. + n-gf-s) καὶ (cc/ch) ἔβαλεν βάλλω (viaa--3s; "threw/cast") εἰς (pa) τὸν ὁ μέγαν. μέγας (d.a. + a--am-s; "the great") τὴν ἢ ληνὸν ληνός (d.a. + n-am-s; lit. a tub/vat or trough shaped receptacle; "winepress"; used 5x) τοῦ ὁ θυμοῦ θυμός (d.a. + n-gm-s; "wrath") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s)

^{GNT} Revelation 14:20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

^{NAS} Revelation 14:20 **And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.** καί (cc) ἡ ληνός (d.a. + n-nf-s; "the wine press") ἐπατήθη πατέω (viap--3s; "was tradden/trampled/stomped or treaded on") ἔξωθεν (pg; "outside") τῆς ἢ πόλεως πόλις (d.a. + n-gf-s; "the city") καὶ (ch) αἷμα (n-nn-s; "blood") ἐξῆλθεν ἐξέρχομαι (viaa--3s; "came out") ἐκ (pAbl) τῆς ἢ ληνοῦ ληνός (d.a. + n-Ablf-s; "the wine press") ἄχρι (pg; "as far as/up to") τῶν ὁ χαλινῶν χαλινός (d.a. + n-gm-p; "the bridle/bit"; used 2x) τῶν ὁ ἵππων ἵππος (d.a. + n-gm-p; "horse" in apposition to bridle, hence, horses' bridle) ἀπὸ (pg) χιλίων χίλιοι (card. adj./gm-p; "a thousand") ἑξακοσίων. ἑξακόσιοι (card. adj./gm-p; "six hundred") σταδίων στάδιος (n-gm-p; "stadia"; a measurement of ~600 ft.; 1600 x 600 = 960,000 divided by 5,280 per mile = ~182 miles)

ANALYSIS VERSES 17 – 20:

1. Most commentaries recognize this metaphorical harvest as dealing with –V at the 2nd Advent.
2. More specifically, it is the judgment against the nations at Armageddon.

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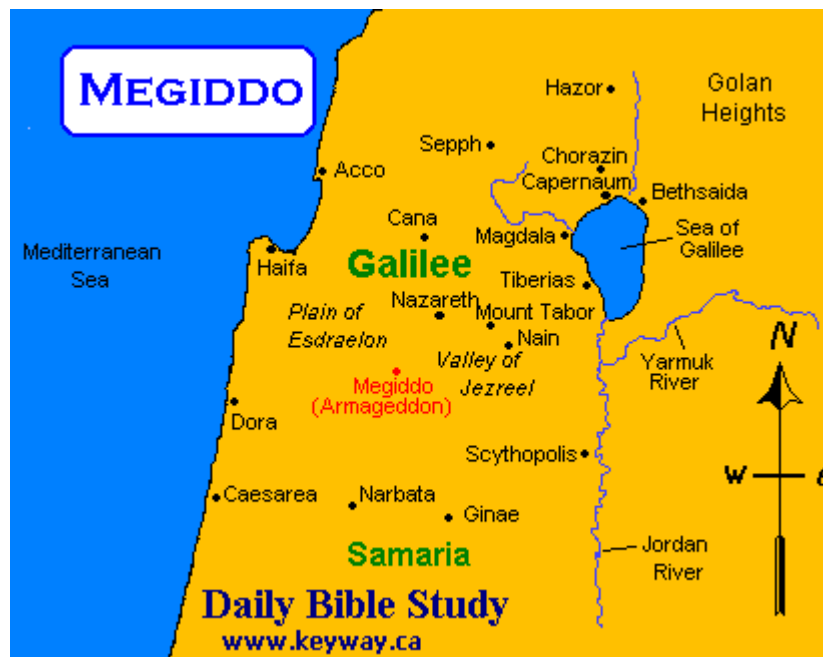
3. The imagery pointing to that fact will be addressed per vs.20.
4. With the harvesting of +V affectively removing believers from participation in the Antichrist occult, unbelievers are left to totally dominate the political and spiritual landscape.
5. Vs.17 introduces us to the next **angel** in sequence, “**And another angel came out of the temple which is in heaven, and he also had a sharp sickle**”.
6. Again, that these angels are all **another** of the same kind points to the continuity of chronological flow established with all 6 angels of chapter 14.
7. It is vs.17 that specifically identifies for us the **temple** in view in both imageries as the heavenly **temple**.
8. That this **angel** appears coming from the **temple** points to his mission as a dispatch from God to facilitate this aspect of His plan.
9. This **angel** too is equipped with a **sharp sickle** that represents an act of judgment fully prepared to be executed.
10. Vs.18 introduces the final of the sextet angels, “**And another angel, the one who has power over fire, came out from the altar**”.
11. We are reintroduced now to the same **angel** previously introduced in Rev.8:3-5.
12. As noted in the exegesis of 8:3-5, this **angel** has been commissioned to monitor the heavenly **altar** of incense designed to collect all the prayers of tribulational saints presented before God.
13. Their prayers are imprecatory relating to God’s intervention of judgment on behalf of His people. Cp.Rev.6:9-11
14. The **angel** having **power over fire** looks to his role of representing God’s timing for execution of His judgments in response to the prayers. Rev.8:5
15. As noted in 8:3, “...*much incense was given to him that he might add it to the prayers of all the saints*”.
16. This indicates that though judgments from God will be executed throughout the trib on believer’s behalf, many other prayers are forthcoming demanding a future final resolution in judgment.
17. That the **angel** is now pictured coming **out from the altar** indicates that the prayer quota has been filled and judgment is ready to commence its final act.
18. This **angel** then instructs the previous **angel** as to timing for judgment, “**and he called with a loud voice to him who had the sharp sickle, saying, ‘Put in your sharp sickle, and gather the clusters from the vine of the earth, because her grapes are ripe**”.
19. Again, as with the 1st harvest **angel**, the loud voice iterates the critical nature and urgency in executing this harvest.
20. The language of grape harvesting contextually is a cross reference to Joe.3:13.
21. The prophetic vision of Joel looks to the latter days and God’s judgment upon the nations and the wicked at the 2nd Advent. Joe.3
22. Other references in the OT for **grape** harvesting metaphorically denoting Divine judgment include:
 - A. National Israel. Isa.5:3-7
 - B. The –V at the 2nd Advent. Isa.63:1-6
 - C. Jerusalem/Israel. Lam.1:15
23. The **angel** is then told to swing his scythe **and gather the clusters**.

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24. The emphasis on this harvesting act is to collect and **gather** the produce to be used.
25. The aspect of separation in harvesting has been fulfilled via the 1st harvest of vs.14-16.
26. The term “**clusters**/βότρυς – botrus” is a hapax and denotes a cluster or bunch of **grapes** that are fully mature.
27. The term botrytis (Botrytis Cinerea) refers to a fungus that attaches itself to **grapes** that have been left on the **vine** until late in the season.
28. That is how it is to be understood here referring to **grapes** that have been on the **vine** to and even past their maturity.
29. The phrase, “**vine of the earth**” is expegetical explaining the origin of this grape **vine**.
30. In contrast to believers that are of the “**vine**” of Christ (Joh.15:1-8), these are unbelievers that find their place in this world alone.
31. They are those that have embraced Antichrist and have their spiritual roots in the things of this earth, not heavenly.
32. We are then told why the timing is indeed critical, “**because her grapes are ripe**”.
33. The term “**ripe**/ἀκμάζω – akmazo” too is a hapax complimenting the term “**clusters**” indicating things are at their prime, in full bloom and at their peak.
34. Metaphorically, both terms combined indicate that mankind has reached a saturation and maturation point in their evil demanding God’s immediate judgment.
35. It looks to the end of Daniel’s 70th week with –V being fully mature and it is time for the gathering of harvest to commence.
36. This situation in the final period of pre-millennial history is said by Christ to parallel the situation that existed just prior to the flood. Mat.24:37-39
37. In vs.19, the preceding **angel** responds, “**And the angel swung his sickle to the earth, and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God.**”
38. The Greek term “βάλλω – ballo” is used 2x in vs.19 translated “**swung**” and “**threw**” commensurately.
39. This indicates the violent action associated with this judgment.
40. The phrase “**vine of the earth**” is singular in both vs.18,19 to denote a collective singular picturing all unbelievers that are a part of this judgment grouped together.
41. The **great wine press** that they are thrown into is described for us as **the wrath of God**.
42. The genitive of **God** is best taken as a subjective indicating His Person producing the **wrath** in response to the evil of men.
43. The **wine press** echoes the fulfillment of Isa.63:2-6.
44. The entire scenario metaphorically is designed to be very graphic to indicate the degree God’s **wrath** will be unleashed at this particular event.
45. That angels are seen to be involved emphasizes the role of the angelic host in serving Christ to facilitate His judgments and return at this time in history.
46. This particular **angel** will be responsible to ensure any further restraints are removed for the nations to assemble themselves under the Antichrist banner at this final battle. Cp.Rev.9:14
47. The setting for this scene is further described for us in Rev.19:17-19.

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48. As those verses reveal, carrion birds will have a “hey day” upon the conclusion of this battle highlighting the death and carnage of God’s **wrath** executed by the hand of Christ.
49. The volume of death is then further described for us in vs.20, “**And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses’ bridles, for a distance of two hundred miles**”.
50. That these negative unbelievers have been **gathered** and cast into the wine vat, the next step for processing is to extract the “juice” from the **grapes**.
51. The passive tense of “**was trodden**/πατέω - pateo” now indicates a new outside source involved in the actual crushing process for this vintage harvest.
52. That outside agent is to be understood as the Person of Christ that returns to face His enemies at Megiddo. Cp.Isa.63:2-3, 5-6
53. The process for making **wine** for centuries and even still today (though rare) is for individuals to enter the vats barefoot and stomp the **grapes** to liquefy the fruit releasing their juice and pulp.
54. Normally, several would be involved in crushing the **grapes**, but here Christ treads the **grapes** alone.
55. The event itself is said to occur “**outside the city**” with Jerusalem as the antecedent. Rev.11:8
56. This indicates that Christ’s enemies will not be destroyed within Jerusalem but nearby in Israel.
57. The exact location is Megiddo a.k.a. as Armageddon (Rev.16:16) and Valley of Jehoshaphat (Joe.3:2,12).



58. The Hebrew term “valley” means “wide/open valley” and the name Jehoshaphat means “Yahweh judges”.
59. Since the 4th century AD, the Kidron Valley has been named the Valley of Jehoshaphat.

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60. It is the ambition of every pious Jew to be buried on the slopes of this valley, to be at hand at the resurrection.
61. However the Kidron is actually a ravine, not a broad valley located in Jerusalem.
62. The term Armageddon (Hebrew Har Magedon) means Mount Megiddo that is located North of Jerusalem in the Jezreel Valley.



63. Jezreel Valley has been the focus of numerous conflicts over history and has been called the battlefield of nations.
64. This site of Megiddo has had at least two dozen different occupiers over the centuries to include, Egypt, Assyria, Babylon, Greece, Persia and Rome. Cp.Rev.17:10
65. Modern historians believe more battles have been fought at this location than anywhere else on earth with no less than 34 battles fought and 20x built, destroyed and rebuilt.
66. This valley or plain runs from Haifa to below Nazareth is only about 20 miles long and 7 miles wide.
67. However, Jezreel is often used in general to refer to the entire flat from the coast to the Jordan River at Beth-shan.



68. The Haron Valley ties Jezreel with the Jordan Valley.
69. It is the Jordan Valley that is part of the Great Rift Valley that stretches all the way South to the Gulf of Aqaba.

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70. This is important as it provides a contiguous run of valleys over 200 miles long in fulfillment of the remainder of vs.20.
71. It is at the Valley of Jezreel that the nations of the world will congregate to do battle with Christ at the 2nd Advent.
72. The metaphor then takes a turn to the literal in describing the blood shed spilled at the hands of Christ as **blood up to the horses' bridles** with a distance of 1600 stadia.
73. It is clear that the **wrath of God** will not be tempered in any way with mercy, grace or leniency as He will kill all assembled to oppose Him.
74. Christ's weapon of choice for this **great** battle will be the *sword which came from the mouth of Him*. Rev.19:21
75. Some have attempted to take the term "**blood/αἷμα** – haima" as a reference to grape juice, yet it is not so used elsewhere in the NT in that vein.
76. It is literal **blood** in view and indicates a **blood** bath of battle of enormous proportions.
77. It produces a river of **blood** as high as **the horses' bridles**, with an average horse being 15 hands (one hand = ~4 inches) high or a depth of ~4 foot +.
78. The river of **blood** itself is said to extend for 1600 stadia with a stadia ~600 ft. or a distance of ~180+ miles.
79. Obviously the view looks at the blood congregating in depressions (wadis/streams) running along the Jezreel Valley opening towards the Jordon and South.
80. We must recognize too that the slaughter does not take place all in one specific area as Christ is described as coming from Bozrah in Edom (Isa.63:1) located in modern Jordon S.E. of the Dead Sea about 80 miles South of Damascus.
81. All the armies of the North, East, West and South will surround Israel indicating a massive front line of offence stretching from the Valley of Jezreel East and then South for an unspecified distance.
82. That Christ comes from Bozrah, the logical approach would be to commence attack on the most southern flank of battle working His way North and West ending at Armageddon.
83. Further we would note that not all men, women and children of the nations will actively participate in this great army.
84. Many will be left behind in the normal course of home life not qualified to serve or for other purposes, though the army would probably account for the majority of eligible males from the world.
85. We make that point to denote that by all appearances there will be one final act of separation of remaining living believers from unbelievers post-Armageddon.
86. This is the final separation Christ speaks of in Mat.25.31ff
87. This will occur upon Christ's formal ordination as King.
88. This scenario isolates events surrounding the 2nd Advent and return of Christ completing the chronological flow of the sextet angels.