

THE REVELATION TO JOHN

EXEGESIS VERSE 1:

^{GNT} Revelation 7:1 Meta. touto eidon tessaraj aggelouj estwtaj epi. taj tessaraj gwniaj thj ghj(kratouhtaj touj tessaraj anemouj thj ghj iħa mh. pneħ| anemoj epi. thj ghj mh̄te epi. thj qal asshj mh̄te epi. pah dendronĀ

^{NAS} Revelation 7:1 **After this I saw four angels standing at the four corners of the earth,** *Meta, (pa) touto outoj (near dem. pro./an-s; "after this"; note the singular) eidon oraw (viaa--1s; "I saw"; John = subject) tessaraj tessarej (card. adj./am-p; "four") aggelouj aggelouj (n-am-p; "angels") estwtaj iħthmi (adj. ptc./PF/a/am-p; "standing") epi, (pa; "upon/at"; w/acc. emphasizes motion or direction) taj h̄ tessaraj tessarej (d.a. + card. adj./af-p) gwniaj gwnia (n-af-p; "corners"; lit. a street corner/corner stone; when used figuratively is looks to the 4 compass directions of the earth, cp. Rev.20:8; used 9x) thj h̄ ghj(gh/ (d.a. + n-gf-s) **holding back the four winds of the earth,** kratouhtaj kratew (adj. ptc./p/a/am-p; "holding/to forcibly hold with the hand"; emphasizes power/control) touj ō tessaraj tessarej (d.a. + card. adj./am-p) anemouj anemoj (n-am-p; "winds"; used of strong/gusty winds"; same as 6:13) thj h̄ ghj gh/ (d.a. + n-gf-s) **so that no wind should blow on the earth or on the sea or on any tree.** iħa (cs; intro. purpose; "so that/in order that") mh̄, (neg. +) anemoj (n-nm-s; "wind") pneħ| pnew (vspa--3s; "might blow"; subjunctive indicates not even the potential of wind blowing) epi, (pg; "upon/on"; genitive emphasizes contact) thj h̄ ghj gh/ (d.a. + n-gf-s) mh̄te (cc; "neither/or"; mh̄te(((mh̄te) epi, (pg) thj h̄ qal asshj qal assa (d.a. + n-gf-s; "the sea") mh̄te (cc) epi, (pa; "at/against") paj (a--an-s; "each/any") dendronĀ (n-an-s; "tree"; used 25x)*

ANALYSIS VERSE 1:

1. As noted in the introduction to chapter 6, chapter 7 forms a parenthesis that provides us supplemental information without advancing the chronological narrative of the seal judgments.
2. This is seen in the singular use of the near demonstrative pronoun in the opening phrase of vs.1, “**After this**/meta, touto – meta touto”.
3. Further, its placement between the opening of the 6th and 7th seal demands that it be treated as an interruption to the chronological flow.
4. Chapter 7 is comprised of information regarding two groups of believers that live during Daniel’s 70th week.

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5. Vss.1-8 deals with one group composed entirely of Jews (144,000), while vss.9-17 is composed of a multitude *“from every nation, tribes, peoples and tongues”*.
6. That they are dealt with together in this parenthesis is a clear indication that there is a relationship between them.
7. Further, it introduces us implicitly to the nation Israel and a positive role she will play during this final 7 years of the Age of Israel.
8. This in contrast to –V still permeating this nation and the mass of negative unbelievers surrounding them.
9. While this chapter chronologically is parenthetical to the chronology of the existing seal judgments, it has inherent its own independent chronology.
10. This is seen in the opening phrase of vs.9, *“After these things”* using the plural of the near demonstrative pronoun, a key phrase to denote a chronological advance in Revelation. Cp. *notes Rev.1:19; 4:1*
11. The chronology of chapter 7 looks to the entirety of Daniel’s 70th week with vss.1-8 emphasizing the beginning and vss.9-17 emphasizing the end.
12. It functions as a parenthetical transition between the first ½ to the second ½ while viewing both halves as a whole, serving as a frame of reference to the contrast of +V vs. –V in nature and time of this hour of testing.
13. The transition of time between the two halves will then immediately be carried forward starting Rev.8:1.
14. As to its nature it answers how martyrs came into being as described in seal 5 and how there are those that are *“able to stand”* as posed in the rhetorical question closing seal 6 (6:17).
15. As to its time it denotes that both of these categories are present and exist throughout the entirety of Daniel’s 70th week bringing it to a close.
16. Therefore the nature and time of chapter 7 is designed to contrast +V believers that exist throughout this period of time compared to the mass of –V unbelieving humanity highlighted in the judgments themselves.
17. It denotes that no time during Daniel’s 70th week is God’s plan for salvation thwarted for those that are +V.
18. In the midst of evil permeating society and the catastrophes of judgments, the Word of God in its evangelistic mode remains alive and powerful.
19. While the phrase **‘After this’** does not advance the judgments chronologically, it does advance John’s vision chronologically in that it is now the next in the sequence of visions he experienced.
20. For the first time in this book, we are introduced to the fact that elect **angels** are going to be quite active during Daniel’s 70th week, working to fulfill the will of God with respect to this planet, those on it and the surrounding judgments.
21. These first **angels** introduced are designed to represent the universal application of **angels** in their role with God as the number **“four/tessares”** is used 3x in vs.1.
22. Another single angel will then announce that he and other unspecified number of **angels** will be involved in sealing the 144,000 (vss.2-3).
23. John begins this segment of his vision informing us that **‘I saw four angels standing at the four corners of the earth’**.

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24. The Greek term “**standing**/ ἵσθημι – histemi” is a perfect participle that is designed to communicate that they have been stationed there by God and continue to stand their post.
25. The emphasis is not that they were stationed there, but the present reality that the results of their stationing have become the act.
26. Further, as this verb has the nuance of “spiritual” **standing**, it indicates that these are elect **angels** executing the +R and +J of God in their roles.
27. The next phrase, “**at the four corners of the earth**” has stirred up controversy among intellectually dishonest scientists denouncing the unscientific nature of the Bible.
28. They are narrow minded “literalists” that do not allow for normal and natural human expressions in description of nature.
29. The phrase is a colloquialism, an idiom that is still used today to portray the 4 compass extremities of the planet.
30. It approaches the view of our planet from a visual perspective of front, behind and side to side indicating a 4 directional plane of our physical existence.
31. It is no more inaccurate visually than the concept of the rising and setting of the sun, though we understand its perception is due to the **earth** rotating on its axis around the sun.
32. While the Bible is not designed to be a textbook on science, when it does make reference in this academic area, it is completely accurate.
33. Critics maintain that phrases such as this contributed to the erroneous idea that the world was flat, having **four** distinct corners.
34. However, Isaiah wrote during the 8th century BC and he was well aware that the world was round. Isa.40:22
35. The term “**corners**/γωνία – gonia” refers to the four quadrants formed if one divided the sphere of the **earth** in half from North to South and in half from East to West.
36. It speaks of global authority exercised by these 4 **angels** under the Sovereignty of God that extends to every portion of planet **earth**.
37. The identification of these 4 **angels** are omitted and speculation would be futile.
38. John then tells us the ongoing act as a result of manning their posts in the remainder of vs.1, “**holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree**”.
35. The present active participle of ‘**holding back**/κρατεῖν – krateo” has the sense of restraining, preventing, or **holding** something **back**.
36. This participle, like the previous one **standing**, stresses ongoing action and the two participles together may be translated **standing firm and** continually *restraining*.
37. While we are not here told specifically why the **angels** need to hold the **winds back**, the clear implication is that the **winds** are dangerous, and pose a threat to the land, **sea**, and trees.
38. Since this verse focuses on disasters that will befall the **earth**, **sea**, and trees, this demands that we place this event in contextual chronology at least before the destruction of prophetic Babylon and the 6th seal.
39. This is the first clue that chronologically we are dealing with the first ½ of Daniel's 70th week, which will be further confirmed by the fact that none of the **winds** of

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destruction are allowed to blow on the planet *before* these 144,000 Jews are sealed.
Rev.7:3

40. The first question that must be addressed is whether or not these **four winds** are to be taken as literal **winds** or whether they are figurative for something else.
41. Some suggest literal and that they refer to the bizarre weather patterns that will become the norm in Daniel's 70th week.
42. Their position is supported by the fact that the weather will be impacted by the events of Daniel's 70th week and by the direct action of the two witnesses. Rev.11:6; 16:8,21
43. However, it is clear from a cursory study of the rest of this book that the term **winds** is never used again and the judgments that devastate the planet have nothing to do with earthly breezes, tornadoes, hurricanes, etc.
44. Therefore, the only interpretation that this term allows in this context is figurative such as was common to the OT and Jewish apocalyptic literature.
45. **Wind** is used figuratively in the OT to symbolize the concept of Divine judgment. Psa.77:18; 104:4; Pro.1:27; 10:25; Isa.66:15; Jer.49:32,36-37
46. The phrase "**the four winds**" is used eight times in the Bible, but this is the only place where it is qualified by the genitive "**of the earth**".
47. In Dan.7:2, the phrase "**the four winds of Heaven**" is used referring to the unseen spiritual forces that act on the **sea** of humanity, resulting in the formation of certain national entities of the last days.
48. In our context, the **four winds of the earth** then denotes the unseen but earthly forces that act in a significant manner on this planet.
49. The **four** primary **winds** of earthly power that affect civilizations on the entire planet are military power, political power, religious power (not from doctrine but from the source of men), and economic power.
50. This harks back to the 1st 5 seal judgments that highlighted Antichrist's policies and strategies of government that would be carried out behind the scenes by himself and his agents.
51. A study of the phenomenon of **wind** reveals that if **four winds** coming from different directions were released simultaneously, the effect would be a massive whirlwind that would be catastrophic in nature.
52. In like terms, if the policies of Antichrist were implemented simultaneously without restraint, the implication would be that the catastrophic occurrence of seal 6 would happen prematurely interfering with the Divine design.
53. This passage is then symbolic of the fact that God will restrain the rise of antichrist in tandem with other human power until He is ready to withdraw His restraint and allow these four powers of humanity to act as they choose, apart from God impeding them.
54. This fits quite well with the fact that the events of the first six seals are basically caused by men as the seals are broken (restraint is removed) and not by a "direct judgment" from God.
55. This restraint now pushes the chronology of vs.1-8 to the beginning of the 1st half of Daniel's 70th week noting that God will not allow the policies of the NWO/RRE to have any devastating affect until the 144,000 have been sealed (vs.3).
56. Prior to the implementation of strategy (seal 2), economic injustice (seal 3), warfare and social injustice (seal 4) and religious persecution (seal 5), these **angels** are seen **standing, holding back** the advancement of these judgments.

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57. In tandem with the 1st seal of Antichrist's initial appearance, God will invoke His privilege to secure the safety of these bond-servants now in view.
58. This passage is teaching that none of the destructive events affecting nature that have been described up to this point will come to pass until God sovereignly allows them.
59. This is confirmed by the negative purpose clause that is introduced by “iḥa mh.– hina me” that has the sense of “*in order that not/lest*”.
60. The final phrases regarding the **earth, sea, and any tree** are designed to point to the physical environment that is necessary for human survival and quality of life.
 - A. **The earth** emphasizes the things that come from the earth, cultivated crops, and other natural resources, which would certainly impact those that depended on such things.
 - B. **The sea** emphasizes the maritime fishing, trade or traffic, and would impact all that rely on seagoing commerce and travel for their livelihood.
 - C. The trees emphasize the necessity of this natural resource, as they provide shelter, warmth as fuel, cooling from shade, health through medicines derived from their barks, leaves and flowers, beauty, and the very oxygen we breathe.
61. Clearly, the destruction of any one of these things would have devastating consequences for the human condition; one cannot truly fathom the results of destruction of all these things on a worldwide basis.
62. As even negative unbelievers recognize, “*What are Mother Nature's life-support services worth? In one sense, their value is infinite. The Earth's economies would soon collapse without fertile soil, fresh water, breathable air, and an amenable climate.*”
63. However, as was made clear in chapter 6, mankind is so *stupid and devoid of knowledge* that they actually employ massive destruction upon the very environment that they need to survive on this planet.
64. Contextually this indicates that even before any damage whatsoever can start to happen in this direction (force of the subjunctive “**should blow**” negating any potential), God ensures that the integrity of His plan to facilitate +V that exists in this time is intact.
65. Before any strife and conflict can be inserted among the nations as noted in seal 2 causing any negative impact on our natural resources, men will be evangelized and duly prepared to evangelize others for this period of history.
66. From the doctrinal perspective, it is quite comforting to know that even the earthly forces that would harm the planet are controlled by God through the agency of **angels**.

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EXEGESIS VERSES 2 – 4:

^{GNT} Revelation 7:2 kai. eidon a1lon aggelon anabainonta apo. anatohj hliou econta sfragida qeoul zwhtoj(kai. ekraxen fwnh| megalh| toij tessarsin aggeloj oij edoqh autoij adikhsai thn ghh kai. thn qalassan

^{NAS} Revelation 7:2 **And I saw another angel ascending from the rising of the sun, having the seal of the living God;** kai, (cc) eidon oraw (viaa--1s) a1lon a1loj (a--am-s; "another"; of the same kind) aggelon aggeloj (n-am-s) anabainonta anabainw (adj. ptc./p/a/am-s; "ascending/going up") apo, (pAbl) anatohj anatoh, (n-Ablf-s; lit. from the rising; "from the East"; used 11x) hliou hlioj (n-gm-s; "sun"; same Greek phrase as Rev.16:12) econta ecw (adj. ptc./p/a/am-s; "having") sfragida sfragij (n-af-s; "a seal"; the instrument used producing a seal) zwhtoj(zaw (adj. ptc./p/a/gm-s; "of the living") qeoul/qeoj (n-gm-s; "God") **and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea,** kai, (cc) ekraxen krazw (viaa--3s; "he cried out loudly") megalh| megaj (a--If-s; "with a great/loud") fwnh, (n-If-s; "voice") toij o tessarsin tessarej (d.a. + card. adj./dm-p; "to the four") aggeloj aggeloj (n-dm-p) oij oj (rel.pro./dm-p; "to whom"; antecedent the 4 angels) edoqh didwmi (viap--3s; "it had been given/granted") autoij autoj (npdm3p; "to them"; not translated in NAS) adikhsai adikew (inf. purp./aa; "to harm/hurt"; same as 2:11; 6:6) thn o ghh gh/(d.a. + n-af-s) kai, (cc) thn h qalassan qalassa (d.a. + n-af-s; "the sea")

^{GNT} Revelation 7:3 legwn(Mh. adikhshte thn ghh mh te thn qalassan mh te ta dendra(acri sfragiswmen touj douloj tou/qeoul/hmwh epi. twh metwpwn autwh

^{NAS} Revelation 7:3 **saying, "Do not harm the earth or the sea or the trees,** legwn(legw (circ. ptc./p/a/nm-s; "saying") Mh, (neg. +) adikhshte adikew (vsaa--2p^vmaa--2p; "do not harm"; subjunctive mood best fits indicating to stop before beginning to inflict harm) thn h ghh gh/ (d.a. + n-af-s) mh te (cc; neither/nor) thn h qalassan qalassa (d.a. + n-af-s; "the sea") mh te (cc; "or") ta. to, dendra(dendron (d.a. + n-an-p; "the trees") **until we have sealed the bond-servants of our God on their foreheads."** acri (conj. of time; "until") sfragiswmen sfragizw (vsaa--1p; "we might seal") touj o douloj douloj (d.a. + n-am-p; "the bond-servants") hmwh egw, (npg-1p) tou/ o qeoul/

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qeoj (d.a. + n-gm-s) epi, (pg; "upon") autwhā autoj (npgm3p) twh to, metwpwn metwpon (d.a. + n-gn-p; "foreheads"; used 8x and only in Revelation)

^{GNT} Revelation 7:4 kai. hkousa ton ariqmon twh esfragismenwn(ekaton tesserakonta tessarej ciliadej(esfragismenoi ek pashj fulhj uiwh vsrah\

^{NAS} Revelation 7:4 **And I heard the number of those who were sealed,** *kai, (cc) hkousa akouw (viaa--1s) ton o` ariqmon ariqmoj (d.a. + n-am-s; "the number/sum total"; same as 5:11) twh o` esfragismenwn(sfragizw (d.a. + subs. ptc./PF/p/gm-p; "of those having been sealed")* **one hundred and forty-four thousand sealed from every tribe of the sons of Israel:** *ekaton (card. adj./nf-p; "one hundred" +) tesserakonta (card. adj./nf-p; "forty" +) tessarej (card. adj./nf-p; "four") ciliadej(ciliaj (n-nf-p; "thousands") esfragismenoi sfragizw (circ. ptc./PF/p/nm-p; "having been sealed") ek (pAbl; "from the source of") pashj paj (a--Ablf-s; "every") fulhj fulh, (n-Ablf-s; "tribe") uiwh uiwj (n-gm-p; "of the sons") vsrah\ (n-gm-s; "Israel")*

ANALYSIS VERSES 2 – 4:

1. Vss.2-4 now provides the length of time in principle that the 4 angels of vs.1 are to restrain judgment upon the planet.
2. John continues in the parenthesis with more visual affects, **“And I saw another angel ascending from the rising of the sun, having the seal of the living God”**.
3. Again, the preferred form of testimony comes from an eyewitness to events.
4. While others may try to identify this **angel**, as with the first 4 it is only speculation to be avoided.
5. Throughout Revelation, many angels are introduced and unless there is specific identification, their names are not the focus or issue contextually.
6. This anonymous approach is designed to emphasize that the elect angels are to be viewed as serving God corporately and equally in terms of fulfillment of His plan for them.
7. No matter their niche, station or authority, each has an equal share and investment to insure the execution of God’s plan on behalf of mankind and the A/C.
8. In terms of being “holy” angels, all share equally this attribute.
9. And this is the force of the adjective **“another** of the same kind/a|loj – allos” indicating that the role and character of this **angel** is of equal importance as the preceding 4.
10. That this **angel** does carry weight of authority overall is seen in the fact that he commands the other angels and is in possession of **the seal of the living God**.
11. He is observed by John of moving up from a lower place to a higher one, as he is **ascending from the rising of the sun**.

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12. The phrase “**the rising of the sun**” is another idiom that means “**from the East**” utilizing the natural perception of looking *East* from which the early morning **sun** rises.
13. Attempts to interpret the symbolism of this phrase includes:
 - A. It is a symbol of Divine blessing, since the *East* is the first source of light and the direction in which Eden was established. Gen.2:8
 - B. It is an allusion to Eze.43:1-4 suggesting that this refers to the glory of the Lord and the direction by which He enters the millennial temple.
 - C. This is unlikely as we are not dealing with the Lord, but an **angel** and our passage has nothing to do with the third temple.
14. While there is a sense of blessing associated with this **angel**, more specifically it looks forward to the coming blessing of the return of Christ at the 2nd Advent. Mat.24:27
15. It is a poetic form to describe the coming of a “new day” for the +V remnant of **Israel** eventuating in millennial blessing. Mal.4:2
16. As denoted in Mal.4:1-2, there is a strong contrast between the events of the Day of the Lord as viewed from the perspective of –V versus +V.
17. It is this +V remnant, now represented by the 144,000 Jews in our verses, on whose behalf Christ returns to establish His kingdom in **Israel**.
18. Our **angel** in view is commissioned with the responsibility in representing Christ to ensure the safekeeping of the initiate Jewish believers that will be instrumental for providing the truth to the forthcoming +V of the **earth**.
19. That he is depicted as possessing **the seal of the living God** is designed to picture that this **angel** is carrying God’s signet ring or official stamp.
20. In the ancient world, the signet ring was used by kings, officials and others in authority to authenticate documents, validate ownership, provide protection and privilege for those that had it.
21. In the Greco-Roman cults, the **seal** was very closely connected with the god being worshiped providing a special power to the one wielding it.
 - A. The suggestion was that one that had the **seal** was under the protection of that particular god.
 - B. In the cults of Cybele, Attis and Mithras, the worshipers were sealed to indicate that they belonged to that god.
22. This **seal** belongs to **the living God**, a title found some 28x in both the OT and NT emphasizing His eternity.
23. This is in contrast to the dead idols that negative men have chosen to worship over the course of history (mountains and rocks; Rev.6:16 case and point), as well as His current activity to ensure life on behalf of His people.
24. While modern man may not be involved in the worship of carven icons, their religiosity and idolatry remain as they worship money, power, sex, celebrities, technology, science, medicine, education, nationalism, family, friends, self and a host of other things.
25. Anything placed before God in pursuit of salvation and security in life makes these things idols of worship. Cp.1Cor.10:19-21
26. In vs.2b-3, John hears this **angel** give an audible, “**and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea,**

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saying, ‘**Do not harm the earth or the sea or the trees, until we have sealed the bond-servants of our God on their foreheads**’”.

27. Vs.2b now directly correlates the activities of the 4 **angels** and the winds of vs.1 with judgment, as we see they have been given the right **to harm the earth and the sea**.
28. The verb ‘**it was granted**/didwmi – didomi” denotes the sovereign determination of Christ to allow certain individuals the power, right, or authority to act.
29. The term “**harm**” has the nuance of suffering wrong or injustice at the hands of another.
30. The wrong that the environment suffers chronologically in the first ½ of the tribulation is not specifically due to God’s actions, but that of –V in alignment with antichrist.
31. Therefore, the right **to harm** by these 4 **angels** is not ascribing direct judgment by their persons chronologically, but looks back to their “restraining/holding back” these judgments in vs.1.
32. There job is to ensure that evil does not elevate beyond that which God will permit during the course of history.
33. It emphasizes grace before judgment and grace expressed towards the world is to primarily benefit +V.
34. That they have ultimately been given the right to eventually allow this evil indicates that only through their agency will evil progress to its ultimate depth in its impact on the world.
35. That only “**the earth and sea**” are mentioned in vs.2b is just a shortened way to indicate the planet as a whole and carries with it the same intent of vs.1 as **the trees** are mentioned in vs.3a.
36. Further, it correlates the land mass of terra firma with the ocean waters between viewed as a two-fold resource effecting the lively hood of man.
37. The angel’s command “**Do not harm**” is best viewed in the subjunctive mood denoting that they are to continue to refrain from allowing any destruction **until** further notice.
38. The certain point of further notice is seen in the conjunction “**until**/up to the time/acri – achri” indicating the *terminus ad quem* for restraint.
39. It is specifically the time necessary for this **angel** and his angelic brothers to **have sealed the bond-servants of our God on their foreheads**.
40. As the **seal** denotes, it is to identify ownership and provide protection from the coming judgments for these designated **bond-servants**.
41. We are told explicitly in Rev.14:1 that the **seal** consists of the name of the Lamb and of His Father.
42. Nevertheless, much fruitless and empty speculation about the **seal** has been advanced to include:
 - A. Water baptism.
 - B. Keeping the Jewish Sabbaths.
 - C. FHS
 - D. Spiritualizing it to mean in the mind instead of upon the forehead.
43. That the **seal** is simply an identifying mark with the name of Christ and the Father to denote ownership and protection is further confirmed in Eze.9:3-10.

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44. While it is not known if the mark is visible to men, it is clearly visible to God and the **angels**. Rev.9:4
45. That the **angels** are commissioned to overrule evil through restraint, the ability of men to see is moot.
46. Some have suggested that this **seal** is antithetical to the mark of the beast and therefore visible, yet there is a different term used for the mark (caragma – charagma) of Antichrist and it does not say that the beast seals his followers.
47. What can be contrasted between the two is the beast’s inability to protect his marked people and God that is perfectly able to protect this sealed group.
48. The Greek term “**foreheads**/metwpon – metopon” used 8x and only in Revelation refers to the space between the eyes and appears to be used literally every time.
49. The forehead, like the neck, is symbolic of volition and in this case is representative of the +V to God among the Jewish remnant. Isa.48:4
50. It was not only common for a mark on the forehead to denote ownership in the ancient world, it was also used to demonstrate allegiance.
51. Therefore, this **seal** is given through angelic intermediaries to mark the **servants of God** that will function throughout the course of Daniel’s 70th week and signifies God’s acknowledgment and approval of their +V.
52. The fact that they are **sealed by angels** and not the H.S. suggests that this group is not evangelized in traditional manner of the Church that is no longer present on the planet. Cp. 2Cor.1:22; Eph.1:13; 4:30
53. It is clear from the preceding passages that our sealing in the CA occurs at the point of salvation and is *fait accompli* (an accomplished and apparently irreversible act), yet this act of sealing is still clearly future from our time.
54. This makes it quite clear that the Church is not at all in view in this passage as the literal words speak for themselves.
55. In vs.4, the general term “**bond-servants**” is now specifically identified for us, “**And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel**”.
54. While the term bond-servant is used for believers in some contexts (Eph.6:6; IPet.2:16), it is more precise than that and is often used to denote those that have some special ministry before the Lord. Rom.1:1; 2Tim.2:24; Jam.1:1
55. The use of this term suggests that these 144,000 Jews serve Christ in a special capacity as communicators of the truth during the 7 years of Daniel's 70th week.
56. The primary bone of theological contention and debate centers on the identification of the 144,000.
 - A. Many interpreters take the group to refer to **Israel**.
 - B. Some say that it refers to the church.
 - C. Some attempt to say that the group is comprised of Old and New Testament believers.
 - D. Some cults, like the Jehovah’s Witnesses claim that they are the 144,000.
57. We will not waste time with the false teachings of the Jehovah’s Witnesses and the Watchtower interpretations of the Bible.
58. As we have previously demonstrated, the 24 elders represent the Church Age crowd in the persons of their leadership, so this group cannot be identified as the church.

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59. As some interpreters have rightly recognized, “*There is no clear-cut example of the church being called Israel in the New Testament or in ancient church writings prior to 160 AD.*” Cp.Rom.11:13-21
60. Further, the term **Israel** is always used of the Jewish people in both the Old and New Testaments, and the emphasis on **every tribe** can hardly be spiritualized to refer to the Church, with twelve heretofore unknown divisions.
61. To state that the phrase “**sons of Israel**” ever refers to anything other than the Jews is to ignore the literal meaning of the word and its use in the Scripture.
62. Therefore, given the timing of this vision and the individuals involved, this group is comprised of 144,000 racial Jews, with 12,000 coming from each of the tribes that are listed. Rev.7:4-8
63. As John ponders this vision, he receives audible revelation about the number of those that are about to be **sealed** on their **foreheads**.
64. This audible revelation is designed to further strengthen the fact that this number is to be taken literally and not spiritualized to mean something else.
65. Many interpreters seek to explain the number away and refuse to take it literally, suggesting that it stresses completeness, is symbolic of the whole church, or means something else.
66. This group of believers, who will convert immediately following the rapture and be sealed by a group of angels, does not represent the totality of believers that will be saved during Daniel's 70th week.
67. Further, it does not even represent the totality of Jews that will be saved after the rapture; rather, it represents the rather small group of Jews that will function as ambassadors on God's behalf and will apparently survive all the horrific events of Daniel's 70th week. Rev.14:1-5
68. That this group is unique should hardly be surprising, and Revelation 14 provides us further information about the nature of this band, their lifestyle, and ultimate success. Rev. 14:4-5
- A. They are all Jewish males.
 - B. They are celibate, which is an absolute necessity for the rigorous, dangerous, and international mission they execute; the nature of their mission and the hardships of Daniel's 70th week preclude the ability to protect and care for a right woman.
 - C. Since they cannot marry, they are willing to remain chaste for their entire lifetime; therefore, they are called virgins.
 - D. They certainly illustrate the law of supreme sacrifice in order to fulfill the will of God for their lives, and serve as a visible witness of God's will in sexual matters.
 - E. They are completely faithful to their assignment and demonstrate their loyalty by following the Lamb wherever He goes, in contrast to the world that *followed the beast*. Rev. 13:3
 - F. They are believers that have been redeemed by Jesus Christ, demonstrating that they have not been, nor are they sinless.
 - G. They receive the commendation that they are irreproachable with respect to their verbal fidelity to the truth, and that is the nuance of *blameless*. Vs.5
 - H. The designation *first fruits* (vs.4), indicates that they are the first wave of converts at the outset of Daniel's 70th week, just as Christ is the first fruits of the resurrection. ICor.15:20,23

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- I. This further confirms the interpretation that the Church Age has ended and that these converts represent the first part of Israel's spiritual awakening.
69. They are faithful to the doctrine under the most dangerous of conditions and will serve to deliver God's messages during Daniel's 70th week.
- A. This obviously includes the gospel message.
 - B. The message to vacate the U.S. Isa.48:20; Jer.50:4-8, 51:6,45-46
 - C. They will likely expose Antichrist and his lies as the two witnesses do. Rev.11:7
70. This is consistent with the fact that **God** does not ever leave Himself without witness in this world, and has always had those that were faithful to him in every era of history. Cp.Rom.11:4
71. While the passage in Revelation 14 has been taken by some to refer to the heavenly Mount Zion, all other usages of this term in the OT (21x) refer to the earthly Mount Zion. 2Kgs.19:21
72. There is only one usage of Mount Zion in the NT that refers to the heavenly Zion that is addressed to Church Age believers and should not be read into Daniel's 70th week. Heb.13:22-23
73. Rev.9:14 suggests that this group of believers will survive the entire 7 years of Daniel's 70th week and are seen standing with the Lord on Mount Zion at the conclusion. Isa.24:23; Joe.2:32
74. This group will actually fulfill God's purpose for the Jewish people to be *a light to the nations*. Isa.42:6, 49:6
75. They serve to represent that +V exists during this period through the evangelizing by the truth producing the martyrs of seal 5 and "those who are able to stand" in the great day of God's wrath of seal 6.

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EXEGESIS VERSES 5 – 8:

^{GNT} Revelation 7:5 ek fulhj Wlouda dwdeka ciliadej esfragismenoi(ek fulhj -Roubhn dwdeka ciliadej(ek fulhj Gad dwdeka ciliadej(

^{NAS} Revelation 7:5 **from the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,** ek (pAbl; "from the source of") fulhj fulh, (n-Ablf-s; "the tribe"; [same construction throughout vss.5-8]) Wlouda Wloudaj (n-gm-s; "of Judah") dwdeka (card. adj./nf-p; "twelve") ciliadej ciliaj (n-nf-p; "thousand") esfragismenoi(sfragizw (circ. ptc./PF/p/nm-p; "having been sealed"; perfect denotes existing results; and so throughout cp. end of vs.8) ek (pAbl) fulhj fulh, (n-Ablf-s) -Roubhn (n-gm-s; "of Reuben") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p) ek (pAbl) fulhj fulh, (n-Ablf-s) Gad (n-gm-s; "of Gad") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p)

^{GNT} Revelation 7:6 ek fulhj VAshr dwdeka ciliadej(ek fulhj Nefqalim dwdeka ciliadej(ek fulhj Manassh/ dwdeka ciliadej(

^{NAS} Revelation 7:6 **from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,** ek (pAbl) fulhj fulh, (n-Ablf-s) VAshr (n-gm-s; "of Asher") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p) ek (pAbl) fulhj fulh, (n-Ablf-s) Nefqalim (n-gm-s; "of Naphtali") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p) ek (pAbl) fulhj fulh, (n-Ablf-s) Manassh/ (n-gm-s; "of Manasseh") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p)

^{GNT} Revelation 7:7 ek fulhj Sumewn dwdeka ciliadej(ek fulhj Leui. dwdeka ciliadej(ek fulhj Wssacar dwdeka ciliadej(

^{NAS} Revelation 7:7 **from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,** ek (pAbl) fulhj fulh, (n-Ablf-s) Sumewn (n-gm-s; "of Simeon") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p) ek (pAbl) fulhj fulh, (n-Ablf-s) Leui, (n-gm-s; "of Levi") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p) ek (pAbl) fulhj fulh, (n-Ablf-s) Wssacar (n-gm-s; "of Issachar") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p)

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^{GNT} Revelation 7:8 ek fulhj Zaboulwn dwdeka ciliadej(ek fulhj llwsh,f dwdeka ciliadej(ek fulhj Benjamin dwdeka ciliadej esfragismeniā

^{NAS} Revelation 7:8 **from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand** *were sealed.*
 ek (pAbl) fulhj fulh, (n-Ablf-s) Zaboulwn (n-gm-s; "of Zebulun") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p) ek (pAbl) fulhj fulh, (n-Ablf-s) llwsh,f (n-gm-s; "of Joseph") dwdeka (a-cnf-p) ciliadej(ciliaj (n-nf-p) ek (pAbl) fulhj fulh, (n-Ablf-s) Benjamin (n-gm-s; "of Benjamin") dwdeka (a-cnf-p) ciliadej ciliaj (n-nf-p) esfragismeniā sfragizw (circ. ptc./PF/p/nm-p; "having been sealed")

ANALYSIS VERSES 5 – 8:

1. As vs.4 made clear, Israel now becomes the main contextual subject and focal point.
2. John provides a roster of the 144,000 that are equally divided into **twelve thousand** male converts **from** each of the 12 tribes now listed.
3. The fact that each one of these men are given God's protection without fail is emphatic as John notes that every one of the 144,000 **'were sealed'**, which perfect participle is found in the opening clause of vs.5 and ends vs.8.
4. There is no explicit indication that all of these 144,000 Jews are physically residing in the nation of Israel at this time in the last days.
5. However, the final phrase of vs.4, *"the sons of Israel"* at the least indicates their Jewish heritage and views them corporately as a nation.
6. Further, that they are viewed corporately in 12 even divisions points to a concisely orchestrated organization of reformed Jews that will operate in harmony with one another in fulfillment of God's plan.
7. The most logical conclusion with such a vast evangelistic movement operating on a world wide scale would be a centralized base of operations established within the nation Israel.
8. However, obviously they are not necessarily confined geographically to Israel as the 4 angels at the 4 corners of the earth indicate that the whole earth must be protected during this process of sealing.
9. This may indicate a period of immigration necessary for some of these in a continued Zionist movement.
10. No matter where they may reside, it is obvious that they (and God) identify themselves with Israel as a nation and are representative of it.
11. And their representation of Israel is that which now becomes significant for each of these tribes listed in order.
12. The list and its order is unique in that no other passage of Scripture provides an exact duplicate listing (though the some 20 other lists also have their own variances).
13. Our list is neither in chronological order of birth or a complete list of all the tribes.
14. Neither is it based on the land grant list, as that would exclude **Joseph** and **Levi** while including Dan, or on strict paternity as Ephraim is excluded, while **Manasseh** is included.

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15. In the OT land grant listings, **Joseph**, who was given a double blessing by Jacob, is excluded when **Levi** is excluded and both Ephraim and **Manasseh** are listed in his place.
16. The matriarchal order of birth is as follows (Gen.35:22c-26):
 - A. Leah: **Reuben, Simeon, Levi, Judah, Issachar and Zebulun.**
 - B. Rachel: **Joseph** (thru whom Ephraim and **Manasseh**) **and Benjamin.**
 - C. Zilpah: **Gad and Asher.**
 - D. Bilhah: Dan and **Naphtali.**
17. The biological and chronological order of birth is:
 - A. **Reuben**
 - B. **Simeon**
 - C. **Levi**
 - D. **Judah**
 - E. Dan
 - F. **Naphtali**
 - G. **Gad**
 - H. **Asher**
 - I. **Issachar**
 - J. **Zebulun**
 - K. **Joseph**
 - L. **Benjamin**
18. The land grant list is comprised of (Num.13:2-15):
 - A. **Reuben**
 - B. **Simeon**
 - C. **Judah**
 - D. **Issachar**
 - E. Ephraim
 - F. **Benjamin**
 - G. **Zebulun**
 - H. **Manasseh**
 - I. Dan
 - J. **Asher**
 - K. **Naphtali**
 - L. **Gad**
19. Furthermore, the millennial division of the land corresponds with the land grant list, though it includes land set apart for the Levites via temple placement. Eze.48:1-7, 8-14, 23-28
20. In addition, that all 12 tribes are listed as existing during the millennium and at least 10 (excluding the Levites and **Joseph**) are mention in our list debunks the mythology that there are “10 lost northern tribes of Israel” promoted in religious circles today.
21. They may not be easily identified by **tribe**, but they obviously exist in the last days.
22. As we have seen, the listing in our verses is altered compared to each of the primary listings above.
23. Therefore, the reasoning for our particular listing is not to be viewed on a physical level, chronologically or otherwise.

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24. Rather, it provides information that is representative/symbolic of Israel in some manner or form as it pertains to their place in the history of Daniel's 70th week.
25. And as we will see, even the precise order of listing has continuity in this vein.
26. The first mentioned, "**the tribe of Judah**", is easiest as this emphasizes the **tribe from** which the true Messiah would come that overall elevates the status of Israel. Gen.49:10
27. This points to the fact that Israel during the tribulation will be the ultimate focal point of the A/C.
28. **The tribe of Reuben** indicates that Israel as a nation is God's first born in that it was a nation created by God (Abrahamic covenant Gen.12:2) for the position of preeminence. Gen.49:3
29. This teaches that Israel has a preminent position in the POG (to the Jew 1st, Rom.1:16; 2:9-10) as it pertains to Daniel's 70th week.
30. **The tribe of Gad** indicates that they will be the primary target of attack by Satan though he ultimately will be unsuccessful and the position reversed. Gen.49:19
31. **The tribe of Asher** indicates that Israel will be the ultimate source of blessing and riches designed for the true royalty of God and Israel. Gen.49:20
32. **The tribe of Naphtali** represents the fact that Israel pictures ultimate freedom in the A/C birthing the pure truth of BD. Gen.49:21
33. **The tribe of Manasseh** looks to the concept of grace towards Israel in God's plan as Ephraim was blessed first, yet **Manasseh** was Joseph's 1st born. Gen.48:14
34. That passage makes clear that **Joseph** sought to correct Jacob's blessing illustrating energy of the flesh, but it was God's will to bless the two sons based on their volition, not human merit. Gen.48:17-20
35. **Manasseh** represents Israel seeking her own exalting based on human merit during the tribulation, yet will still be graced out because of the +V remnant of their brothers (blessing by association).
36. **Simeon** and **Levi** are generally pictured together as close siblings in the OT (Gen.29:33-34) and both are noted in their activities together. Gen.34 esp.vs.25; 49:5
37. As Gen.49:5 and operation "revenge of the circumcision" in Gen.34 makes clear, together these guys were STA cases deluxe in their expression of anger.
38. In that vein, they represent the revenge of God, though righteous, that will ultimately be expressed through Israel upon her enemies. Rom.12:19
39. However, individually, **the tribe of Simeon** also denotes that Israel as a nation will be taken captive through deception.
40. This is seen in the instance of **Joseph** deceiving his brothers holding **Simeon** captive in a revenge tactic for their betrayal of him. Gen.42 cp. vss.19-24
41. This will be fulfilled through Antichrist during the tribulation.
42. **From the tribe of Levi** individually indicates Israel as God's priest nation for this time in history.
43. This looks to their place in history as the fulfillment of Daniel's 70th week.
44. **From the tribe of Issachar** indicates that Israel will bear much burden due to their undying patriotism to the land and will allow themselves to serve others to retain their geographical heritage. Gen.49:14-15
45. **From the tribe of Zebulun** indicates Israel's submission to Antichrist will be considered a strategic victory both militarily and economically. Gen.49:13

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46. **From the tribe of Joseph** fully highlights the +V remnant of Israel as distinguished from the land, whom God will protect during this period of crisis based on their adherence to the truth of Christ entitling the nation to maximum blessing by God. Gen.49:22-26
47. That Ephraim is omitted simply indicates that he represents the extension of Joseph's +V and blessing and is silently viewed symbolically.
48. And last, but not least, **from the tribe of Benjamin** indicates that it is through Israel that God will exact His wrath/vengeance against His enemies in the coming of the Lamb.
49. At Christ's return, He will kill off Israel's enemies in the day of the battle of Armageddon, claim His kingdom and begin to share His inheritance with the +V remnant. Gen.49:27
50. Finally, the only other **tribe** not accounted for is **the tribe of Dan**.
51. There are those that have suggested that it is from this **tribe** that Antichrist would come, however as we know, Antichrist is a gentile and there is no other documentation that would even imply this.
52. However, there is symbolic parallelism seen between Dan and the false prophet. Gen.49:17 cp. Rev.13:11
53. The OT makes clear that Dan was heavily involved in idolatry. Jdg.18:18-21, 30-31; 1Kgs.12:28-30
54. That Gen.49:16 emphasizes his exercising authority at least suggests that this **tribe** will be a primary influence politically during Israel's existence during Daniel's 70th week.
55. Putting their political and religious influence together, it would be of no surprise if indeed the false prophet, also Jewish, will come from this group and explains the obvious influence he will have over Israel during this time.
56. If indeed that is the case, no wonder Dan is omitted.
57. While there will obviously be +V that comes from Dan, it is insufficient in number to have the impact of evangelizing as noteworthy before God.
58. This listing of the 12 tribes provides a great symbolic commentary as to the importance and place Israel has with respect to this 7 years of history.
59. In addition, it highlights them as the nation of which the entire POG will revolve around in bringing to conclusion this portion of the A/C in the defeat of Antichrist.

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EXEGESIS VERSES 9 – 12:

^{GNT} Revelation 7:9 Meta. tauta eidon(kai. idou. ocloj poluj(oh ariqmhsai auton oudeij edunato(ek pantoj eqnouj kai. fulwh kai. lawh kai. glwsswh estwtej enwpion tou/ qronou kai. enwpion tou/ arnipu peribehlmenouj stolaj leukaj kai. foinikej en taij cersin autwh(

^{NAS} Revelation 7:9 **After these things I looked, and behold, a great multitude, which no one could count, Meta, (pa +) tauta outoj (near dem. pro./an-p; "After these things"; note the change to the plural indicating a chronological advance) eidon(orow (viaa--Is; "I looked") kai, (cc) idou, (part. interj.; "behold") poluj((a--nm-s; "a great/many") ocloj (n-nm-s; "multitude/crowd/throng/masses") oh oj (rel. pro./am-s; "which") oudeij (neg. card.adj./nm-s; "no one/not even one") edunato(dunamai (viIPFd-3s; "was able/capable of") ariqmhsai ariqmew (compl. inf./aa; "to count/number") auton autoj (npam3s; "them"; not translated in NAS) **from every nation and tribes and peoples and tongues, standing before the throne and before the Lamb,** ek (pAbl; "from the source of") pantoj paj (a--Abln-s; "every/each") eqnouj eqnoj (n-Abln-s; "nation") kai, (cc) fulwh fulh, (n-Ablf-p; "tribes/social divisions") kai, (cc) lawh laoj (n-Ablm-p; "peoples/heritage") kai, (cc) glwsswh glwssa (n-Ablf-p; "tongues/languages") estwtej isthmi (circ. ptc./PF/a/nm-p; "standing") enwpion (pg; "before/in the presence of/face to face") tou/ o' qronou qronoj (d.a. + n-gm-s; "the throne") kai, (cc) enwpion (pg) tou/ to, arnipu arnipon (d.a. + n-gn-s; "the Lamb") **clothed in white robes, and palm branches were in their hands;** peribehlmenouj periba|lw (adj.ptc./PF/m/am-p; "having clothed themselves") leukaj leukoj (a--af-p; "in white") stolaj stolh, (n-af-p; "robes"; same as 6:11) kai, (cc) foinikej fohix (n-nm-p; "palm branches"; used 3x; Joh.12:13; Act.27:12) en (pL) autwh(autoj (npgm3p) taij o' cersin ceir (d.a. + n-Lf-p; "hands")**

^{GNT} Revelation 7:10 kai. krazousin fwnh| megal|h| legontej(-H swthria tw| qew| himwh tw| kaqmenw| epi. tw| qronw| kai. tw| arniw|

^{NAS} Revelation 7:10 **and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb."** kai, (cc) krazousin krazw (vipa--3p; "they cry out") megal|h| megaj (a--If-s; "with a loud/great") fwnh, (n-df-s; "voice") legontej(legw (circ. ptc./p/a/nm-p) -H swthria (d.a. + n-nf-s; "the Salvation

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/Deliverance") himwh egw, (npg-1p; "our") tw/o qew/qeoj (n-dm-s; "to God") tw/o kaqhmenw/kaqhmai (adj. ptc./p/d/dm-s; "who sits") epi, (pL) tw/o qronw/qronoj (d.a. + n-Lm-s; "the throne") kai, (cc) tw/o arniw/arnion (d.a. + n-dn-s; "to the Lamb")

^{GNT} Revelation 7:11 kai. pantej oi' aggeloi eisthkeisan kuklw tou/ qronou kai. twh presbuterwn kai. twh tessarwn zwvwn kai. epesan enwpion tou/ qronou epi. ta. proswpa autwh kai. prosekunhsan tw/qew/

^{NAS} Revelation 7:11 **And all the angels were standing around the throne and around the elders and the four living creatures;** *kai, (cc) pantej paj (a--nm-p) oi' o' aggeloi aggeloj (d.a. + n-nm-p) eisthkeisan i'sthmi (viPLUPFa--3p; "were standing") kuklw (pg; "around"; prep. governs the 3 following genitives) tou/ o' qronou qronoj (d.a. + n-gm-s) kai, (cc) twh o' presbuterwn presbuterwj (d.a. + ap-gm-p; "the elders") kai, (cc) twh o' tessarwn tessarej (card. adj./gn-p; "the four") zwvwn zwvwn (n-gn-p; "living creatures") and they fell on their faces before the throne and worshiped God, *kai, (cc) epesan piptw (viaa--3p; "they fell"; subject is the angels) epi, (pa; "on") autwh autoj (npgm3p) ta. to, proswpa proswpon (d.a. + n-an-p; "faces") enwpion (pg; "before") tou/ o' qronou qronoj (d.a. + n-gm-s) kai, (cc) prosekunhsan proskunew (viaa--3p; "worshiped/did obeisance to") tw/o qew/qeoj (d.a. + n-dm-s)**

^{GNT} Revelation 7:12 legontej(VAmhn(h' eulogia kai. h' doxa kai. h' sofia kai. h' eucaristia kai. h' timh. kai. h' dunamij kai. h' iscu j tw/ qew/ himwh eij touj aiwhaj twh aiwnwn\ amhnA

^{NAS} Revelation 7:12 **saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen."** *legontej(legw (circ. ptc./p/a/nm-p) VAmhn((part.; "Amen") h' eulogia (d.a. + n-nf-s; "blessing/praise") kai, (cc) h' doxa (d.a. + n-nf-s; "glory") kai, (cc) h' sofia (d.a. + n-nf-s; "wisdom") kai, (cc) h' eucaristia (d.a. + n-nf-s; "thanksgiving") kai, (cc) h' timh, (d.a. + n-nf-s; "honor/recognition") kai, (cc) h' dunamij (d.a. + n-nf-s; "power") kai, (cc) h' iscu j (d.a. + n-nf-s; "might/strength") himwh egw, (npg-1p) tw/o qew/qeoj (d.a. + n-dm-s) eij (pa +) touj o' aiwhaj aiwn (d.a. + n-am-p +) twh o' aiwnwn\ aiwn (d.a. + n-gm-p; lit. "into the ages of the ages/forever and ever") amhnA (part.)*

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ANALYSIS VERSES 9 – 12:

1. The opening phrase of vs.9, “**After these things**/Meta. tauta – meta tauta” is plural and indicates a chronological advance of context.
2. This is compared to the singular use of this phrase opening vs.7 denoting only an advancement of vision and now the plural denoting an advance of vision plus an advancement in time.
3. Further, there is an obvious complete shift in subject matter from the 144,000 Jews to an innumerable number of various nationalities and in scene from the earth to the 3rd heaven.
4. As vs.14 will make clear, the chronological timing of these verses correspond to the end of Daniel’s 70th as the subjects in view in vs.9 are all “*the ones who come out of the great tribulation*”.
5. When the adjective “great” is used to describe Daniel’s 70th week, it points to the period after Antichrist’s image is established in the temple that occurs at mid-point. Cp.Mat.24:15-21
6. Therefore, these verses represent the *terminus ad quem* chronologically of this chapter moving from an event preceding any judgments to the very conclusion of Daniel’s 70th week.
7. That this portion of John’s vision is one of a heavenly scenario indicates that the subjects in view in vs.9 are all believers that were promoted to Ph₃ and thus died through whatever means during this period of history.
8. The contextual harmonization between the two-halves of this chapter is found under the concept of evangelistic harvest, which the 144,000 represent.
9. The 144,000 Jews are called the “first fruits” (Rev.14:4) and now as a result of their fidelity, this innumerable **multitude** represents the mass of soul harvest that occurs under their ministry.
10. John emphatically draws our attention to this fact as an eyewitness of events and states, “**I looked and behold, a great multitude, which no one could count**”.
11. This massive group is described with an idiomatic expression designed to focus on the enormous numbers of people that are visible.
12. The figure of speech is not literal, since we are dealing with an extremely large but finite number and is used to indicate that anyone in John’s situation would not be able to ascertain the correct number of people in this throng.
13. The term ‘**multitude**/οχλος – ochlos” is used of a throng of people closely pressed together en masse.
14. While the emphasis is on the number or size of the crowd, this term was often used contemptuously to refer to the lower classes considered rabble. Cp.Joh.7:49
15. This points to the principle that the mass of +V in history does not generally come from the wise, mighty, noble or elite of this world. Cp.1Cor.1:26-29
16. This group of +V is then further defined for us by the singular phrase, “**from every nation**” coupled with the plural forms of “**and tribes and peoples and tongues**”.
17. The compiled reference looks to the comprehensive character of those assembled with emphasis on the multiple universal nature of the crowd supplementing it in a cosmopolitan fashion.
18. It indicates believers comprised of every nationality including all cultures (**tribes**), heritages (**peoples**) and languages (**tongues**).

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19. Not only will +V appear in each **nation**, but they will be found in the microcosms of divisions that make up a **nation**.
20. It denotes that no one race is excluded and background socially and otherwise is a moot as to the manifestation of +V throughout the world.
21. That the list begins with the singular “**nation**/eqnoj – ethnos” indicates that every ethnic background is represented in addition to the “sons of Israel” (vs.4) as this term is commonly used in the Scriptures.
22. It is a term used to differentiate the gentile population from the Jews as it is so translated “gentile(s)” some 101 times in its 162 uses in the NT and otherwise inferred in many other cases when translated “**nation(s)**”.
23. While Israel will obviously be evangelized by their “homey’s”, the emphasis in our verse is the universal impact otherwise that the +V remnant of Israel will have as a priest nation during this time.
24. This distinction then reveals 3 divisions of believers that will follow Daniel’s 70th week ushering in the Millennium as the Church (24 elders, vs.11), Israel (vss.1-8) and the innumerable Gentile converts (vs.14).
25. These Gentile converts are then seen to be “**standing before the throne and before the Lamb, clothed in white robes, and palm branches in their hands**”.
26. The perfect plural participle of “**standing**” indicates that the singular subject “**multitude**” in vs.9a is indeed many and they are viewed as having assembled rather than in the process of assembling.
27. Further, it specifically answers the question of Rev.6:17 as only those that become believers are qualified to “stand” **before** God and **the Lamb**.
28. The two uses of the preposition ‘**before**/enwpion – enopion” literally means in the presence of/face to face and removes any question as to whether they have died and are now in the presence of God and Christ.
29. This too is in contrast to the 144,000 that remain on planet earth into the Millennium.
30. That they are **clothed in white robes** symbolizes the imputed righteousness of Christ that is the standard one must have in order to enter heaven. Isa.61:10
31. The “**robes**/stolh – stole” in view is used with reference to **robes** of distinction worn by the priests of Israel (Mar.12:38), of celebration (Luk.15:22) and of the “festal robe” given to Joshua the High Priest further symbolizing the removal of sins and imputation of Divine +R (Zec.3:4).
32. These particular **robes** now distinctly identify these Gentile converts with the priest **nation** of Israel and converts as a result of the ministry of the 144,000.
33. The term “**palm branches**/fōihix – phoinix” is used 2 other times in the NT, once for a city (Act.27:12) and the other in connection with Christ’s “triumphal entry” (Joh.12:13).
34. **Palm branches** in the ancient world were used to symbolize festive joy and worship as well as victory and triumph.
35. The logical correlation with our verse is its symbolism as represented in Christ’s final entry into Jerusalem from Bethany on the Monday before His crucifixion:
 - A. At the 1st Advent, Jesus had refused all accolades directed towards Him discouraging any view that He was there to establish Himself as the King of Israel.

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- B. The Jew's distortion of advents was obvious as they expected a political Messiah to throw off the yoke of Roman rule, establish Israel as a sovereign **nation** and bring the Messianic blessings of the OT.
 - C. This is the reason that had **palm branches** that were used on many festal occasions, including the feast of Tabernacles/Booths that celebrates the Millennium and eternal state. Lev.23:34ff
 - D. In addition, palms were not only an emblem of victory, but from the time of the Maccabees had been employed as a symbol of national Israel.
 - E. The view of the Jews at the 1st Advent was that Jesus was about to liberate Israel politically from Rome and this freedom was imminent.
 - F. This is also observed by the masses crying out "Hosanna" in Joh.12:13 which etymology of the Greek *wsanna*, - hosanna is found in the root "to save".
36. While those at the 1st Advent were totally confused to Christ's mission, these believers are now seen contrasted as being absolutely correct in their perception to their time and place with Christ in history.
 37. These believers are symbolized as rightly recognizing the Father and the Son as the source of their temporal and eternal deliverance, as well as the fact that they truly are on the verge of millennial glory.
 38. Their unified celebration of victory is then seen in vs.10, **"and they cry out with a loud voice, saying, 'Salvation to our God who sits on the throne, and to the Lamb'".**
 39. Their comment regarding **salvation** is not suggesting that God or Christ are in need of it, but that it belongs to or they are the source or agent of it.
 40. The Greek term **"salvation/swthria – soteria"** physically means to rescue from danger, to deliver, to preserve in a state of safety. Act.7:25; Phi.1:19; Heb.11:7
 41. Spiritually it focuses on the ultimate preservation of the soul that is accomplished in 3 distinct phases as detailed in the Word of God.
 - A. Ph₁ **salvation** at the point of faith in Christ. Rom.1:16; Eph.1:13
 - B. Ph₂ **salvation** or sanctification. 2Cor.7:10; Phi.2:12; 2The.2:13
 - C. Ph₃ **salvation** in the final deliverance from this body of death to resurrection glory. 1The.5:8-9; Heb.9:28; 1Pet.1:5
 42. While there may be some question as to which deliverance is in view, the use of this term is used 3x in Revelation and the other two uses are contextually in reference to tactical victory over Satan (Rev.12:10) and victory over the world under Antichrist as represented by the great harlot (Rev.19:1-2).
 43. While their spiritual victory is a given, the contextual emphasis is the upcoming tactical victory of Christ over His enemies that concludes Daniel's 70th week.
 44. This term as used here is designed to point to Christ's legal victory on the cross that ensures His tactical and political victory as the Revelation.
 45. Immediately upon completion of their praise, the entire angelic host follows suit in worship, **"and all the angels were standing around the throne and the elders and the four living creatures; and they fell on their faces before the throne and worshiped God"**.
 46. This scene is reminiscent of the scenes in chapters 4 and 5 with the exception that **"all the angels"** are now said to be involved compared to the **"many angels"** in Rev.5:11.

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47. This further suggests the conclusion of Daniel's 70th week in that the **angels** have corporately congregated in heaven with Christ in preparation to accompanying Him at the 2nd Advent. Mat.25:31
48. That they are seen now also giving praise in worship of **God** looks to their own anticipation of the 2nd Advent as providing the ultimate resolution to the A/C.
49. That the 24 **elders and the four living creatures** are mentioned as part of the center focus of worship indicates the Churches silent expectation for participation in accord with Christ's **throne** of rule through His **nation** Israel.
50. The ascription of praise to **God** is then heard in a seven-fold pattern as the **angels** were **saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen."**
51. That their doxology both begins and ends with the term "**Amen/amen – amen**" has a two-fold significance:
 - A. It harmonizes the Divine viewpoint of the elect angels with the **multitude** in total agreement that God's plan is the only source for all **salvation**.
 - B. The POG is the only source of belief through which His creatures will find eternal celebration and **blessing**.
52. The second term "**blessing/eulogia – eulogia**" literally means good or fair speech that was designed to praise, laud or bless another person.
51. The next term "**glory/doxa – doxa**" first means an opinion, a judgment or view, then an estimate, whether good or bad, and the resulting praise, honor, or **glory** that comes from that assessment.
52. While there is a sense in which the word refers to the overt splendor, majesty, and brilliance of something that makes it attractive, the sense here is to be taken as the overt praise, **glory**, distinction, or renown that is accorded to a person.
53. The next thing that is ascribed to the Father is seen in the Greek term "σοφία – sophia/**wisdom**" that refers to the ability to use knowledge to arrive at and execute the proper course of action.
54. The **wisdom** of **God** refers to His omniscience, His knowledge of all things past, present, and future; this knowledge has manifested itself in the great plan that the **angels** have observed.
55. The fifth term "**thanksgiving/eucharistia – eucharistia**" is a word that denotes an attitude of gratitude, or the overt act of offering that gratitude by the giving of thanks.
56. Certainly, there is no one that is more worthy of eternal **thanksgiving** than the **God** that created us, gave us spiritual life, and offers us all things in His Son.
57. The sixth term is "**honor/timh, - time**" that basically denotes the worth ascribed to a person, recognition of the person's value by virtue of His qualities, attributes, rank, or office, and can include the ideas of respect and reverence.
58. The next term "**power/dunamij – dunamis**" refers to the inherent ability or capability to succeed by virtue of having the necessary strength, skill, resources, etc.
59. The ability in view is the absolute ability of God to accomplish all that He determines to do.
60. As we saw in the doxology of 5:12, this same quality is ascribed to the Lamb.
61. The last term translated "**might/ισχυς – ischus**" is often translated by the words strength, **power, or might**, and refers to the strength or force that is necessary to effect an outcome.

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62. Again, though some overlapping of the meaning between this term and the word *dunamij* exists, both are definitely related to the Divine attribute of omnipotence.
63. **Power** looks to the force of **God** expressing His omnipotence, while **might** looks to the cause and affect it produces.
64. It should be noted that some of these terms are external to God and are offered to Him by His creation (**blessing, glory, thanksgiving, and honor**), while other attributes are inherent in His Person (**wisdom, power, and might**).
65. The attributes inherent in His Person celebrates that unlimited genius of **God** in His expression of omnipotence and its resultant effect in fulfillment of His plan.
66. Some have suggested that the last portion of the sentence “**to our God forever and ever**” may be taken in two ways:
 - A. The first suggests that these things are to be ascribed **to God forever and ever**.
 - B. The second suggests that **God** is the subject of the phrase **forever and ever** and the sense of it is **to our eternal God**.
67. We can easily combine both as a double emphasis here since **God** obviously lives **forever and ever**, and is certainly worthy of these qualities for the duration.
68. That this doxology is the complete and accurate truth regarding **God** is then doubly affirmed, **Amen**.
69. The fulfillment of God’s plan of **salvation** for men through the Person of Christ is indeed as it should be.

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EXEGESIS VERSES 13 – 14:

^{GNT} Revelation 7:13 Kai. apekriqh eij ek twh presbuterwn legwn moi(Outoi oi peribehlmenoi taj stolaj taj leukaj tinej eisin kai. pogen hqonē

^{NAS} Revelation 7:13 **And one of the elders (corrected) responded, saying to me,** *Kai, (cc) eij (card. adj./nm-s; "one") ek (pAbl) twh o' presbuterwn presbuterwj (d.a. + ap-Ablm-p) apekriqh apokrinomai (viad--3s; "responded"; the question is responding to what?) legwn legw (circ. ptc./p/a/nm-s) moi(egw, (npd-1s) "These who are clothed in the white robes, who are they, and from where have they come?" *Outoi outoj (near dem. pro./nm-p; "these"; emphatic) oi' o' peribehlmenoi periba|lw (d.a. + adj. ptc./PF/m/nm-p; "who have clothed themselves) taj h' leukaj leukoj (d.a. + restri. attrib./a--af-p; "in white") taj h' stolaj stolh, (d.a. + n-af-p; "robes") tinej tij (interr. adj./nm-p; "who?") eisin eimi, (vipa--3p; "are they") kai, (cc) pogen (interr. adv.; "from where/what place?") hqonē ercomai (viaa--3p)**

^{GNT} Revelation 7:14 kai. eirhka autw(Kurie, mou(su. oidajā kai. eiπen moi(Outoi, eisin oi' ercomenoi ek thj qliyewj thj megalhj kai. eplunan taj stolaj autwh kai. eleukanan autaj en tw(ai|mati tou/arniouā

^{NAS} Revelation 7:14 **And I said to him, "My lord, you know." And he said to me,** *kai, (ch) eirhka legw (viPFa--1s) autw(autoj (npdm3s; ref. the elder) mou(egw, (npg-1s; ref. John) Kurie, kurioj (n-vm-s; form of polite address; "lord") su, (nnp-2s; emphatic; "You yourself") oidajā oida (viPFa--2s; "know/have the information") kai, (ch) eiπen legw (viaa--3s) moi(egw, (npd-1s) "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb." Outoi, outoj (near dem. pro./nm-p; emphatic) eisin eimi, (vipa--3p) oi' o' ercomenoi ercomai (adj. ptc./p/d/Pred.Nm-p; "the ones coming") ek (pAbl; "out from") thj h' megalhj megaj (d.a. + a--Ablf-s; "the great") thj h' qliyewj qliyij (d.a. + n-gf-s; "tribulation") kai, (cc) eplunan plunw (viaa--3p; "have washed/cleaned"; used 3x) autwh autoj (npgm3p) taj h' stolaj stolh, (d.a. + n-af-p; "robes") kai, (cc) eleukanan leukainw (viaa--3p; "made white/whitened"; used 2x) autaj autoj (npaf3p; ref. robes) en (pI; "with") tw(to, ai|mati aima (d.a. + n-In-s; "the blood") tou/ to, arniouā arniou (d.a. + n-gn-s; "of the Lamb")*

THE REVELATION TO JOHN

ANALYSIS VERSES 13 – 14:

1. Vs.13 now specifically identifies the great multitude of believers introduced in vs.9.
2. Again, we see the role **of the elders** participating and interacting in this heavenly scenario as represented by **one** of them.
3. In our context, **the elders** represent the glorified Church and their participation is designed to compliment the celebration of the angels in God bringing a conclusion to the A/C.
4. This in turn clarifies why the elder now “responds” or answers to John rhetorically and ironically with a question.
5. It’s incongruous to think John doesn’t have the doctrine to know that there will be converts throughout the world during Daniel’s 70th week.
 - A. He has already been informed of this very fact in seal 5.
 - B. The 144,000 and their representation of the priest nation Israel indicates bond-servants doing the work of God.
 - C. This multitude claiming victory in the A/C in vs.10 would be understood by John as part of the chronological time frame of Daniel’s 70th week.
6. Further, that John does not attempt to answer the elder and defers back to him in vs.14a indicates that there is more to the questions asked than they appear on the surface.
7. Again, the blatantly obvious of vss.9-10 is that this multitude has **come** from earth and that they are believers.
8. The sense of the response looks to the background celebration of the angels of God bringing closure to Daniel’s 70th week, **“And one of the elders responded, saying to me, ‘These who are clothed in the white robes, who are they, and from where have they come?’”**.
9. In this vein of response, the questions asked then are rhetorical in that it doesn’t expect a regurgitation of physical identification already provided in vss.9-10.
10. Rather it is designed to advance John chronologically to the end of Daniel’s 70th week, a frame of reference hinted at in seal 5, (Rev.6:11b), but as of yet a time period not clearly presented to John.
11. The sense of the two-fold question is “What group of believers in Daniel’s 70th week **are they, and from** what historical point of origin **have they come?**”
12. John clearly understands the nature of the elder’s questions as not intended for redundancy but with a higher purpose as he then responds in vs.14a, **“And I said to him, ‘My lord, you know’”**.
13. Further, this indicates that John is teachable and quick to hear and slow to speak. Jam.1:19
14. The ecstatic nature and excitement pervasive in this worship scenario is first seen in the demonstrative pronoun **“These”** in vs.13 that is emphatic drawing complete attention to this multitude as the source for celebration.
15. The elder then repeats its use in answering his own questions in vs.14b, **“These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb”**.
16. It is the direct correlation of **“These”** corporately as one multitude with **the ones** coming **out** (present participle) from **the great tribulation** that answers what place in the history of the 70th week **they have come**.

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17. The term ‘**tribulation**/ql iyij – thlipsis’ is used 44x in the NT and is not technical denoting some form of persecution, affliction or trouble.
18. However, there are only 4x that it is qualified with the adjective ‘**great**/megaj – megas’ and once in its other 3 uses besides our verse it is clearly seen to refer to the period of “**the great tribulation**” or the 2nd half of Daniel’s 70th week. Mat.24:21 cp. Act.7:11; Rev.2:22
19. Further, only in our verse is the combination of this adjective and noun presented grammatically with a restrictive attributive adjective (a d.a. in front of both the adjective and the noun) clearly defining it as a **tribulation** unlike the others hence-to-forth presented in Revelation.
20. A literal translation would be “**the tribulation, the great one**” clearly identifying this period of time with Jesus teaching in Mat.24.
21. What the elder is telling John is that the multitude he sees represents the completion of death for believers living in Daniel’s 70th week and hence the *terminus ad quem* of the vision in view ushering a completion of the snapshot of chapter 7.
22. That believers are indeed the focus of this chapter is reiterated with the elder answering his first question “**who are they?**” last.
23. The reason the elder answers his question in reverse order is to emphasize that the real crux of his question is centered on time and secondarily as it relates to believers during this time.
24. The fact that he calls attention to this crowd by referring to their clothing has caused some interpreters to link this group directly with the previous group of martyrs introduced in Rev.6:9-11.
25. However, this is an argument from silence and it is not realistic to think that every believer in **the Great Tribulation** will die a martyr’s death.
26. While many obviously will face this fate, we know that many others in addition will survive and move into the Millennium in their physical bodies. Mat.25:31-34
27. This very large group of believers are those that suffered any form of physical death with the manner of death not an issue:
 - A. Some will suffer martyrdom at the hands of Antichrist. Rev.13:7, cp. 6:11b
 - B. Some will die in the extensive warfare over the planet. Rev.6:4,8
 - C. Some will die due to physical deprivation. Rev.6:6,8
 - D. Some will die from the nuclear fallout and other forms of plague. Rev.6:12ff
 - E. Some may simply die as part of natural aging.
28. These believers’s act of faith for salvation is then presented figuratively as ones that **washed their robes and made them white in the blood of the Lamb.**
29. The term “**washed**/pl uṛw – pluno” literally means to wash something and is used 3x in the NT. Luk.5:2; Rev.7:14; 22:14
30. In both uses in Revelation it denotes a spiritual cleansing.
31. This looks to their appropriation of salvation by virtue of faith in Christ and His work on the cross.
32. In addition, **their robes have been made white in the blood of the Lamb.**
33. That **blood** too is figurative is made clear since you cannot make something **white** by washing it in red **blood.**
34. The two verbs together teach the principle of justification by faith, just as Paul does in Rom.5:1,9:

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- A. **The blood of the Lamb** = the spiritual work of Christ on the cross and is the actual agent of cleansing.
 - B. One applies the **blood** by believing in Christ and His work.
 - C. One is then cleansed, analogous to justification, the forgiveness of sins, the imputation of +R and qualifying us to rule with Christ. Rev.1:5
35. John is now fully informed as to when in history is in view and what qualification was necessary for **these** to represent the end of Daniel's 70th week bringing to conclusion suffering on this planet.

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EXEGESIS VERSES 15 – 17:

^{GNT} Revelation 7:15 dia. touto, eisin enwpion tou/ qronou tou/ qeou/ kai. Iatreupusin autw/ hmeraj kai. nuktoj en tw/ naw/ autou(kai. o' kaqhmenoj epi. tou/ qronou skhnwsei epl' autoujA

^{NAS} Revelation 7:15 **"For this reason, they are before the throne of God; and they serve Him day and night in His temple; dia, (pa+) touto, outoj (near dem. pro./an-s; "For this reason/because of this") eisin eimi, (vipa--3p; "they are"; ref. the multitude) enwpion (pg; "before/in the presence of") tou/ o' qronou qronoj (d.a. + n-gm-s) tou/ o' qeou/ qeoj (d.a. + n-gm-s) kai, (cc) Iatreupusin Iatreuw (vipa--3p; "to serve/minister/officiate"; used 21x; in the NT it has the nuance of religious service) autw/ autoj (npdm3s; ref. God) hmeraj hmera (n-gf-s) kai, (cc) nuktoj nux (n-gf-s; "night") en (pI) autou(autoj (npgm3s) tw/ o' naw/ naoj (d.a. + n-dm-s; "temple"; same as 3:12) and He who sits on the throne shall spread His tabernacle over them. kai, (cc) o' kaqhmenoj kaqhmai (d.a. + subs. ptc./p/d/nm-s; "He who sits") epi, (pg) tou/ o' qronou qronoj (d.a. + n-gm-s) skhnwsei skhnw (vifa--3s; "will tabernacle"; used 5x) epl' epi, (pa) autoujA autoj (npam3p)**

^{GNT} Revelation 7:16 ouw peinasousin eti oude. diyhsousin eti oude. mh. pesh| epl' autouj o' h| ioj oude. pah kauha(

^{NAS} Revelation 7:16 **"They shall hunger no more, neither thirst anymore; neither shall the sun beat down on them, nor any heat; ouw(neg+) peinasousin peinauw (vifa--3p; "will not hunger) eti (ab; "no longer") oude, (cc) diyhsousin diyaw (vifa--3p; "will they thirst") eti (ab; "anymore") oude, (cc) o' h| ioj (d.a. + n-nm-s; "the sun") mh, (neg. +) pesh| piptw (vsaa--3s; "not fall/descend/beat down") epl' epi, (pa) autouj autoj (npam3p) oude, (cc) pah paj (a--nn-s) kauha(kauha (n-nn-s; "burning heat/scorching/painful"; used 2x)**

^{GNT} Revelation 7:17 o|ti to. arnion to. ana. meson tou/ qronou poimanei/ autouj kai. odhghsei autouj epi. zwhj phgaj udatwn(kai. exaleiyei o' qeoj pah dakruon ek twh ofqal mwh autwhA

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^{NAS} Revelation 7:17 for the Lamb in the center of the throne (corrected) shall shepherd them, and shall guide them to springs of the water of life; *oἱ* (*causal conj.*) *to*, *arniōn* (*d.a. + n-nn-s; "the Lamb"*) *to*, (*d.a.; "the one"; not translated in NAS*) *ana*, (*pa +*) *meson mesoj* (*ap-an-s; "in the center/middle of/within"; phrase used 4x; Mat.13:25; Mar.7:31; 1Cor.6:5;*) *tou/ o' qronou qronoj* (*d.a + n-gm-s*) *poimanei/ poimaijw* (*vifa--3s; "will shepherd"; same as 2:27*) *autouj autoj* (*npam3p*) *kai*, (*cc*) *odhghsei odhgew* (*vifa--3s; "lead/guide/fig.instruct/teach"*) *autouj autoj* (*npam3p*) *epi*, (*pa*) *phgaj phgh*, (*n-af-p; "springs/fountains"*) *udatwn(uἴwv* (*n-gn-p; "of waters"*) *zwhj zwh*, (*n-gf-s; "of life"; place forward in Greek for emphasis*) **and God shall wipe every tear from their eyes."** *kai*, (*cc*) *o' qeoj* (*d.a. + n-nm-s*) *exaleiyei exalei,fw* (*vifa--3s; "will wipe away/ remove in totality/erase/eliminate"; "same as 3:5*) *pah paj* (*a--an-s*) *dakruon* (*n-an-s; "tear"*) *ek* (*pAbl*) *autwhā autoj* (*npgm3p*) *twh o' ofqalmwh ofqal moj* (*d.a. + n-Ablm-p; "eyes"*)

ANALYSIS VERSES 15 – 17:

1. The elder speaking to John continues explaining the reality of this tribulational multitude with the introductory phrase, **“For this reason”**.
2. The phrase itself *harks* back to the fact that these believers have washed their robes and made them white in the blood of the **Lamb** qualifying them for their position **“that they are before the throne of God”**.
3. That this multitude includes any believer that dies, adjusted or not, and there is no mention of special rewards such as in chapters 2-3, indicates that the passage now at hand focuses on the normal blessings of heaven for all believers.
4. This being the 2nd time that this multitude has been noted as being **before the throne** (cp.vs.9) is designed to communicate the awesome privilege of simply making the SAJG.
5. One act of faith in Christ and every believer upon exit of this world will be given access to heaven and an audience of recognition in the presence **of God**.
6. The 2nd comment of the elder then begins the description of their new eternal niche, **“and they serve Him day and night in His temple”**.
7. The Greek term **“serve/latreuw – latreo”** originally meant to **serve** someone for hire or pay and came to mean service to men, gods or God. Luk.1:74 cp. Act.7:41-42
8. Its present tense denotes that this service revolves around their present niche in heaven as they await their resurrection bodies.
9. Throughout the NT it means to render religious service or homage and in its participial form can be translated worship or worshiper. Cp. ptc.forms Heb.10:2; Heb.9:9; Phi.3:3

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10. The genitives of “**day and night**” as seen before are not taken in a sense of continuous action but are genitives of time indicating their service can be rendered at anytime **day** or **night**, though ongoing. 1The.2:9; Rev.4:8
11. The emphasis here is the fact that worship of **God** will be continuous, provided willingly and is an obvious source of blessing to this great multitude.
12. The question has been proposed as to whether the **temple** in view is reference to God’s **temple** in the 3rd heaven or the millennial **temple**.
13. However, much like the term “altar” in Rev.6:9 was used only of a heavenly altar excepting the earthly altar of 11:2, so the 17 uses of “**temple**/naoj – naos” in Revelation is always used of the heavenly **temple** (3:12 *metaphor*; 11:19; 14:15,17; 15:5,6,8; 16:1,17) excepting the earthly **temple** of 11:1,2 and of God and Christ (Rev.21:22).
14. Given their position before **the throne** and the fact that the millennial **temple** is not referenced in Revelation, we can safely eliminate the millennial **temple** as a prospect.
15. In the remainder of vs.15, we now see a change of verb tense from the present to the future, “**and He who sits on the throne shall spread His tabernacle over them**”.
16. Again the phrase “**He who sits on the throne**” references the Father as it has so many times previously. Rev.4:9,10; 5:13; 6:16
17. The promise of future certainty for these believers is that God will Himself be a living dwelling place **over them**
18. The verb “**tabernacle**/skhnow – skenow” is literally a tent/booth with emphasis on protection as a dwelling place.
19. This verb is used 4 other times in the NT with reference to Christ (Joh.1:14; 21:3) and the occupants of heaven (Rev.12:12;13:6).
20. Its cognate noun “sknhh, - skene/**tabernacle**” is used 3x in Revelation with the same references. Rev.13:6 *bels in heaven called tabernacle*; 15:5; 21:3 *of Christ*
21. It is Christ that is God’s literal **tabernacle** that is given to believers that make up the body of the **tabernacle**.
22. In all instances it emphasizes the interaction of the humanity of Christ and believers with **God**.
23. Therefore, God’s promise to **spread His tabernacle** emphasizes the dwelling of Christ with believers as God’s physical and spiritual vehicle for their own physical and spiritual well being.
24. Hence, why both these believers and **the Lamb** are mentioned in these verses as participants in the affects of God’s tabernacle **over them** in vss.16-17.
25. The future tense of the verb **tabernacle** is designed to advance forward the future of these believers not only as they exist in the present state, but into the millennium and eternal state.
26. This closes the chronological snapshot of chapter 7.
27. Hence, the importance as to why the elder emphasized the chronology of these believers in the preceding vss.13-14 as the chronology is now taken to its logical conclusion.
28. God’s protective care as their **tabernacle** is detailed in vss.16-17.
29. These verses are to be viewed in contrast to their life during the great tribulation and beginning with the fact, “**They shall hunger no more, neither thirst anymore; neither shall the sun beat down on them, nor any heat**”.

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30. During this period of the 70th week, this group of believers will suffer many afflictions to include:
 - A. **Hunger** that will come as a result of economic deprivations in general and failure to comply with the enforced system under Antichrist. Rev.6:5-8; 13:16-17
 - B. **Thirst** that will come as a direct result of nuclear contamination (Rev.8:10-11) and the active judgments of **God** upon the supply of drinking **water** (Rev.16:3-4).
 - C. Tremendous **heat** that comes about due to the catastrophic effects of nuclear fallout and further direct judgments by **God** on the **sun**. Rev.16:8-9
 - D. This is demanded by the use of the term **sun** and further reference to **any** scorching **heat**.
31. What is recorded in this verse is a loose translation of Isa.49:10, the most significant difference being the double use of the adverb “eti – eti/yet/**no more/anymore**” emphasizing the idea of never again.
32. The Isaiah passage is found in the direct context of the Jews being a light to the nations pointing towards the millennium. Cp.Isa.49:5-6
33. Further, the absolute impossibility of these people suffering further any of these hardships is eliminated by the use of the double negative in the Greek.
34. The subjunctive mood of potential regarding the **sun** and **heat** indicates an environmental recovery and past history never again repeated.
35. While the first portion of vs.16 deals with the physical things they lacked, the latter deals with the external afflictions they encountered.
36. Vs.17 then introduces the cause behind these effects, “**for the Lamb in the center of the throne shall shepherd them, and shall guide them to springs of the water of life**”.
37. The future verb ‘**shepherd**/poimainw – poimaino’ conjures up all the metaphors of shepherding that Christ will engage in the protection of these believers during His rule.
38. It indeed carries with it the nuance of “rule” indicating the exercise of His authority over the nations. Rev.12:5; 19:15 cp. 2:27
39. This further implicates the millennium and eternal state chronologically.
40. We now see the startling image of the Little **Lamb** now functioning as their **Shepherd**.
41. As previously noted in earlier chapters, the reference to the **Lamb** calls to mind Christ’s substitutionary sacrifice on behalf of all men.
42. His position with respect to the throne is indicated by the linking of the two prepositions ana. meson - ana meson, which has the nuances of among (Mat.13:25), within (Mar.7:31), and between (1Cor.6:5).
43. This is a clear indication that **the Lamb** is intimately associated with **the throne of the Father** as He stated previously. Rev.3:21
44. In the OT, YHWH is repeatedly called the **Shepherd** of Israel, who leads His flock (Psa.80:1), provides guidance (Psa.23:3), leads his sheep to pasture (Jer.50:19), takes the flock to **water** (Psa.23:2), and protects the young lambs (Isa.40:11).
45. Just as David formed the frame of reference for the **shepherd-king**, the OT prophecies indicated that a future Davidic ruler would eventually **shepherd** Israel and unite the people of **God** into one flock. Ezek. 34:23-24

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46. At the First Advent, Jesus Christ indicated that His people Israel would eventually be united with another group of sheep that were not recognized to the Jews at that time. Joh.10:16
47. What is recorded in this verse is very similar to what is recorded later and appears to be a brief glimpse into the eternal state recorded in Rev.21-22.
48. While we understand distinctions are made in the Bible between Israel, the Church, and now Gentile converts, it is also understood in the eternal scheme of things that the eternal goal will be to unite all humanity under the Great **Shepherd**.
49. The actual Greek does not state that He will be their **Shepherd** (although implied); it states that He will **shepherd** them that is further defined by the unusual verb “**guide**” that follows.
50. The verb *odhgew* – hodegeo is used only 4x in the NT, yet it is used many times in the LXX with respect to God leading His people. Exo.13:17; 15:13; Jos.24:3; Neh.9:12
51. The term primarily focuses on the act of being a guide, leading someone on the right way or path (the verb is related to “*odoj* – hodos/way, road, or path) so they arrive safely at their destination.
52. There were proverbial sayings in both Greek and Jewish writings that emphasized the importance of selecting a qualified guide and it is presupposed that one should not choose a blind **guide**. Mat.15:14
53. Again, we see what was promised to Israel applied to Gentile converts from every portion of the globe, as Christ fulfills the OT prophecies. Mic.5:2
54. What follows is designed to indicate the place to which **the Lamb** will lead His people translated in the NAS as **springs of the water of life**.
55. The Greek word order here actually begins with the term **life** that is singular and placed forward for emphasis, while the phrase **springs of water** is plural and is designed to be symbolic of the **life** in view.
56. Here we see the eternal fulfillment of what Jesus promised to the woman at the well, as God’s people will now enjoy **life** in all its fullness forever. Joh.4:14
57. While there was a Ph₁ thrust to what Jesus Christ told the woman, with **water** being analogous to BD these **springs of water** relates to the Ph₃ aspects of life and all that it can be in perfect environment.
58. This is the most fundamental truth of the gospel as each person that simply believes Ph₁ is guaranteed a future experience that is truly beyond compare.
59. The last promise “**and God shall wipe every tear from their eyes**” has caused some to suggest that there will be tears of sorrow based on our sins and errors in this life.
60. However, the context here more naturally lends itself to tears that come from the source of external pain and suffering.
61. This verse and the parallel in Rev.21:4 are certainly a fulfillment of what Isaiah prophesied with respect to the abolition of sorrow. Isa.25:8
62. In fact, the verb “**wipe**/*exaleiφw* – exaleiφo” is used 5x in the NT and has the nuance of **wipe** away, destroy, obliterate, totally eliminate.
63. This is a very strong method of saying that all traces of earthly pain, sorrow, regret, and suffering will be completely eliminated by God.
64. This blessed prospect is certainly to be contrasted with the lot of the unrighteous and their eternal status that is strongly characterized by pain, sorrow, regret, and tears. Mat.8:12; 13:42,50; 22:13; 24:51; 25:30