

Revelation Chapter Fourteen

The 144,000 in Heaven (vv. 1-5)

With the Lamb on Mt Zion (v.1)

VERSE 1 Then I looked, and behold, the Lamb was standing on Mount Zion (Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών [*conj kai + aor.act.ind.1s. orao see; "looked" + conj kai + part idou behold = midd.imper.2s + art.w/noun nom.nt.s. arnion lamb + perf.act.part.nom.nt.s. histemi stand + prep epi on + art.w/noun acc.nt.s. oros mountain + noun gen.f.s. Zion*], **and with Him one hundred and forty-four thousand** [καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες [*conj kai + prep meta with + pro.gen.m.s. autos "Him" + adj.nom.f.p. hekaton one hundred + adj.nom.f.p. tessarakonta forty + adj.nom.f.p. tessares four + noun nom.f.p. chilias thousand*], **having His name and the name of His Father written on their foreheads** [ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν [*pres.act.part.nom.f.p. echo have + art.w/noun acc.nt.s. onoma name + pro.gen.m.s. autos "His" + conj kai + art.w/noun acc.nt.s. onoma + art.w/noun gen.m.s. pater father + noun gen.m.s. autos "His" + perf.pass.part.acc.nt.s. grapho write + prep epi on + art.w/noun gen.nt.p. metopon forehead + pro.gen.m.p. autos "their"*]].

ANALYSIS: VERSE 1

1. This vision of John's looks forward to the moment when the 144,000 of Revelation chapter seven are elevated above the earthly scene to a place of paramount distinction in the 3rd heaven.
2. "Then I looked" introduces each of the three scenes of this chapter as it did the two scenes of chapter 13.
3. The three scenes consist of the Lamb standing with the 144,000 on Mt Zion (vv. 1-5), four special pronouncements to humanity during the tribulation (vv. 6-13), and a final vision of the climatic wrath at the 2nd Advent (vv. 14-20).
4. The first of these items is prefaced with "behold" to draw the reader's attention to a most striking and extraordinary development with respect to the 144,000.
5. This signals an unexpected event with respect to this category of tribulational saints.
6. "The Lamb" is none other than the glorified God-man first presented under this symbol in connection with the search for someone worthy to break the seven seals in chapter 5.
7. "The Lamb" is referred to as such in Rev. 5:6,8,12,13; 6:1,7,9,16; 7:9,10,14,17; 8:1, 12:11; 13:8; 14:1,4,10; 15:3; 17:14; 19:7,9; 21:9,14,22,23; 22:1,3.
8. Besides pointing back to the gentleness and meekness of Jesus Christ who willingly laid down His life for His own, this figure contrasts sharply with the beast who arises from the sea and the imitation-like lamb arising from the earth in chapter 13.

9. This “lamb” has His feet firmly planted on heaven’s Mount Zion as seen in the perfect participle “standing.”
10. His posture is no longer that of a sacrificial lamb, but that of a militant victor with His feet firmly fixed on the pavement of Mount Zion above.
11. The Mount Zion mentioned here is either the heavenly Mount Zion or its earthly counterpart.
12. Both here and in the only other mention of Mount Zion in the NT outside quotes from the OT (Matt. 21:5; Jn. 12:15; Rom. 9:33; 11:26; 1Pet. 2:6) the reference is to heaven above.
13. That other reference is Heb. 12:22 where the reference is clearly to the heavenly prototype (e.g., an original on which something is patterned).
14. The extended reference reads: “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect, and to Jesus, the mediator of a new covenant, and to the blood sprinkled, which speaks better than Abel” (Heb. 12:22-24).
15. Note also Gal. 2:26, “But the Jerusalem above is free, which is the mother of us all.”
16. We thus dismiss the previous interpretation that saw the 144,000 rendezvousing with Jesus Christ on the hill in Jerusalem known as Zion at the 2nd Advent.
17. Outside of this verse and the verse in Hebrews Zion refers to the geographical spot within the hills of Jerusalem.
18. God’s eternal purpose is to install His King on the earthly Zion (cf. Ps. 2:6).
19. Of the 162 references to Zion in the Scripture, only two are in reference to the heavenly Zion, the prototype of the earthly Zion.
20. The prepositional phrase “with Him” suggests close physical proximity.
21. The 144,000 have previously been identified in chapter 7 as consisting of 12,000 male Jews from 12 tribes of Israel (cf. 7:1-8) who will be sealed around the midpoint of the tribulation.
22. In fact, the opening of the 7th seal is delayed so these men can be sealed and sent out to evangelize the nations for the balance of the tribulation (7:1-3).
23. The sealing suggests that these believers are completely insulated from the perils connected with divine wrath as well as attacks from human opponents.
24. Like the two witnesses before them, they are afforded supernatural protection from all enemies.
25. The difference is that these men are raptured out of the tribulation in the days just before the 2nd Advent.
26. They probably are taken out just before the seven bowl judgments of Revelation 16.
27. With respect to the tribulation there will be three great disappearing acts: the rapture of the Church, the resurrection of the two witnesses, and the resurrection of the 144,000.
28. To add support to this identification of Mount Zion, the scene which follows in verse 2 contains the same elements as noted earlier in Revelation, namely activities around the throne of God in anticipation of the coming kingdom on earth.
29. Finally, there is mention of the name of God the Son and God the Father written on their foreheads.
30. As with those who refuse to take the mark of the beast and suffer martyrdom and receive God’s name on their foreheads, so it will be done for these men (cf. Rev. 20:4).
31. In fact all believers will enjoy this mark as a token of ownership (cf. Rev. 22:4).

Musical Accompaniment (v.2)

VERSE 2 And I heard a voice [sound] from heaven, like the sound of many waters

and like the sound of loud thunder (καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης [*conj kai + aor.act.ind.1s. akouo hear + noun acc.f.s. phone voice, sound + prep ek from + art.w/noun abl.m.s. ouranos heaven (3rd) + conj hos like + noun acc.f.s. phone sound, voice + noun gen.nt.p. hudor water + adj.gen.nt.p. polus much; “many” + conj kai + conj hos like + noun acc.f.s. phone sound + noun gen.f.s. bronte thunder; at 4:5; 6:1; 8:5; 10:3,4; 11:19; 14:2; 16:18; 19:6 + adj.gen.f.s. megas great*], **and the voice**

[sound] which I heard was like the sound of harpists playing on their harps [καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν [*conj kai + art.w/noun nom.f.s. phone sound + pro.acc.f.s. hos which + aor.act.ind.1s. akouo hear + conj hos like + noun gen.m.p. kitharodos harpist + pres.act.part.gen.m.p. kitharizo play the harp + prep en + art.w/noun loc.f.p. kithara harp + pro.gen.m.p. autos “their”*]).

ANALYSIS: VERSE 2

1. This verse describes the musical accompaniment to the singing of the 144,000 man choir in the heavenly Zion.
2. The noun translated “voice” and “sound” in this verse is used in connection with that which is not intelligible speech.
3. “And I heard a voice/sound from heaven” indicates John’s perspective in the visionary mode.
4. He previously in his vision sees himself on earth (cf. 13:1 corrected translation).
5. He could have seen and heard this vision from the vantage point of heaven as in other instances (cf. 4:1ff.), but he sees and hears this vision from the perspective of someone on earth.
6. All is possible when dealing with this kind of revelatory information.
7. “From heaven” is an ablative of source with the preposition.
8. The sound or voice refers to the instrumental backing to the song of verse 3.
9. It reminds the seer of many waters roaring or like the sound of loud thunder.
10. The two make a similar noise, which is very impressive.
11. So these two phenomena in the natural world are replicated in the overall sound of the harpist who supply the instrumental support for the performance.
12. Yet the musical score resembles the sound of harp players (cf. comparative conjunction *hos*).
13. The music was both loud (flowing waters and thunder) and melodious (144,000 harpists).
14. The harpists are none other than those who are there as a consequence of their martyrdom by the beast.
15. They were first brought to our attention in connection with the fifth seal judgment (Rev. 6:9).
16. They are designated “a great multitude which no one could count, from every nation, and tribes and peoples and tongues” in Rev.7:9ff.

17. In Rev.15:2 this same group of believers in heaven are seen with harps.
18. The 144,000 and this multitude from the Gentile nations are the two subjects of Revelation chapter 7.
19. The one is ravaged by the perils of persecution, while the other is totally insulated from the sufferings common to all humanity during those unprecedented years.
20. Both groups will enjoy Ph2 blessedness based on their status as Ph1 and Ph2 overcomers.

The New Song (v.3)

VERSE 3 And they sang a new song before the throne and before the four living

creatures and the elders (καὶ ἄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων [*conj kai + pres.act.ind.3p. ado sing + noun acc.f.s. hode song + adj.acc.f.s. kainos new + prep enopion before, in front of + art.w/noun gen.m.s. thronos throne + conj kai + prep enopion before + art.w/adj.gen.nt.p. tessares four + noun gen.nt.p. zoon living creature + conj kai + art.w/adj.gen.m.p. presbuteros*]); **and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth** [καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς [*conj kai + pro.nom.m.s. oudeis no one, nobody + imperf.dep.ind.3s. dunamai be able, can + aor.act.infin. manthano learn, be taught + art.w/noun acc.f.s. ode song + part ei if, since + neg me not = “except” + art.w/adj.nom.f.p. ekaton one hundred + adj.nom.f.p. tessarankonta forty + adj.nom.f.p. tessares four + noun nom.f.p. chalias thousand + perf.pass.part.nom.m.p. agorazo buy, purchase + prep apo + art.w/noun gen.f.s. ge earth*].

ANALYSIS: VERSE 3

1. Verse 2 presents the melodious aspect of the song, which is produced by the instrumental accompaniment of the great multitude which is featured prominently in the throne room during the seven years.
2. The musical accompaniment sounds similar to many waters and great thunder.
3. The overall effect is like that of many harpists playing.
4. This verse tells us that the song is sung “before the throne and before the living creatures and elders.”
5. This heavenly scene was first introduced to us in chapter four and following (cf. 4:1-4, 9,10; 5:6,8,11,14; 7:11; 11:16).
6. Some interpreters affirm that the song is not sung by the 144,000 but by angels in heaven.
7. This they must do because they think that the scene presented in verse 1 takes place on Mount Zion in Jerusalem at the 2nd Advent.
8. This is a real stretch as there is not direct indication that this song is sung by angels.
9. The “they” of this verse is the 144,000, as that is the most natural reading of the verse in its context.

10. Also, note the statement within this verse that says the 144,000 are the only ones who “could learn the song.”
11. It is their exclusive privilege to perform this “new song.”
12. In order to perform it before an audience, that includes the four living creatures and the twenty-four elders, they must be in heaven.
13. The preposition “before” means in the immediate presence of someone or something.
14. John is introduced to this future scene just as the performance begins (v.1).
15. The words of the “new song” will be revealed when the performers first sing it.
16. When first sung in heaven the words of the song and the doctrinal truths expressed will be perfectly clear to those in attendance.
17. The song no doubt will have to do with the unique experience of the 144,000 and the role they are called upon to play in the service of God during the tribulation.
18. It probably will be a ballad-like song narrating their spiritual history.
19. The song is “new” meaning that it is unlike anything that has gone before.
20. The statement that “no one could learn the song” means exactly what it says.
21. Only these men, among finite beings, are granted the ability to sing this particular song.
22. This is an unsolved mystery, since the song will be performed in the presence of many witnesses, who have considerable abilities.
23. The song will be a tribute to God, His power and His grace from the perspective of their experience as redeemed members of the chosen race of Israel (cf. Rev. 7:1ff.).
24. If these men are in heaven, as the preponderance of evidence suggests, then we must conclude that they get there one of two ways.
25. Either by mass death or by resurrection.
26. From what we shall learn in verse 4, the latter is the preferred interpretation.
27. The former idea conflicts with their sealing by angels at around the midpoint of the tribulation (cf. Rev. 7:1-4; 9:4).
28. It would seem to follow, that if these men are immune from the demon torment connected to the 5th trumpet judgment of Rev. 9:1-11, then they are immune from all demonically sponsored misery, including the genocide perpetrated by the two beasts of Rev.13 (cf. Rev. 9:4 “And they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads.”).

Four Distinctive Characteristics (vv. 4-5)

VERSE 4 These are the ones who have not been defiled with women (οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν [*pro.nom.m.p. houtos “these”; occurs 3x in v.4 + pres.act.ind.3p. eimi to be + pro.nom.m.p. hos “the ones” + prep meta with + noun gen.f.p. gune woman + neg ouk + aor.pass.ind.3p. moluno stain, soil; defile*], **for they have kept themselves chaste** [παρθένοι γάρ εἰσιν [*noun nom.m.p. parthenos virgin + conj gar for + pres.act.ind.3p. eimi “have kept themselves chaste”*]]).

These are the ones who follow the Lamb wherever He goes (οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ [*pro.nom.m.p. houtos “these” + def.art.nom.m.p. hoi “the ones” +*

pres.act.part.nom.m.p. akλουtheo follow + art.w/noun dat.nt.s. arnion lamb + conj hopou where + part an “ever” + pres.act.subj.3s. hupago go, journey, lead].

These have been purchased from among men as first fruits to God and to the

Lamb (οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ [*pro.nom.m.p. houtos “these” + aor.pass.ind.3p. agorazo purchase; redeem + prep apo from + art.w/noun gen.m.p. anthropos man + noun nom.f.s. aparche firstfruit + art.w/noun dat.m.s. theos God + conj kai + art.w/noun dat.nt.s. arnion lamb*]).

VERSE 5 And no lie was found in their mouth (καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος [*conj kai + prep en in + art.w/noun loc.nt.s. stoma mouth + pro.gen.m.p. autos “their” + neg ouk + aor.pass.ind.3s. eurisko find + noun nom.nt.s. pseudo lie*]; **they are blameless** [ἄμωμοί εἰσιν [*adj.nom.m.p. amomos unblemished; blameless*]).

ANALYSIS: VERSES 4-5

1. The 144,000 are converts and disciples of the two witnesses.
2. The two witnesses will provide a detailed and accurate presentation of Bible prophecy including the book of Revelation for those who faithfully listen to their prophetic voice.
3. Included in that presentation will be doctrine related to those who will be chosen to be among the 144,000.
4. So those who are chosen and sealed out of the tribes of Israel will know their destiny and special responsibilities.
5. Three times in verse 4 the demonstrative pronoun translated “these” demark the 144,000 from all other categories of tribulational saints.
6. Actually, there are four distinctives with respect to these men; the fourth is noted in verse 5.
7. When these individuals are sealed and commissioned to evangelize the nations they will have been fully apprised of these distinctives.
8. They will know both who they are and what is specifically required of them.
9. First, these individuals are called to celibacy.
10. They are undoubtedly young men of marrying age.
11. Yet they are called to forgo divine institution number two which is marriage.
12. Furthermore they are to avoid all temptation with respect to overt sexual immorality.
13. They will possess a sin nature and will like all believers sin and need to rebound, but they are to absolutely avoid fornication.
14. So both legitimate as well as illicit sexual activity is forbidden to these men.
15. Actually, their niche is not conducive to taking a wife.
16. They are afforded supernatural protection from the elements and from enemies, but their wives and families would not be so protected.
17. They are constantly traveling during the last half of the tribulation taking the message of eternal salvation to the nations.
18. They will be tempted but they are to remain chaste with respect of women.
19. The words “with women” stand in the emphatic position making it clear this is not figurative language.
20. The Greek term translated “they have kept themselves chaste” is literally “they are virgins.”

21. The noun *parthenos* refers to anyone who has had no sexual intercourse.
22. The term is used for doctrinal purity as in 2Cor. 11:2 and Matt. 25:1.
23. The meaning of *parthenoi* is here in reference to celibacy; i.e., it excludes married men.
24. The peculiar demands of their mission require celibacy.
25. This in no way denigrates marriage, but is necessary due to their niche and calling (cf. 1Cor.9:5).
26. Considering their special and supernatural existence in a dangerous cosmos, they will be targets of seduction when it is obvious they cannot be harmed physically.
27. But to a man they will resist all such attacks.
28. Next comes a reference to their complete devotion to God in the words “who follow the Lamb wherever He goes.”
29. The present participle “who follow” refers to their habit of continually following the Lord/Lamb.
30. They demonstrate themselves to be willing to go and do whatever is required of them to the end.
31. The repeated admonition of Christ was for men to follow Him (e.g., Matt. 9:9; 10:38; 16:24; 19:21; Mk. 8:34; 9:38; 10:21; Lk. 5:27; 9:23; Jn. 8:12; 10:4,5,27; 12:26; 21:22).
32. These men will sacrifice whatever is necessary to fulfill their special calling.
33. Where the Lamb goes is where the Spirit directs.
34. The Lamb remains in heaven but it is His agent whom they follow.
35. The last item (line 3) in verse 4 refers to their special phase 3 situation that is based on their phase 1 redemption.
36. Obviously these men are converts who come out of the tribulation.
37. Like all men they will be redeemed from the grip of spiritual death and condemnation (see doctrine of redemption).
38. The term “first fruits” (*aparche*) occurs 9x in the NT (Rom. 8:23; 11:16; 16:5; 1Cor. 15:20,23; 16:15; 2Thess. 2:13; Jam. 1:18; Rev. 14:4).
39. Its background is the first portion of a crop harvest that is close at hand.
40. It refers to the very first grain that comes to maturity in the field.
41. It is used figuratively of the first converts in an era or place (cf. Rom. 16:5; 1Cor. 16:15; Jam. 1:18 (alpha church)).
42. It is also used of a category of resurrection, namely the first and only individual, Jesus Christ (1Cor. 15:20, 23).
43. It is used of the indwelling of God the Holy Spirit as the token of future resurrection (Rom. 8:23).
44. In 2Thess. 2:13 it is used in the sense of “from the beginning” in reference to eternity past.
45. And in Rom. 11:16 the reference is to Jewish converts followed by the converts of the CA.
46. There is no evidence that the 144,000 are the very first to believe in Christ following the Rapture.
47. But we do have evidence that they are the first believers to be resurrected during the tribulation.
48. Their presence in heaven before the throne implies their resurrection (cf. v.1).
49. There is no evidence that these men will undergo mass martyrdom at the hands of the beast as they are sealed from all harm.
50. These men are the earnest of the blessings about to come to humanity in the golden age to follow.

51. These then are an elite who will enjoy a prestige all their own.
52. They are a kind of offering to God and to the Lamb which portends blessing for those who come after them in resurrection.
53. Adherence to the truth of BD is another critical quality this group will exhibit (v.5).
54. Particularly commendable is their avoidance of falsehood with respect to God's plan and word.
55. They remain separate from those who engage in lies.
56. Note the anarthrous "lie" to emphasize quality.
57. They will avoid all pressures to compromise their message.
58. No ridicule or threat or bribe will dissuade them from speaking the truth to whoever is in front of them.
59. There will be 144,000 voices and there will be total unanimity of content.
60. The abrupt "they are blameless" refers to the Ph3 assessment that all who know and adhere to the truth can attain (cf. Eph. 1:4; Col. 1:22; Phil. 2:15; Jude 24
61. The term "blameless" is used of OT sacrifices that were without flaw and therefore fit to be offered.

Four Angelic Announcements (vv. 6-13)

Worldwide Proclamation of the Gospel (vv. 6-7)

VERSE 6 **And I saw another angel flying in midheaven** (Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι [*conj kai + aor.act.ind.1s. eidon saw + adj.acc.m.s. allos another (same kind) + pres.dep.part.acc.m.s. petomai fly + prep en in + noun loc.nt.s. mesuranema midair*]), **having an eternal gospel to preach to those who live on the earth** [ἐχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς [*pres.act.part.acc.m.s. echo have + noun acc.nt.s. euangelion good news; gospel + adj.acc.nt.s. aionios eternal, everlasting + aor.act.infin. euangelizo proclaim (good news); evangelize + prep epi upon + art.w/pres.dep.part.acc.m.p. kathemai live + prep epi upon + art.w/noun gen.f.s. ge soil, ground, earth*]), **and to every nation and tribe and tongue and people** [καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν [*conj kai + prep epi upon; “to” + adj.acc.nt.s. pas every + noun acc.nt.s. ethnos nation + conj kai + noun acc.f.s. phule tribe + conj kai + noun acc.f.s. glossa tongue, language + conj kai + noun acc.m.s. laos people (as making up an nation)*];

Content (v.7)

VERSE 7 **and he said with a loud voice** (λέγων ἐν φωνῇ μεγάλῃ [*pres.act.part.nom.m.s. lego say + prep en + noun instr.f.s. phone voice + adj.instr.f.s. megas great; “loud”*]), **Fear God, and give Him glory** [Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν [*aor.pass.imper.2p. phobeo fear + art.w/noun acc.m.s. theos God + conj kai + aor.act.imper.2p. didomi give + pro.dat.m.s. autos him + noun acc.f.s. doxa glory*]), **because the hour of His judgment has come** [ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ [*conj hoti since, for (this reason) + aor.act.ind.3s. erchomai come + art.w/noun nom.f.s. hora hour + art.w/noun gen.f.s. krisis judgment + pro.gen.m.s. autos “His”*]); **worship Him who made the heaven and the earth and sea and springs of waters** [καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων [*conj kai + aor.act.imper.2p. proskuneo worship + art.w/aor.act.part.dat.m.s. poieo do, make + art.w/noun acc.m.s. ouranos heaven (1st) + conj kai + art.w/noun acc.f.s. ge earth + conj kai + noun acc.f.s. thalassa sea + conj kai + noun acc.f.s. pege spring, fountain + noun gen.nt.p. hudor water*]]."

ANALYSIS: VERSES 6-7

1. “Another angel” introduces a new development in the tribulational drama as “another angel” did at 7:2; 8:3 and 10:1.
2. This angel is the first of six such angels to participate in the announcements and enactments of this chapter (cf. vv. 8, 9, 15, 17, 18).

3. The adjective “another” means another of the same kind and refers to a holy angel.
4. “Another” simply means an angel in the category of those thus far encounters in the book that are in the service of God.
5. John saw this angel “flying in midheaven” where he was in the sight of all and his message was audible to all.
6. He had in his possession (“having”) and eternal gospel to proclaim “to those who sit upon the earth and to every nation and tribe and tongue and people.”
7. This is not the usual phrase for earth-dwellers because “sit” (*kathemenous*) takes the place of “dwell” (*katoikuntas*)
8. This expression is identical with the one occurring in Jer. 32:29 [LXX] (Jer. 25:29).
9. The full expression depicts the totality of humanity living on the earth in the tribulation.
10. No barrier (culture or language) will hinder the communication of Gospel 1 to humans on the earth.
11. The actual content of the Gospel is not given in these two verses.
12. This is the only occurrence of the title “eternal gospel” in the NT.
13. The adjective “eternal” probably has to do with the fact that the gospel promises eternal life to those who believe in Christ.
14. Interpreters tend to think that this wave of evangelism takes place late in the tribulation because of where this announcement is positioned within the book.
15. Like the announcement warning humanity not to take the mark of the beast, it would seem that this announcement comes early on in the tribulation, rather than late, when many have already taken the mark.
16. This angel will communicate phase 1 information to the nations in advance of the wrath that will take many lives.
17. Evangelism of the nations in the 2nd half of the tribulation (2nd major wave) will be accomplished by the 144,000.
18. So we will consider this announcement as occurring very early on in the tribulation before the really destructive seal judgments come into play.
19. The point of the “loud voice” is to show that no matter where people might be the message will penetrate even the most sound proof environments so all might hear the message of eternal salvation.
20. The “loud voice” is noted at Rev. 1:10; 5:1,12; 6:20; 8:13; 10:3; 11:12; 12:10; 14:7, 9, 15, 18; 16:1, 17; 18:2 (“mighty voice”); 19:1, 17; and 21:3.
21. To accomplish this feat in a relatively short time points to the incredible powers inherent in angels.
22. The audible aspect is clearly supernatural.
23. The admonition of verse 7 contains three imperatives.
24. While there is no recorded command to believe in the coming Savior, there is a preliminary admonition to the peoples of the nations.
25. The admonition consists of three interrelated imperatives (aorists).
26. These imperatives are directed to humanity in the unsaved state.
27. Its appeal is to the natural man who first told to “fear God.”
28. The fear of God is essential to spiritual survival in the face of impending wrath (cf. Lk. 23:40).
29. Fear of God leads to the salvation adjustment.
30. Fear of God is a mental attitude of self-humiliation.

31. The next command is to “give Him glory.”
32. This command implies repentance and a willingness to do what is necessary to avoid the consequences of unbelief.
33. Those who repent and believe give glory to God.
34. Giving glory to God is the outward expression of a change of mind.
35. It concerns a full recognition of who and what God is.
36. In this context it is to acknowledge Him as supreme over all.
37. It often is accompanied with some overt action or acknowledgement.
38. Here it has to do with faith in Christ over against idolatry and unbelief.
39. Those who give Him glory are those who acknowledge His ways with particular emphasis on obedience to the gospel of eternal salvation.
40. The reason for the urgency is stated by the angel as “because the hour of His judgment has come.”
41. “The hour” refers to the seven year tribulation with all of its horrors (cf. Rev. 3:10; 14:15).
42. The verb “has come” is a dramatic aorist.
43. For the nations grace will precede judgment.
44. “The judgment” (*he kriseos*) refers to the entire wrath that is coming against the nations.
45. Interestingly, this is the first time the noun judgment occurs in Revelation.
46. This is ample motivation for humanity to respond and be delivered from eternal wrath.
47. The nations must first recognize God for who and what He is and then obey the commandment to believe in Christ (1Jn. 3:23 “This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.”; cp. Jn. 12:50).
48. Again, “the hour of His judgment” is the seven year tribulation (cf. Rev. 3:10 “Because you (church at Philadelphia) have kept the word of My patience, I also will keep you from the hour of testing, that *hour* which is about to come upon the whole world, to test those who dwell on the earth.”).
49. The final aorist imperative “worship Him” is a call to GAP (Jn. 4:23 “...the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.”).
50. The object of believers’ worship is none other than the Creator.
51. The language of creation announced to the nations is because judgment is about to fall upon the natural world as never before.
52. He who created all things has a natural right to man’s allegiance.
53. This description of the Creator alludes to Neh. 9:6 and Ps. 33:6-9.
54. The fourth item in the list receives special attention because springs supply needed water in times of drought.
55. Of course all these items come under judgment during the tribulation.
56. Environmental wrath constitutes a major part of the plagues of the tribulation.
57. Early on in the tribulation before the earth is wrecked by God’s wrath, there is a universal call to repentance and faith.

Announcement of the Fall of Babylon (v. 8)

VERSE 8 **And another angel, a second one, followed, saying** (Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων [*conj kai + adj.nom.m.s. allos another + noun nom.m.s. angelos*])

angel + adj.nom.m.s. deuterios second + aor.act.ind.3s. akoloutheo follow, proceed + pres.act.part.nom.m.s. lego say], **"Fallen, fallen is Babylon the great** [Ἐπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη ἡ [aor.act.ind.3s. pipto fall + aor.act.ind.3s. pipto fall + noun nom.f.s. Babulon Babylon + art.w/adj.nom.f.s. megas great], **she who has made all the nations drink of the wine of the passion [wrath] of her immorality** [ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη [pro.nom.f.s. he "she who" + prep ek "of" + noun gen.m.s. oinos wine + art.w/gen.m.s. thumos wrath, anger (that boils up); "passion" + art.w/noun gen.f.s. porneia fornication + pro.gen.f.s. aute "her" + perf.act.ind.3s. potizo cause to drink + adj.acc.f.p. pas all + art.w/noun acc.nt.p. ethnos nation])."

ANALYSIS: VERSE 8

1. One angelic announcement follows the next suggesting a sequence of events rather than simply a random listing.
2. The order is important.
3. The first angel evangelizes the world at the outset of the tribulation.
4. Thus producing a contingent of born again believers among the nations.
5. The second angel announces the impending and certain fall of "Babylon the Great."
6. The second angel of the same kind delivers a terse message.
7. The double "fallen" introduces a sort of funeral dirge.
8. The language follows that of Isa. 21:9 where the prophetic subject is the same; namely, political Babylon of the last days, the USA.
9. The Babylon in view is the Babylon of Revelation chapter 18 and not the Babylon of chapter 17.
10. The same language here is found in Rev.18:2 where we have a parallel but separate announcement heralding the fall of America.
11. The aorist tense of the double "Fallen, fallen" is sometimes called a "prophetic preterit," viewing a future event as so certain that it is presented as *fait accompli* (an accomplished fact).
12. For other examples of the "prophetic preterit" see 10:7; 11:18; 18:2.
13. So the announcement precedes the fall of Babylon.
14. Interpreters have advanced a variety of identifications.
15. The most popular is Rome based on Peter's cryptic statement in 1Pet. 5:13.
16. Rome and in particular the Roman Catholic Church of Revelation chapter 14 is destroyed by the Antichrist.
17. Then there is the view that Babylon is the actual city on the Euphrates in modern Iraq.
18. Finally, there is the view that "Babylon the great" is the kingdom of the Antichrist.
19. These views fail to take into consideration the data in Revelation chapter 18 as compared to Jeremiah chapters 50 and 51.
20. The Babylon of Revelation chapter 18 is the leading economic power of the world going into the tribulation.
21. The entity the best fits the data is the USA.
22. So here we have an angelic announcement that like the one before it will be broadcast to all the nations shortly before the destruction of America.

23. In fact the language “Fallen, fallen is Babylon” occurs 3x in the Bible at Isa. 21:9; Rev. 14:8 and 18:2 (cp. Jer. 50:12; 51:8, 44, 49).
24. The only other Babylon that could be in view is the RCC, but the language here is identical to that of Rev. 18:2: “Fallen, fallen is Babylon the great!”
25. Both the US and the Catholic Church in Rome is called “Babylon the great” (cf. Rev. 18:2, 21 and 17:5 respectively).
26. Both entities are guilty of intoxicating the nations with their particular brand of international propaganda (cf. Rev. 17:2 and Rev. 18:3).
27. No where is the beast’s kingdom designated “Babylon.”
28. A careful study of the prophetic chapters in the OT (Isa. 13, 21, 47; Jer. 50, 51) along with Revelation 18 makes it clear the we are not talking about ancient Babylon, Rome, the RRE or the RCC in the chapters cited here.
29. As will be demonstrated in chapter 18 and the parent chapters in the OT the Babylon in view fits the USA like a glove!
30. What we have is the leading political and economic power in the world entering the tribulation which is destroyed in one hour of one day in a fiery holocaust killing all of her citizens.
31. The reason for her annihilation is stated by the angel as “she who has made all the nations drink of the wine of the passion of her immorality.”
32. Her imposing and debilitating influence on world affairs is the constant and major factor leading to her destruction by God.
33. She “has made all nations drink” is another way of saying she exercises coercive power over the earth’s peoples in manipulating them down the path of intoxication and fornication.
34. It is a path they would not have chosen absent her influence.
35. The wine this courtesan offers to her victims result in a type of fornication (cf. Rev. 18:3).
36. The wine is a mixture of loans and foreign aid through a variety of organizations supported by American tax dollars.
37. Nations on the take, so to speak, enter into a illicit relationship with this woman.
38. American interference in the affairs of other nations is unprecedented.
39. All of this is done in the name of spreading democracy.
40. The nations have come under her spell (cf. Isa. 47:9ff.; cp. Rev. 18:7).
41. American imperialism spearheaded by the nation’s elite constitutes a mixed wine.
42. This wine has a twofold effect.
43. First, as noted above, it leads to the intoxication and seduction of the nations.
44. The second effect is noted in the word mistranslated “passion” which here is best rendered “wrath” or “anger” and refers to divine wrath (cp. *thumos* in v.10).
45. So the effect on the holiness of God is that the seduction and manipulation of the nations by this glorified harlot brings on God’s wrath.
46. The analogy to a cup with a potent mixed brew will boomerang on the nation who is the corrupter of the nations (cf. Rev. 18:6).
47. The US pretends to be something she is not and as a result many are hoodwinked.
48. The hidden hand that formulates this potent drink is the investment bankers and the control they have managed to achieve.
49. They are according to Rev. 18:24 “the mighty men of the earth.”
50. They are the subject of the prophecy of James 5:1 ff.
51. Their agenda is world government where the elite oppress the masses.

52. In this verse the noun translated “passion” (*thumos*) probably refers to God’s wrath which is brought upon Babylon for her international “immorality.”
53. She is to nationalism what an highly immoral female is to the divine institution of marriage.
54. “The great” is a title that does not necessarily denote moral greatness, but rather simply political and economic superiority among the community of nations.
55. Also see Isa. 21:9; Rev. 5:8 and Rev. 18:2 for the “Fallen, fallen” formula in connection with the fall of economic Babylon (a.k.a. USA).
56. Note Jer. 51:7 in connection with this announcement: “Babylon has been a golden cup in the hand of the LORD, intoxicating all the earth. The nations have drunk of her wine; therefore the nations are going mad.”
57. And, Rev. 18:3 “For all the nations have drunk of the wine of the wrath of her immorality, and the kings of the earth have committed *acts* of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality.”
58. The second announcement comes before the actual destruction of the US in about the third year of the tribulation fulfilling the seal of the rider on the red horse (2nd seal judgment).
59. Ironically, the rider on the red horse is revived Russian imperialism depicted by the bear in Dan. 7:5.
60. The destruction of the US is portrayed in the imagery of the eagle’s wings being plucked up in the first beast of Dan. 7:4 (anglo-american power).
61. “Her immorality” or “fornication” has to do with US meddling and pressure upon nations to conform to a New World Order.
62. American economic prowess has been misused to seduce the nations.