

## Revelation 7

<p><b>Notes:</b></p> <p>1) According to verse 1, what did John see?</p> <p>2) What were the 4 angels doing?</p> <p>3) What did the 5<sup>th</sup> angel have?</p> <p>4) To whom did the 5<sup>th</sup> angel cry out to?</p> <p>5) What did the 5<sup>th</sup> angel say to the other 4 angels?</p> <p>6) Why was this 5<sup>th</sup> angel asking for a delay in harming the earth, the sea, or the trees?</p> <p>7) What was the number of those who sealed?</p> <p>8) According to verse 4, who at this time was sealed?</p> <p>9) How many from each tribe were sealed?</p> <p>10) What tribes of the children are mentioned in verses 5-8?</p> <p>11) What did John see after the sealing of 144,000?</p> <p>12) What were they doing?</p> <p>13) What were they wearing?</p> <p>14) What did they cry out?</p>	<p><b>Revelation 7 (NKJV)</b></p> <p><sup>1</sup> After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.</p> <p><sup>2</sup> Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,</p> <p><sup>3</sup> saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.”</p> <p><sup>4</sup> And I heard the number of those who were sealed. One hundred <i>and</i> forty-four thousand of all the tribes of the children of Israel <i>were</i> sealed:</p> <p><sup>5</sup> of the tribe of <b>Judah</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Reuben</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Gad</b> twelve thousand <i>were</i> sealed;</p> <p><sup>6</sup> of the tribe of <b>Asher</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Naphtali</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Manasseh</b> twelve thousand <i>were</i> sealed;</p> <p><sup>7</sup> of the tribe of <b>Simeon</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Levi</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Issachar</b> twelve thousand <i>were</i> sealed;</p> <p><sup>8</sup> of the tribe of <b>Zebulun</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Joseph</b> twelve thousand <i>were</i> sealed; of the tribe of <b>Benjamin</b> twelve thousand <i>were</i> sealed.</p> <p><sup>9</sup> After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,</p> <p><sup>10</sup> and crying out with a loud voice, saying, “Salvation <i>belongs</i> to our God who sits on the throne, and to the Lamb!”</p> <p><sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before</p>
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15) What did the angels and elders and the living creatures do in response to this?	the throne and worshiped God, <sup>12</sup> saying: “Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, <i>Be</i> to our God forever and ever. Amen.”
16) What question did the elder ask?	<sup>13</sup> Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?”
17) What was the answer to the elders question in verse 13?	<sup>14</sup> And I said to him, “Sir, you know.” So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.
18) According to verse 15, what will the ones who come out of the great tribulation do before the throne of God?	<sup>15</sup> Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.
19) What will God do?	<sup>16</sup> They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;
20) What will the Lamb do?	<sup>17</sup> for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

There is a pause between the opening of the sixth and seventh seals; judgment halts for a brief time while God seals 144,000 Jews who will carry His message to the ends of the earth. We are not specifically told that these Jews will be God’s ambassadors, but we assume that this is why He seals them. We have seen that the day of God’s wrath is about to come Revelation 6:15-17.

**Revelation 6:15-17 (NKJV)**

<sup>15</sup> And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

<sup>16</sup> and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

<sup>17</sup> For the great day of His wrath has come, and who is able to stand?”

But in chapter 7, God brings a quiet period in the storm and extends His mercy to Jew and Gentile alike. We see here two groups of redeemed people:

## I. The Sealed Jews

### Revelation 7:1-8 (NKJV)

<sup>1</sup> After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

<sup>2</sup> Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

<sup>3</sup> saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.”

<sup>4</sup> And I heard the number of those who were sealed. One hundred *and* forty-four thousand of all the tribes of the children of Israel *were* sealed:

<sup>5</sup> of the tribe of Judah twelve thousand *were* sealed; of the tribe of Reuben twelve thousand *were* sealed; of the tribe of Gad twelve thousand *were* sealed;

<sup>6</sup> of the tribe of Asher twelve thousand *were* sealed; of the tribe of Naphtali twelve thousand *were* sealed; of the tribe of Manasseh twelve thousand *were* sealed;

<sup>7</sup> of the tribe of Simeon twelve thousand *were* sealed; of the tribe of Levi twelve thousand *were* sealed; of the tribe of Issachar twelve thousand *were* sealed;

<sup>8</sup> of the tribe of Zebulun twelve thousand *were* sealed; of the tribe of Joseph twelve thousand *were* sealed; of the tribe of Benjamin twelve thousand *were* sealed.

The winds of heaven speak of God’s judgment, and the judgments here are specifically on the earth, sea, and green vegetation. It may be that these four angels holding the four winds are also the angels who blow the first four trumpets, for the judgments are similar (see 8:6–12).

The **four angels** seem to be God’s divine agents associated with the judgments. The **four winds** represent destructive forces from every direction.<sup>1</sup>

Chapter 7 is a parenthesis in the chronology of Revelation, showing God’s program of grace and salvation during the period of judgment. The **winds** depict God’s judgment of the earth, and the **four angels** are restraining agents who hold back the judgment until God’s special **servants** can be **sealed**. The parenthesis probably looks back to the same time period as that covered by the six seals, so that the 144,000 must be “sealed” before the Tribulation judgments begin.<sup>2</sup>

The angel from the east holds the seal of God. A seal signifies possession and protection.

Before the judgments are unleashed, God prepares to seal 144,000 of His servants **on their foreheads**. Seals are signs of ownership or authority that in ancient times were

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<sup>1</sup>Radmacher, Earl D. ; Allen, Ronald Barclay ; House, H. Wayne: *The Nelson Study Bible : New King James Version*. Nashville : T. Nelson Publishers, 1997, S. Re 7:1

<sup>2</sup> *King James Version Study Bible* . electronic ed. Nashville : Thomas Nelson, 1997, c1988, S. Re 7:1

stamped onto a document by pressing a signet or cylinder into a lump of clay at the point where the document was opened and closed. God has the authority to open whatever seal He wishes (Matt. 27:66) or to place a seal on His child which no one else can break (Eph. 1:13; 4:30). Both perspectives lend confidence and security to a believer. In this case, the seal guarantees their preservation during the tribulation. Their identification as servants in an open fashion (**on their foreheads**) indicates that they are regenerated through faith in Christ and openly confess their faith.<sup>3</sup>

“...till we have sealed the servants of our God on their foreheads.”

**foreheads**—the most conspicuous and noblest part of man’s body; on which the helmet, “the hope of salvation,” is worn.<sup>4</sup>

**Have sealed the servants of our God in their foreheads.** In a period when ownership and security are vital factors, the seal of God on the **foreheads** of His **servants** is essential to their ministry.<sup>5</sup>

|| **Revelation 9:4 (NKJV)**

<sup>4</sup> They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men **who do not have the seal of God on their foreheads.**

|| **Revelation 14:1 (NKJV)**

<sup>1</sup> Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having **His Father’s name written on their foreheads.**

**\*\*\* Do not confuse this mark with the mark of the beast in Revelation 13:16**

|| **Revelation 13:16 (NKJV)**

<sup>16</sup> He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,

This is the mark of the beast, we will talk about this when we get to chapter 13, but the point I don’t want us to miss is this: Those whom God has sealed (The 144,000) will receive the seal of God on their foreheads. It is not ironic that Satan will try to duplicate this. He has always offered a counterfeit. A counterfeit church, A counterfeit religion, A counterfeit Christ.

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<sup>3</sup>Radmacher, Earl D. ; Allen, Ronald Barclay ; House, H. Wayne: *Nelson's New Illustrated Bible Commentary*. Nashville : T. Nelson Publishers, 1999, S. Re 7:2-3

<sup>4</sup>Jamieson, Robert ; Fausset, A. R. ; Fausset, A. R. ; Brown, David ; Brown, David: *A Commentary, Critical and Explanatory, on the Old and New Testaments*. Oak Harbor, WA : Logos Research Systems, Inc., 1997, S. Re 7:3

<sup>5</sup> *KJV Bible Commentary*. Nashville : Thomas Nelson, 1997, c1994, S. 2673

The sealing angel commands the angels of the winds to hold back their judgment until His servants have been sealed and thus protected from the judgment to come. For a parallel scene, see Ezek. 9. Remember too that Christ taught that the angels of God would have a part in gathering His elect (Matt. 24:31). Along with the angels of the winds, we have also the angels of fire (14:18) and of water (16:5). These angels are God's special ministers who supervise the activities of nature.

These sealed servants are all Jews: there are 12,000 each from twelve tribes of Israel. The 144,000 are true Jews who will be alive on earth at this time. They will probably be won to Christ through the ministries of the two witnesses who will preach during the first three and one-half years of the Tribulation (see 11:1–12). These Jews will probably be God's chosen missionaries—144,000

The tribe of Dan is missing from this list, and the tribe of Manasseh takes its place. The reasons seem to be: (1) Dan led Israel into idolatry, Jud. 18:30; 1 Kings 12:28–30; (2) therefore God promised to blot out the name of the idolater, Deut. 29:18–21.

The question was raised in Revelation 6:17 whether any would be saved in the Tribulation. This is answered in this chapter, and two classes of the saved are mentioned specifically: (1) those who are saved in Israel, (2) those of all nations who, though saved spiritually, are martyred. **Four angels** were told to withhold judgment on **the earth** until the **servants of . . . God** were sealed (v. 3). The **seal on their foreheads** symbolizes protection and ownership and God's intention to protect the 12 tribes that are mentioned, much as He protected Noah from the Flood, Israel from the plagues of Egypt, and Rahab and her household in Jericho.

**7:4-8.** John heard the names of 12 **tribes** with **12,000** from each **tribe . . . sealed** and thus protected. The 12 tribes are not "lost" as some contend.

Attempts have been made to identify the 12 tribes here with the church, mostly to avoid the implication that this is literally **Israel**. The fact that specific tribes were mentioned and specific numbers from each tribe were indicated would seem to remove this from the symbolic and to justify literal interpretation. If God intended these verses to represent Israel literally, He would have used this means. Nowhere else in the Bible do a dozen references to the 12 tribes mean the church. Obviously Israel will be in the Tribulation, and though men do not know the identification of each tribe today, certainly God knows.

Much speculation has arisen about why the tribe of Dan is omitted. Joseph and one of his two sons, Manasseh, are listed, but Ephraim, Joseph's other son, is omitted. Thus if Dan were included, there would have been 13 tribes. According to J.B. Smith, Scripture contains 29 lists of the tribes of Israel in the Old and New Testaments and in no case are

more than 12 tribes mentioned (*A Revelation of Jesus Christ*, p. 130). The tribe omitted was usually Levi, from which the priesthood came. Inasmuch as it is normal to have only 12 and not 13 tribes, the omission of Dan is not significant. Perhaps Dan was omitted here because it was one of the first tribes to go into idolatry (Jud. 18:30; cf. 1 Kings 12:28-29). However, Dan is mentioned in Ezekiel 48:2 in the millennial land distribution.

The most important fact taught here is that God continues to watch over Israel even in the time of Israel's great distress. There is no justification whatever for spiritualizing either the number or the names of the tribes in this passage, to make them represent the church.<sup>6</sup>

The Jehovah's Witness teach that the 144,000 represent the total number of those who will reign with Christ, but if we continue reading the text of Revelation chapter seven, we see in verse nine that there is also a great multitude which no one could number. So in proper interpretation of this passage of scripture within its context we see more than 144,000 present, this discredits the Jehovah Witnesses view.

For more information concerning the 144,000 that will be sealed please read the appendix

## II. The Saved Gentiles

### Revelation 7:9-17 (NKJV)

<sup>9</sup> After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,

<sup>10</sup> and crying out with a loud voice, saying, "Salvation *belongs* to our God who sits on the throne, and to the Lamb!"

<sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,

<sup>12</sup> saying: "Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, *Be* to our God forever and ever. Amen."

<sup>13</sup> Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"

<sup>14</sup> And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

<sup>15</sup> Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.

<sup>16</sup> They shall neither hunger anymore nor thirst anymore; the sun shall not strike them,

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cf. *confer*, compare

<sup>6</sup>Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:949

nor any heat;

<sup>17</sup> for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

Notice that the Jews were numbered, but in verse 9, John tells us that this multitude could not be numbered. These Gentiles are the fruit of the labors of the 144,000, and they come from every nation under heaven. They are not a part of the church, since we see them *before* the throne, and not *on* thrones, as are the elders. Verse 14 makes it clear that they come (not “came”) out of the Great Tribulation. Here John sees them standing before the heavenly throne, praising God and the Lamb. Their “palms” suggest the Feast of Tabernacles in the OT

#### **Leviticus 23:40-43 (NKJV)**

<sup>40</sup> And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.

<sup>41</sup> You shall keep it as a feast to the LORD for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month.

<sup>42</sup> You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,

<sup>43</sup> that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.’ ”

The Feast of the Tabernacles is the event at which Israel rejoiced at the blessings of the Lord. They are dressed in white robes, which indicates their righteousness through the Lamb. Verse 14 says that these Gentiles were saved by faith in Christ, for this is the only way anyone can be saved.

Note that the 144,000 survive the Tribulation, while multitudes of believing Gentiles will give their lives during this awful time. Remember the souls under the altar in Revelation 6:9–11.

#### **Revelation 6:9-11 (NKJV)**

<sup>9</sup> When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.

<sup>10</sup> And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”

<sup>11</sup> Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were*, was completed.

God will reward these Gentile believers and will give them glory for their suffering. Many students believe that the promises of vv. 14–17 will be fulfilled in the millennial kingdom rather than in heaven. Revelation 20:4 indicates a special resurrection for these Tribulation martyrs and promises that they will live and reign during the kingdom age. However, we have good reason to apply vv. 14–17 to the blessed state of the saints of God now in glory.

In summary, we note that Israel has returned to its ancient land in unbelief. The temple worship has begun. Antichrist is ruling over the United States of Europe, and the world is convulsed with war, famine, and political and economic chaos. The two witnesses are preaching in Israel, and God has sealed a remnant within the nation—144,000 Jews—to be His witnesses among the Gentiles. Of course, their ministry will suffer persecution, and many of them will be arrested (Matt. 25:36). But their Gentile converts will assist them and, because of their testimony, many Gentiles will lay down their lives for the Gospel.

Some students believe that 2 Thessalonians 2:11-14 teaches that people who willfully reject the Gospel during this age of grace cannot be saved after the church is removed from the earth. They argue that people would not believe the truth, but instead will believe a lie. Those left behind heard the Word and understood it, yet willingly refused it. However, a multitude of Gentiles will believe the Gospel after the church is gone, and they will be willing to lay down their lives for Christ. Yes, people will be saved during the Tribulation, but they will pay a severe price. How much wiser it is to receive Christ today!

**2 Thessalonians 2:11-14 (NKJV)**

<sup>11</sup> And for this reason God will send them strong delusion, that they should believe the lie,

<sup>12</sup> that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

<sup>14</sup> to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

We may outline the chapter as follows:

**Group #1 (7:1–8)**

1. Jews
2. A group of 144,000
3. Sealed and protected
4. Seen witnessing on earth
5. Enter into the kingdom

**Group #2 (7:9–17)**

1. Gentiles
2. Multitude no man could number
3. Not sealed; many will die
4. Seen worshiping in heaven
5. Share in the kingdom

## APPENDIX

### Other scholarly notes concerning the 144,000:

One hundred and forty-four thousand may be taken either as an actual number or as a number symbolizing completeness (12 x 12 x 1000), referring to all who will be saved. The first option is more likely because of the details developed in vv. 5–8. The children of Israel is understood by some as the church, the new Israel (see Gal. 6:16), and by others as the nation of Israel.<sup>7</sup>

The 144,000 individuals sealed during the Tribulation are the possession of God. Attempts to represent them as the church are futile in light of their reappearance in the midst of the 24 elders in ch. 14. The text is to be taken as it naturally reads. God still has for Israel a program to which He will be faithful. Israel is loved and treasured by God because of God's faithfulness to His promises. The Lord has marvelous last-day purposes for Israel. The 144,000 Jews (12,000 from each tribe) will be wonderfully converted to Christ during the Tribulation after the exodus of the church. Not only does the text clearly maintain this, but also the care in listing each of the tribes adds validity to the interpretation (vv. 5–8). The peculiarities of the listing are these: (1) inclusion of Levi (v. 7), doubtless because of the cessation of O.T. priesthood; and (2) the substitution of Manasseh for Dan (v. 6), the latter omitted possibly because of its idolatrous history.<sup>8</sup>

The 144,000 are all Israelites from the 12 tribes (12 times 12,000). This number may be taken literally, or figuratively of a national conversion. All 12 tribes returned from exile, and there was always a remnant from the entire nation in Israel (cf. 2 Chr. 30:1–10, 25, 26; Matt. 10:5, 6; Acts 26:7). The promise of future restoration is given to all 12 tribes (cf. Is. 11:11–13; Ezek. 37:15–28). There are no "lost tribes." In the list of tribes, Joseph stands for Ephraim, and Dan is missing, possibly because it was the first tribe to go into idolatry and apostasy (cf. Judg. 18). The 144,000 will apparently be converted and commissioned to be a light to the Gentiles during the Tribulation.<sup>9</sup>

As to the number **a hundred and forty and four thousand**, some take it literally and others symbolically. If it is understood symbolically, it appears strange that there is such a detailed enumeration of the tribes. If the number appears too small for the magnitude of the task, one needs only to remember that twelve apostles and their converts in the early church turned the world upside down in the first century (cf. Acts 17:6). The fact that Levi is included in the enumeration has intrigued readers of the Apocalypse (he was never given a portion in the land under Joshua, only forty-eight cities in the territories of

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<sup>7</sup>Radmacher, Earl D. ; Allen, Ronald Barclay ; House, H. Wayne: *The Nelson Study Bible : New King James Version*. Nashville : T. Nelson Publishers, 1997, S. Re 7:4

<sup>8</sup>*Believer's Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1995, S. Re 7:4

<sup>9</sup>*King James Version Study Bible* . electronic ed. Nashville : Thomas Nelson, 1997, c1988, S. Re 7:4

the other tribes). Also, the list substitutes Joseph for Ephraim; and, most puzzling, it omits Dan. There is no ground for dogmatic assertion here, although many opinions have been offered to explain the omission. One position is that Dan is omitted because the Antichrist will come from that tribe, judging from Genesis 49:17. Built on so many imponderables, such a view can scarcely be called valid. Notice also, 49:16 is a strong promise. Another explanation is that Dan does not appear in the list because it was the first tribe to embrace idolatry (cf. Jud 18). But nowhere is this serious departure from the Lord evaluated as worse than the idolatries of the other tribes. Moreover, in the distribution of the land in the reign of Christ in Jerusalem, Dan is in fact given his inheritance (Ezk 48:1–2).<sup>10</sup>

There has been much disagreement as to who these people are, resulting in four major interpretations of the passage. One is that they should be looked upon in a general way as “representing a continuous process of preservation under the trials and afflictions of all times down to the end.” There seems to be nothing in the text to justify such an indefinite designation of these tribal groups. Another view, somewhat similar, identifies these as Christians, the Church—and here many names speak with authority, as Bengel, Alford, Lenski, David Brown, Milligan, etc. Among minor interpretations is the ridiculous one of Albert Barnes that this refers to the ten divisions of the Christian Church. Some sects have claimed identity with these groups, such as the Jezreelites of a former generation.

Finally, there is the literal interpretation, that this is a prophecy concerning the children of Israel at the end of the age. The great prophetic scholar of the nineteenth century, J. H. Todd, summarizes this view in saying: “In strict accordance with the fact revealed in many prophecies, this tells us that at the period referred to in the vision, the Jewish people shall be in existence as a nation, and the majority of them will be still in their unbelief.” This is the view held by Godet, Fausset, Nathaniel West, and Weidner.

Fausset adds: “Out of these tribes a believing remnant will be preserved from the judgments that shall destroy all the anti-Christian Confederacy” (JFB). It is significant that the tribe of Dan is here omitted—for which omission many reasons have been suggested—and Levi is included. “Since the Levitical ceremonies have been abandoned, Levi is again found on an equal footing with his brethren” (Albert Bengel, *Introduction to the Exposition of the Apocalypse, in loco*). Instead of Ephraim, the name Joseph is used. This I consider the second passage of unusual difficulty in the Apocalypse.<sup>11</sup>

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<sup>10</sup> *KJV Bible Commentary*. Nashville : Thomas Nelson, 1997, c1994, S. 2674

JFB Jamieson, Fausset, and Brown, *A Commentary Critical, Experimental and Practical on the Old and New Testaments*

<sup>11</sup> Pfeiffer, Charles F. ; Harrison, Everett Falconer: *The Wycliffe Bible Commentary : New Testament*. Chicago : Moody Press, 1962, S. Re 7:1