

Third Announcement: Don't take the Mark

(vv. 9-11)

VERSE 9 Then another angel, a third one, followed them, saying with a loud voice (Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ [conj kai + adj.nom.m.s. allos another + noun nom.m.s. angelos angel + adj.nom.m.s. tritos third + aor.act.ind.3s. akoloutheo follow + pro.dat.m.p. autos “them” + pres.act.part.nom.m.s. lego say + prep en in, with + noun instr.f.s. phone voice + adj.instr.f.s. megas great], **“If anyone worships the beast and his image** [part. ei if + pro.nom.m.s. tis anyone + pres.act.ind.3s. proskuneo worship + art.w/noun acc.nt.s. therion beast + conj kai + art.w/noun acc.f.s. eikon image + pro.gen.nt.s. autos “his”], **and receives a mark on his forehead or on his hand** [καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ [conj kai + pres.act.ind.3s. lambano receive + noun acc.nt.s. charagma mark + prep epi upon + art.w/noun gen.nt.s. metopon forehead + pro.gen.m.s. autos “his” + conj e or + prep epi upon + art.w/noun acc.f.s. cheir hand + pro.gen.m.s. autos “his”]),

VERSE 10 he also [even] will drink of the wine of the wrath of God (καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ [conj kai even + pro.nom.m.s. autos he + fut.mid.ind.3s. pino drink + prep ek from + art.w/noun abl.m.s. oinos wine + art.w/noun gen.m.s. thumos wrath + art.w/noun gen.m.s. theos God], **which is mixed in full strength in the cup of His anger** [τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς [art.w/perf.pass.part.gen.m.s. kerannumi mix + adj.gen.m.s. akratos undiluted; “full strength” + prep en in + art.w/noun loc.nt.s. potirion cup, drinking vessel + art.w/noun gen.f.s. orge wrath + pro.gen.m.s. autos “His”]; **and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb** [καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου [conj kai + fut.pass.ind.3s. basanizo torment + prep en in + noun instr.nt.s. pur fire + conj kai + noun instr.nt.s. theion sulphur, brimstone + prep enopion before + noun gen.m.p. angelos angel + adj.gen.m.p. hagios holy + conj kai + prep enopion before + art.w/noun gen.nt.s. arnion lamb]).

VERSE 11 **“And the smoke of their torment goes up forever and ever** (καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει [conj kai + art.w/noun nom.m.s. kapnos smoke + art.w/noun gen.m.s. basanismos torture, torment + pro.gen.m.s. autos “their” + prep eis into + noun acc.m.p. aion age + noun gen.m.p. aion age = “forever and ever”]; **they**

have no rest day and night [καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός [conj kai + neg ouk + pres.act.ind.3p. echo have + noun acc.f.s. anapausis rest + noun gen.f.s. hemera day + conj kai + noun gen.f.s. nux night], **those who worship the beast and his image, and whoever receives the mark of his name** [οἱ προσκυνῶντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ [art.w/pres.act.part.nom.m.p. proskuneo worship + art.w/noun acc.nt.s. therion beast + conj kai + art.w/noun acc.f.s. eikon image + pro.gen.m.s. autos his + conj kai + part. ei if + pro.nom.m.s. tis anyone + pres.act.ind.3s. lambano receive + art.w/noun acc.nt.s. charagma mark + art.w/noun gen.nt.s. onoma name + pro.gen.m.s. autos his])."

ANALYSIS: VERSES 9-11

1. The third angel makes a proclamation designed to discourage anyone from worshipping the beast or taking the mark of the beast.
2. This warning is intended to dissuade anyone tempted to yield to the threats of the second beast regarding boycott and death (13:11-17).
3. The goal of the warning is to frighten potential beast worshippers into believing in Christ and to encourage the adjusted to remain faithful.
4. In other words "Beware? The suffering you may avoid under the tyranny of the beast is immeasurably smaller than the eternal punishment you will otherwise incur" (cf. Matt. 10:28).
5. The third angel employs a "loud voice" as did the first, to insure maximum exposure.
6. This warning will immediately precede the implementation of the cult of the Antichrist.
7. That way, all men will be culpable.
8. The protasis of a first class condition in v. 9b sets the stage for the warning.
9. The first class condition in the Greek means "if and it is true or will happen."
10. Anyone who opts to undergo the initiation into the satanic cult of the beast is doomed.
11. The outward sign of worship is the taking of the implanted numeric 666 or the name of the beast that adds up to 666.
12. The first beast of Rev. 13 demands that the whole world worships him or else.
13. Worship of the animated image (cyborg) amounts to the same thing.
14. Either way those who take the mark are doomed forever.
15. Once they cross this line there is no longer opportunity to come to saving faith.
16. They are like the angels who sinned in connection with the fall of Satan.
17. The apodosis of the first class condition is found in v.10 where the consequences of taking the mark and worshipping the beast is recorded.
18. The emphatic use of the pronoun "he" (*autos*) individualizes the responsibility and along with "even" (*kai* ascensive), puts emphasis on the very person who chooses to disregard the warning and go along with the beast's lies.
19. Instead of an aorist to dramatize or fix the certainty of future wrath, the third angel uses future tenses to predict the lasting anguish of those who misuse their volition and good sense by engaging in full-blown Satanism.
20. "He also will drink and will be tormented" are the two verbs around which v.10 are constructed.

21. The drink that is forced upon the individual is “the wine of the wrath of God.”
22. The noun *thumos* (translated “wrath” but better “anger”) has the connotation of vehement fury.
23. We speak of someone acting in the white heat of anger.
24. This is what they will be forced to drink of for the sin of worshipping the beast.
25. A bold and powerful oxymoron strengthens the picture of *thumos*.
26. The wine is “mixed unmixed” or “mixed undiluted.”
27. The common practice was to mix wine with water to lessen its concentration, but this wine has its concentration strengthened by the addition of other spices.
28. Its intoxicating effect is thereby increased.
29. The noun translated “anger” is *orge* (wrath).
30. This noun carries the idea of settled indignation.
31. The metaphor of a divine cup of wrath is seen in Ps. 11:6; 75:8; Isa. 51:17, 21; Jer. 25:15, 17, 27-28; 49:12; Lam. 4:21; Ezek. 23:31-33; Hab. 2:16; Zech. 12:2; Matt. 20:22-23; 23:39; Jn. 18:11; Rev. 16:19; 18:6.
32. It is used of temporal and eternal wrath.
33. God’s settled disposition is to inflict wrath where there is no repentance.
34. Here the most extreme example of His wrath is to undergo eternal torment in fire and brimstone.
35. Here we have an allusion to the Lake of Fire that later becomes prominent in the book of Revelation (19:20; 20:10; 21:8).
36. Appearing in judgment at the Great White Throne Judgment where the holy angels and the Lamb are prominent adds to the misery of the execution of the sentence.
37. Just as public persecution of the elect before their fellow man is intended to increase their humiliation (cf. Lk. 12:8-9) so it will be for all unbelievers as they stand in the presence of absolute holiness at the final judgment.
38. So it will be for those who worship the beast.
39. All unbelievers will be cast into outer darkness where there is weeping and gnashing of teeth.
40. This is the fate of all who refuse to believe in Jesus Christ during this lifetime.
41. A constant reminder of the permanence of their misery is the endless trail of smoke that keeps on ascending from the place of their confinement (v.11).
42. The angel tells everyone that there will be a permanent memorial to the unbelief of the many, including those who worship the false christ.
43. Abraham saw the smoke from Sodom and Gomorrah as a sign of God’s punishment on the cities of the valley (Gen. 19:28).
44. Smoke is a token of God’s impending wrath as well (cf. Rev. 19:3).
45. The individual, that is, “anyone” [*tis*] of v.9 becomes a part of a group of such individuals.
46. This is the smoke of “their” torment.
47. The noun “torment” has an active meaning in 9:5 but here and in 18:7,10,15 it has a passive force (cf. Lk. 16:23,28).
48. The expression “forever and ever” occurs without the definite articles only here in Revelation but with the articles it occurs 11x in this book.
49. It expresses the attribute of E.L. within the essence of God (4:9,10; 10:6; 15:7) and of Christ (1:18), the eternal kingdom (11:15), the eternal glory of the Lamb (5:13), the reign of

believers (22:3), the eternal doom of the devil (20:10), and the eternal torment of unbelievers (here and 19:3).

50. Temporal torments will give way to the ultimate sentence that has no time restrictions.
51. While this doctrine is repugnant to human sensitivity, it stands, not just on the word of one NT writer, but of Jesus and others (e.g., Matt. 25:46; Rom. 2:3-9; 2Thess. 1:6-9).
52. Resorting to semantic manipulation or recourse to symbolic language can erase the fact of eternal punishment conveyed by this announcement.
53. This is the most horrible and graphic picture of eternal perdition found in the book of Revelation.
54. The present tenses of “ascends” and “have no rest” reinforces the idea of uninterrupted continuity in ascending smoke and torment.
55. The words “they do not have rest day and night, except for the word order, is the same in 4:8 to describe the ceaseless worship of the four living creatures.
56. That is voluntary, but this is involuntary.
57. The wicked must pay a different kind of tribute to the one whose power and grace he once ignored (Swete, Lee, Charles, Kiddle, Smith, Johnson).
58. To avoid any misunderstanding about the identity of the victims of God’s wrath, the angel at the end of v.11 repeats from v.9 their characteristics: “who worship the beast and his image, and whoever receives the mark of his name.”