

# The Revelation of John

Word Pictures - A.T. Robertson

## THE REVELATION OF JOHN ABOUT A.D. 95

### BY WAY OF INTRODUCTION DIFFICULTY IN THE PROBLEM

Perhaps no single book in the New Testament presents so many and so formidable problems as the Apocalypse of John. These difficulties concern the authorship, the date, the apocalyptic method, the relation to the other Johannine books, the purpose, the historical environment, the reception of the book in the New Testament canon, the use and misuse of the book through the ages, etc. In the eastern churches the recognition of the Apocalypse of John was slower than in the west, since it was not in the Peshitta Syriac Version. Caius of Rome attributed the book to Cerinthus the Gnostic, but he was ably answered by Hippolytus, who attributed it to the Apostle John. The Council of Laodicea (about A.D. 360) omitted it, but the third Council of Carthage (A.D. 397) accepted it. The dispute about millenarianism led Dionysius of Alexandria (middle of the third century, A.D.) to deny the authorship to the Apostle John, though he accepted it as canonical. Eusebius suggested a second John as the author. But finally the book was accepted in the east as Hebrews was in the west after a period of doubt.

### POOR STATE OF THE TEXT

There are only five uncials that give the text of John's Apocalypse (Aleph A C P Q). Of these Aleph belongs to the fourth century, A and C to the fifth, Q (really B2, B ending with [Heb 9:13](#), both in the Vatican Library) to the eighth, P to the ninth. Only Aleph A Q (=B2) are complete, C lacking [Re 1:1](#), [3:19-5:14](#), [7:14-17](#), [8:5-9:16](#), [10:10-11:3](#), [14:13-18:2](#), [19:5-21](#), P lacking [Re 16:12--17:1](#), [19:21-20:9](#), [22:6-21](#). Both C and P are palimpsests. In the 400 verses of the book "over 1,600 variants have been counted" (Moffatt). Erasmus had only one cursive (of the twelfth century numbered Ir) for his first edition, and the last six verses of the Apocalypse, save verse 20, were a translation from the Vulgate. The result is that the versions are of special importance for the text of the book, since in no single MS. or group of MSS. do we have a fairly accurate text, though Aleph A C and A C Vulgate are the best two groups.

### THE APOCALYPTIC STYLE

The book claims to be an apocalypse ([Re 1:1](#)) and has to be treated as such. It is an unveiling (*αποκαλυψις*, from *αποκαλυπτω*) or revelation of Jesus Christ, a prophecy, in other words, of a special type, like Ezekiel, Zechariah, and Daniel in the Old Testament. There was a considerable Jewish apocalyptic literature by this time when John wrote, much of it B.C., some of it A.D., like the Book of Enoch, the Apocalypse of Baruch, the Book of Jubilees, the Assumption of Moses, the Psalms of Solomon, the Testaments of the Twelve Patriarchs, the Sibylline Oracles, some of them evidently "worked over by Christian hands" (Swete).

Jesus himself used the apocalyptic style at times ([Mr 13](#); [Mt 24,25](#); [Lu 21](#) ). Paul in [1Co 14](#) spoke of the unpremeditated apocalyptic utterances in the Christian meetings and suggested restraints concerning them. "The Revelation of John is the only written apocalypse, as it is the only written prophecy of the Apostolic age.... The first Christian apocalypse came on the crest of this long wave of apocalyptic effort" (Swete). The reason for this style of writing is usually severe persecution and the desire to deliver a message in symbolic form. The effort of Antiochus Epiphanes, who claimed to be "a god manifest," to hellenize the Jews aroused violent opposition and occasioned many apocalypses to cheer the persecuted Jews.

#### EMPEROR WORSHIP AS THE OCCASION FOR JOHN'S APOCALYPSE

There is no doubt at all that the emperor cult (emperor worship) played a main part in the persecution of the Christians that was the occasion for this great Christian apocalypse. The book itself bears ample witness to this fact, if the two beasts refer to the Roman power as the agent of Satan. It is not possible to single out each individual emperor in the graphic picture. Most would take the dragon to be Satan and the first and the second beasts to be the imperial and provincial Roman power. The Roman emperors posed as gods and did the work of Satan. In particular there were two persecuting emperors (Nero and Domitian) who were responsible for many martyrs for Christ. But emperor worship began before Nero. Julius Caesar was worshipped in the provinces. Octavius was called Augustus (Σεβαστος, Reverend). The crazy Emperor Caius Caligula not simply claimed to be divine, but actually demanded that his statue be set up for worship in the Holy of Holies in the Temple in Jerusalem. He was killed in January A.D. 41 before he could execute his dire purpose. But the madcap Nero likewise demanded worship and blamed in A.D. 64 the burning of Rome on the Christians, though guilty of it himself. He set the style for persecuting Christians, which slumbered on and burst into flames again under Domitian, who had himself commonly termed *Dominus ac Deus noster* (Our Lord and God). The worship of the emperor did not disturb the worshippers of other gods save the Jews and the Christians, and in particular the Christians were persecuted after the burning of Rome when they were distinguished from the Jews. Up till then Christians were regarded (as by Gallio in Corinth) as a variety of Jews and so entitled to tolerance as a *religio licita*, but they had no standing in law by themselves and their refusal to worship the emperor early gave offence, as Paul indicates in [1Co 12:3](#) . It was Κύριος Ἰησοῦς or Κύριος Καίσαρ. On this very issue Polycarp lost his life. The emperors as a rule were tolerant about it, save Nero and Domitian, who was called Nero *redivivus*, or Nero back again. Trajan in his famous letter to Pliny advised tolerance except in stubborn cases, when the Christians had to be put to death. After Nero it was a crime to be a Christian and all sorts of slanders about them were circulated. We have seen already in [2Th 2:3ff.](#) , the man of sin who sets himself above God as the object of worship. We have

seen also in [1Jo 2:18,22; 4:3](#); [2Jo 1:7](#) the term antichrist applied apparently to Gnostic heretics. One may wonder if, as Beckwith argues, in the Apocalypse the man of sin and the antichrist are united in the beast.

#### THE AUTHOR

The writer calls himself John ([Re 1:1,4,9; 22:8](#)). But what John? The book can hardly be pseudonymous, though, with the exception of the Shepherd of Hermas, that is the rule with apocalypses. There would have been a clearer claim than just the name. The traditional and obvious way to understand the name is the Apostle John, though Dionysius of Alexandria mentions John Mark as held by some and he himself suggests another John, like the so-called Presbyter John of Papias as quoted by Eusebius. The uncertain language of Papias has raised a deal of questioning. Swete thinks that the majority of modern critics ascribe the Apocalypse to this Presbyter John, to whom Moffatt assigns probably II and III John. Irenaeus represents the Apostle John as having lived to the time of Trajan, at least to A.D. 98. Most ancient writers agree with this extreme old age of John. Justin Martyr states expressly that the Apostle John wrote the Apocalypse. Irenaeus called it the work of a disciple of Jesus. In the ninth century lived Georgius Hamartolus, and a MS. of his alleges that Papias says that John the son of Zebedee was beheaded by the Jews and there is an extract in an Oxford MS. of the seventh century which alleges that Papias says John and James were put to death by the Jews. On the basis of this slim evidence some today argue that John did not live to the end of the century and so did not write any of the Johannine books. But a respectable number of modern scholars still hold to the ancient view that the Apocalypse of John is the work of the Apostle and Beloved Disciple, the son of Zebedee.

#### RELATION TO THE FOURTH GOSPEL

Here scholars divide again. Many who deny the Johannine authorship of the Fourth Gospel and the Epistles accept the apostolic authorship of the Apocalypse, Baur, for instance. Hort, Lightfoot, and Westcott argued for the Johannine authorship on the ground that the Apocalypse was written early (time of Nero or Vespasian) when John did not know Greek so well as when the Epistles and the Gospel were written. There are numerous grammatical laxities in the Apocalypse, termed by Charles a veritable grammar of its own. They are chiefly retention of the nominative case in appositional words or phrases, particularly participles, many of them sheer Hebraisms, many of them clearly intentional (as in [Re 1:4](#)), all of them on purpose according to Milligan (*Revelation* in Schaff's Pop. Comm.) and Heinrici (*Der Litterarische Charakter der neutest. Schriften*, p. 85). Radermacher (*Neutestamentliche Grammatik*, p. 3) calls it "the most uncultured literary production that has come down to us from antiquity," and one finds frequent parallels to the linguistic peculiarities in later illiterate papyri. J. H. Moulton (*Grammar*, Vol. II, Part I, p. 3) says: "Its grammar is perpetually stumbling, its idiom is that of a foreign language, its whole style that of a writer who neither knows nor cares for literary form." But we shall see that the best evidence is for a date in

Domitian's reign and not much later than the Fourth Gospel. It is worth noting that in [Ac 4:13](#) Peter and John are both termed by the Sanhedrin ἀγράμματοι καὶ ἰδιῶται (unlettered and unofficial men). We have seen the possibility that II Peter represents Peter's real style or at least that of a different amanuensis from Silvanus in [1Pe 5:12](#). It seems clear that the Fourth Gospel underwent careful scrutiny and possibly by the elders in Ephesus ([Joh 21:24](#)). If John wrote the Apocalypse while in Patmos and so away from Ephesus, it seems quite possible that here we have John's own uncorrected style more than in the Gospel and Epistles. There is also the added consideration that the excitement of the visions played a part along with a certain element of intentional variations from normal grammatical sequence. An old man's excitement would bring back his early style. There are numerous coincidences in vocabulary and style between the Fourth Gospel and the Apocalypse.

#### THE UNITY OF THE APOCALYPSE

Repeated efforts have been made to show that the Apocalypse of John is not the work of one man, but a series of Jewish and Christian apocalypses pieced together in a more or less bungling fashion. Spitta argued for this in 1889. Vischer was followed by Harnack in the view there was a Jewish apocalypse worked over by a Christian. Gunkel (*Creation and Chaos*, 1895) argued for a secret apocalyptic tradition of Babylonian origin. In 1904 J. Weiss carried on the argument for sources behind the Apocalypse. Many of the Jewish apocalypses do show composite authorship. There was a current eschatology which may have been drawn on without its being a written source. It is in chapter [Re 12](#) where the supposed Jewish source is urged more vigorously about the woman, the dragon, and the man child. There are no differences in language (vocabulary or grammar) that argue for varied sources. The author may indeed make use of events in the reign of Nero as well as in the reign of Domitian, but the essential unity of the book has stood the test of the keenest criticism.

#### THE DATE

There are two chief theories, the Neronian, soon after Nero's death, the other in the reign of Domitian. Irenaeus is quoted by Eusebius as saying expressly that the Apocalypse of John was written at the close of the reign of Domitian. This testimony is concurred in by Clement of Alexandria, by Origen, by Eusebius, by Jerome. In harmony with this clear testimony the severity of the persecutions suit the later date better than the earlier one. There is, besides, in [Re 17:11f.](#) an apparent reference to the story that Nero would return again. The fifth king who is one of the seven is an eighth. There was a Nero legend, to be sure, that Nero either was not dead but was in Parthia, or would be *redivivus* after death. Juvenal termed Domitian "a bald Nero" and others called Domitian "a second Nero." But in spite of all this Hort, Lightfoot, Sanday, Westcott have argued strongly for the Neronian era. Peake is willing to admit allusions to the Neronian period as Swete is also, but both consider the Domitianic date the best supported. Moffatt considers any earlier date than Domitian "almost impossible."

#### THE VISIONS

No theory of authorship, sources, or date should ignore the fact that the author claims to have had a series of visions in Patmos. It does not follow that he wrote them down at once and without reflection, but it seems hardly congruous to think that he waited till he had returned from exile in Patmos to Ephesus before writing them out. In fact, there is a note of sustained excitement all through the book, combined with high literary skill in the structure of the book in spite of the numerous grammatical lapses. The series of sevens bear a relation to one another, but more in the fashion of a kaleidoscope than of a chronological panorama. And yet there is progress and power in the arrangement and the total effect. There is constant use of Old Testament language and imagery, almost a mosaic, but without a single formal quotation. There is constant repetition of words and phrases in true Johannine style. Each of the messages to the seven churches picks out a metaphor in the first picture of Christ in chapter I and there are frequent other allusions to the language in this picture. In fact there is genuine artistic skill in the structure of the book, in spite of the deflections from ordinary linguistic standards. In the visions and all through the book there is constant use of symbols, as is the fashion in apocalypses like the beasts, the scorpions, the horses, etc. These symbols probably were understood by the first readers of the book, though the key to them is lost to us. Even the numbers in the book (3 1/2, 7, 3, 4, 12, 24, 1000) cannot be pressed, though some do so. Even Harnack called the Apocalypse the plainest book in the New Testament, by using Harnack's key for the symbols.

#### THEORIES OF INTERPRETATION

They are literally many. There are those who make the book a chart of Christian and even of human history even to the end. These divide into two groups, the continuous and the synchronous. The continuous historical theory takes each vision and symbol in succession as an unfolding panorama. Under the influence of this theory there have been all sorts of fantastic identifications of men and events. The synchronous theory takes the series of sevens (seals, trumpets, bowls) as parallel with each other, each time going up to the end. But in neither case can any satisfactory program be arranged. Another historical interpretation takes it all as over and done, the preterist theory. This theory again breaks into two, one finding the fulfilment all in the Neronian period, the other in the Domitianic era. Something can be said for each view, but neither satisfies the whole picture by any means. Roman Catholic scholars have been fond of the preterist view to escape the Protestant interpretation of the second beast in chapter [Re 13](#) as papal Rome. There is still another interpretation, the futurist, which keeps the fulfilment all in the future and which can be neither proved nor disproved. There is also the purely spiritual theory which finds no historical allusion anywhere. This again can be neither proved nor disproved. One of the lines of cleavage is the millennium in chapter [Re 20](#). Those who take the thousand years literally are either pre-millennialists who look for the second coming of Christ to be followed by a thousand years of personal reign here on earth or the postmillennialists who place the thousand years

before the second coming. There are others who turn to [2 Peter 3:8](#) and wonder if, after all, in a book of symbols this thousand years has any numerical value at all. There seems abundant evidence to believe that this apocalypse, written during the stress and storm of Domitian's persecution, was intended to cheer the persecuted Christians with a view of certain victory at last, but with no scheme of history in view.

#### A PRACTICAL PURPOSE

So considered, this vision of the Reigning Christ in heaven with a constant eye on the suffering saints and martyrs is a guarantee of certain triumph in heaven and ultimate triumph on earth. The picture of Christ in heaven is a glorious one. He is the Lamb that was slain, the Lion of the tribe of Judah, the Word of God, the Victor over his enemies, worshipped in heaven like the Father, the Light and Life of men. Instead of trying to fit the various symbols on particular individuals one will do better to see the same application to times of persecution from time to time through the ages. The same Christ who was the Captain of salvation in the time of Domitian is the Pioneer and Perfecter of our faith today. The Apocalypse of John gives glimpses of heaven as well as of hell. Hope is the word that it brings to God's people at all times.

#### THE READERS OF THE BOOK

The whole book is sent to the seven churches in Asia ([Re 1:4](#)). There is a special message to each of the seven (chapters [Re 2](#); [3](#)), suited to the peculiar needs of each church and with a direct reference to the geography and history of each church and city, so Ramsay holds (*The Letters to the Seven Churches*). The book is to be read aloud in each church ([1:3](#)). One can imagine the intense interest that the book would arouse in each church. Children are charmed to hear the Apocalypse read. They do not understand the symbols, but they see the pictures in the unfolding panorama. There were other churches in the Province of Asia besides these seven, but these form a circle from Ephesus where John had lived and wrought. They do present a variety of churches, not necessarily all types, and by no means a chart of seven dispensations of Christian history.

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## Revelation 1

### Rev 1:1

**The Revelation** (αποκαλυψις). Late and rare word outside of N.T. (once in Plutarch and so in the vernacular *Koine*), only once in the Gospels ([Lu 2:32](#)), but in LXX and common in the Epistles ([2Th 1:7](#)), though only here in this book besides the title, from αποκαλυπτω, old verb, to uncover, to unveil. In the Epistles αποκαλυψις is used for insight into truth ([Eph 1:17](#)) or for the revelation of God or Christ at the second coming of Christ ([2Th 1:7](#); [1Pe 1:7](#)). It is interesting to compare αποκαλυψις with επιφανεια ([2Th 2:8](#)) and φανερωσις ([1Co 12:7](#)). The precise meaning here turns on the genitive following.

**Of Jesus Christ** (Ιησου Χριστου). Hort takes it as objective genitive (revelation about Jesus Christ), but Swete rightly argues for the subjective genitive because of the next clause.

**Gave him** (εδωκεν αυτο). It is the Son who received the revelation from the Father, as is usual ([Joh 5:20f.](#), [26](#), etc.).

**To shew** (δειξα). First aorist active infinitive of δεικνυμι, purpose of God in giving the revelation to Christ.

**Unto his servants** (τοις δουλοις αυτου). Believers in general and not just to officials. Dative case. God's servants (or Christ's).

**Must shortly come to pass** (δε γενεσθα εν ταχε). Second aorist middle infinitive of γινομαι with δε. See this same adjunct (εν ταχε) in [Lu 18:8](#); [Ro 16:20](#); [Re 22:6](#). It is a relative term to be judged in the light of [2 Peter 3:8](#) according to God's clock, not ours. And yet undoubtedly the hopes of the early Christians looked for a speedy return of the Lord Jesus. This vivid panorama must be read in the light of that glorious hope and of the blazing fires of persecution from Rome.

**Sent and signified** (εσημανεν αποστειλας). "Having sent (first aorist active participle of αποστελλω, [Mt 10:16](#) and again in [Re 22:6](#) of God sending his angel) signified" (first aorist active indicative of σημαινω, from σημα, sign or token, for which see [Joh 12:33](#); [Ac 11:28](#)). See [12:1](#) for σημειον, though σημαινω (only here in the Apocalypse) suits admirably the symbolic character of the book.

**By his angel** (δια του αγγελου αυτου). Christ's angel as Christ is the subject of the verb εσημανεν, as in [22:16](#) Christ sends his angel, though in [22:6](#) God sends.

**Unto his servant John** (τω δουλω αυτου Ιωαννε). Dative case. John gives his name here, though not in Gospel or Epistles, because "prophecy requires the guarantee of the individual who is inspired to utter it" (Milligan). "The genesis of the Apocalypse has now been traced from its origin in the Mind of God to the moment when it reached its human interpreter" (Swete). "Jesus is the medium of all revelation" (Moffatt).

### Rev 1:2

**Bare witness** (εμαρτυρησεν). First aorist active indicative of μαρτυρεω, which, along with μαρτυς and μαρτυρια, is common in all the Johannine books (cf. 22:18,20 ), usually with περ or οτ, but with cognate accusative as here in 22:16,20; 1Jo 5:10 . Epistolary aorist here, referring to this book.

**The word of God** (τον λογον του θεου). Subjective genitive, given by God. The prophetic word as in 1:9; 6:9; 20:4 , not the personal Word as in 19:14.

**The testimony of Jesus Christ** (την μαρτυριαν Ιησου Χριστου). Subjective genitive again, borne witness to by Jesus Christ.

**Even of all the things that he saw** (οσα ειδεν). Relative clause in apposition with λογον and μαρτυριαν.

Rev 1:3

**Blessed** (μακαριος). As in Mt 5:3f. . This endorses the book as a whole.

**He that readeth** (ο αναγιγνωσκων). Present active singular articular participle of αναγιγνωσκω (as in Lu 4:16 ). Christians in their public worship followed the Jewish custom of public reading of the Scriptures (2Co 3:14f. ). The church reader (αναγνωστης, lector) gradually acquired an official position. John expects this book to be read in each of the seven churches mentioned ( 1:4) and elsewhere. Today the public reading of the Bible is an important part of worship that is often poorly done.

**They that hear** (ο ακουοντες). Present active plural articular participle of ακουω (the audience).

**And keep** (κα τηρουντες). Present active participle of τηρεω, a common Johannine word (1Jo 2:4 , etc.). Cf. Mt 7:24 . "The content of the Apocalypse is not merely prediction; moral counsel and religious instruction are the primary burdens of its pages" (Moffatt).

**Written** (γεγραμμενα). Perfect passive participle of γραφω.

**For the time is at hand** (ο γαρ καιρος εγγυς). Reason for listening and keeping. On καιρος see Mt 12:1 , time of crisis as in 1Co 7:29 . How near εγγυς (at hand) is we do not know any more than we do about εν ταχε (shortly) in 1:1.

Rev 1:4

**To the seven churches which are in Asia** (ταις επτα εκκλησιας ταις εν τη Ασια). Dative case as in a letter (Ga 1:1 ). John is writing, but the revelation is from God and Christ through an angel. It is the Roman province of Asia which included the western part of Phrygia. There were churches also at Troas (Ac 20:5ff. ) and at Colossal and Hierapolis (Col 1:1; 2:1; 4:13 ) and possibly at Magnesia and Tralles. But these seven were the best points of communication with seven districts (Ramsay) and, besides, seven is a favorite number of completion (like the full week) in the book (1:4,12,16; 4:5; 5:1,6; 8:2; 10:3; 11:13; 12:3; 13:1; 14:6f. ).

**From him which is** (απο ο ων). This use of the articular nominative participle of εμ after απο instead of the ablative is not due to ignorance or a mere slip (λαψυς πενναε), for in the next line we have the regular idiom with απο των επτα πνευματων. It is evidently on

purpose to call attention to the eternity and unchangeableness of God. Used of God in [Ex 3:14](#).

**And which was** (κα ο ην). Here again there is a deliberate change from the articular participle to the relative use of ο (used in place of ος to preserve identity of form in the three instances like Ionic relative and since no aorist participle of ειμ existed). The oracle in Pausanias X. 12 has it: Ζευς ην, Ζευς εστι, Ζευς εσσετα (Zeus was, Zeus is, Zeus will be).

**Which is to come** (ο ερχομενος). "The Coming One," futuristic use of the present participle instead of ο εσομενος. See the same idiom in verse [8](#); [4:8](#) and (without ο ερχομενος) in [11:17](#); [16:5](#).

**From the seven spirits** (απο των επτα πνευματων). A difficult symbolic representation of the Holy Spirit here on a par with God and Christ, a conclusion borne out by the symbolic use of the seven spirits in [3:1](#); [4:5](#); [5:6](#) (from [Zec 4:2-10](#)). There is the one Holy Spirit with seven manifestations here to the seven churches (Swete, *The Holy Spirit in the N.T.*, p. 374), unity in diversity ([1Co 12:4](#)).

**Which are** (των article Aleph A, α relative P).

**Before his throne** (ενωπιον του θρονου αυτου). As in [4:5f](#).

[Rev 1:5](#)

**Who is the faithful witness** (ο μαρτυς ο πιστος). "The witness the faithful," nominative in apposition like πρωτοτοκος and αρχων with the preceding ablative Ιησου Χριστου with απο, a habit of John in this book (apparently on purpose) as in [2:13,20](#); [3:12](#), etc. See this same phrase in [2:13](#); [3:14](#). The use of μαρτυς of Jesus here is probably to the witness ([1:1](#)) in this book ([22:16f](#)), not to the witness of Jesus before Pilate ([1Ti 6:13](#)).

**The first-born of the dead** (ο πρωτοτοκος των νεκρων). A Jewish Messianic title ([Ps 88:28](#)) and as in [Col 1:18](#) refers to priority in the resurrection to be followed by others. See [Lu 2:7](#) for the word.

**The ruler of the kings of the earth** (ο αρχων των βασιλεων της γης). Jesus by his resurrection won lordship over the kings of earth ([17:14](#); [19:16](#)), what the devil offered him by surrender ([Mt 4:8f](#)).

**Unto him that loveth us** (τω αγαπωντ ημας). Dative of the articular present (not aorist αγαπησαντ) active participle of αγαπω in a doxology to Christ, the first of many others to God and to Christ ([1:6](#); [4:11](#); [5:9,12f](#); [7:10,12](#), etc.). For the thought see [Joh 3:16](#).

**Loosed** (λυσαντ). First aorist active participle of λυω (Aleph A C), though some MSS. (P Q) read λουσαντ (washed), a manifest correction. Note the change of tense. Christ loosed us once for all, but loves us always.

**By his blood** (εν τω αιματι αυτου). As in [5:9](#). John here as in the Gospel and Epistles states plainly and repeatedly the place of the blood of Christ in the work of redemption.

[Rev 1:6](#)

**And he made** (κα εποιησεν). Change from the participle construction, which would be κα ποιησαντ (first aorist active of ποιω) like λυσαντ just before, a Hebraism Charles calls it, but certainly an anacoluthon of which John is very fond, as in [1:18](#); [2:2,9,20](#); [3:9](#); [7:14](#); [14:2f.](#); [15:3](#).

**Kingdom** (βασιλειαν). So correctly Aleph A C, not βασιλεις (P cursives). Perhaps a reminiscence of [Ex 19:6](#), a kingdom of priests. In [5:10](#) we have again "a kingdom and priests." The idea here is that Christians are the true spiritual Israel in God's promise to Abraham as explained by Paul in [Ga 3](#); [Ro 9](#).

**To be priests** (ιερεις). In apposition with βασιλειαν, but with κα (and) in [5:10](#). Each member of this true kingdom is a priest unto God, with direct access to him at all times.

**Unto his God and Father** (τω θεω κα πατρ αυτου). Dative case and αυτου (Christ) applies to both θεω and πατρ. Jesus spoke of the Father as his God ([Mt 27:46](#); [Joh 20:17](#)) and Paul uses like language ([Eph 1:17](#)), as does Peter ([1Pe 1:3](#)).

**To him** (αυτω). Another doxology to Christ. "The adoration of Christ which vibrates in this doxology is one of the most impressive features of the book" (Moffatt). Like doxologies to Christ appear in [5:13](#); [7:10](#); [1Pe 4:11](#); [2 Peter 3:18](#); [2Ti 4:18](#); [He 13:21](#). These same words (η δοξα κα το κρατος) in [1Pe 4:11](#), only η δοξα in [2 Peter 3:18](#); [2Ti 4:18](#), but with several others in [Re 5:13](#); [7:10](#).

[Rev 1:7](#)

**Behold, he cometh with the clouds** (ιδου ερχετα μετα των νεφελων). Futuristic present middle indicative of ερχομα, a reminiscence of [Da 7:13](#) (Theodotion). "It becomes a common eschatological refrain" (Beckwith) as in [Mr 13:26](#); [14:62](#); [Mt 24:30](#); [26:64](#); [Lu 21:27](#). Compare the manifestation of God in the clouds at Sinai, in the cloudy pillar, the Shekinah, at the transfiguration" (Vincent).

**Shall see** (οψετα). Future middle of οραω, a reminiscence of [Zec 12:10](#) according to the text of Theodotion (Aquila and Symmachus) rather than the LXX and like that of [Mt 24:30](#) (similar combination of Daniel and Zechariah) and [26:64](#). This picture of the victorious Christ in his return occurs also in [14:14](#), [18-20](#); [19:11-21](#); [20:7-10](#).

**And they which** (κα οιτινες). "And the very ones who," Romans and Jews, all who shared in this act.

**Pierced** (εξεκεντησαν). First aorist active indicative of εκκεντεω, late compound (Aristotle, Polybius, LXX), from εκ and κεντεω (to stab, to pierce), in N.T., only here and [Joh 19:37](#), in both cases from [Zec 12:10](#), but not the LXX text (apparently proof that John used the original Hebrew or the translation of Theodotion and Aquila).

**Shall mourn** (κοψοντα). Future middle (direct) of κοπτω, old verb, to cut, "they shall cut themselves," as was common for mourners ([Mt 11:17](#); [Lu 8:52](#); [23:27](#)). From [Zec 12:12](#). See also [Re 18:9](#).

**Tribes** (φυλα). Not just the Jewish tribes, but the spiritual Israel of Jews and Gentiles as in 7:4-8. No nation had then accepted Christ as Lord and Saviour, nor has any yet done so.

Rev 1:8

**The Alpha and the Omega** (το Αλφα κα το Ο). The first and the last letters of the Greek alphabet, each with its own neuter (grammatical gender) article. This description of the eternity of God recurs in 21:6 with the added explanation η αρχη κα το τελος (the Beginning and the End) and of Christ in 22:13 with the still further explanation ο πρωτος κα ο εσχατος (the First and the Last). This last phrase appears also in 1:17; 2:8 without το Αλφα κα το Ο. The change of speaker here is unannounced, as in 16:15; 18:20. Only here and 21:5f. is God introduced as the speaker. The eternity of God guarantees the prophecy just made.

**The Lord God** (Κυριος ο θεος). "The Lord the God." Common phrase in Ezekiel (Eze 6:3,11; 7:2, etc.) and in this book (4:8; 11:17; 15:3; 16:7; 19:6; 21:22). See 1:4; 4:8 for the triple use of ο, etc. to express the eternity of God.

**The Almighty** (ο παντοκρατωρ). Late compound (πας and κρατεω), in Cretan inscription and a legal papyrus, common in LXX and Christian papyri, in N.T. only in 2Co 6:18 (from Jer 38:35) and Re 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22.

Rev 1:9

**I John** (Εγω Ιωαννης). So 22:8. In apocalyptic literature the personality of the writer is always prominent to guarantee the visions (Da 8:1; 10:2).

**Partaker with you** (συνκοινωνος). See already 1Co 9:23. "Co-partner with you" (Ro 11:17). One article with αδελφος and συνκοινωνος unifying the picture. The absence of αποστολος here does not show that he is not an apostle, but merely his self-effacement, as in the Fourth Gospel, and still more his oneness with his readers. So there is only one article (τη) with θλιψε (tribulation), βασιλεια (kingdom), υπομονη (patience), ideas running all through the book. Both the tribulation (see Mt 13:21 for θλιψις) and the kingdom (see Mt 3:2 for βασιλεια) were present realities and called for patience (υπομονη being "the spiritual alchemy" according to Charles for those in the kingdom, for which see Lu 8:15; Jas 5:7). All this is possible only "in Jesus" (εν Ιησου), a phrase on a par with Paul's common εν Χριστω (in Christ), repeated in 14:13. Cf. 3:20; 2Th 3:5.

**Was** (εγενομην). Rather, "I came to be," second aorist middle indicative of γινομα.

**In the isle that is called Patmos** (εν τη νησω τη καλουμενη Πατμω). Patmos is a rocky sparsely settled island some ten miles long and half that wide, one of the Sporades group in the Aegean Sea, south of Miletus. The present condition of the island is well described by W. E. Geil in *The Isle That Is Called Patmos* (1905). Here John saw the visions described in the book, apparently written while still a prisoner there in exile.

**For the word of God and the testimony of Jesus** (δια τον λογον του θεου κα την μαρτυριαν Ιησου). The reason for (δια and the accusative) John's presence in Patmos, nat-

usually as a result of persecution already alluded to, not for the purpose of preaching there or of receiving the visions. See verse 2 for the phrase.

#### Rev 1:10

**I was in the Spirit** (εγενομην εν πνευματ). Rather, "I came to be (as in 1:9) in the Spirit," came into an ecstatic condition as in Ac 10:10f.; 22:17, not the normal spiritual condition (εινα εν πνευματ, Ro 8:9).

**On the Lord's Day** (εν τη κυριακη ημερα). Deissmann has proven (*Bible Studies*, p. 217f.; *Light*, etc., p. 357ff.) from inscriptions and papyri that the word κυριακος was in common use for the sense "imperial" as imperial finance and imperial treasury and from papyri and ostraca that ημερα Σεβαστη (Augustus Day) was the first day of each month, Emperor's Day on which money payments were made (cf. 1Co 16:1f.). It was easy, therefore, for the Christians to take this term, already in use, and apply it to the first day of the week in honour of the Lord Jesus Christ's resurrection on that day (*Didache* 14, Ignatius *Magn.* 9). In the N.T. the word occurs only here and 1Co 11:20 (κυριακον δειπνον θε Λορδ'ς Συππερ). It has no reference to ημερα κυριου (the day of judgment, 2 Peter 3:10).

**Behind me** (οπισω μου). "The unexpected, overpowering entrance of the divine voice" (Vincent). Cf. Eze 3:12.

**Voice** (φωνην). Of Christ, as is plain in verses 12f.

**As of a trumpet** (ως σαλπιγγος). So in 4:1 referring to this.

**Saying** (λεγουσης). Present active participle genitive case agreeing with σαλπιγγος rather than λεγουσαν, accusative agreeing with φωνην. So on purpose, as is clear from 4:1, where λαλουσης also agrees with σαλπιγγος.

#### Rev 1:11

**Write in a book** (γραφον εις βιβλιον). First aorist active imperative of γραφω for instantaneous action. The commission covers the whole series of visions which all grow out of this first vision of the Risen Christ.

**Send** (πεμψον). First aorist active imperative of πεμπω. Part of the commission from Christ. The names of the seven churches of 1:4 are now given, and the particular message to each church comes in chapters 2 and 3 and in the same order, the geographical order going north from Ephesus, then east and south to Laodicea. But apparently the whole book was to be read to each of the seven churches. It would probably also be copied at each church.

#### Rev 1:12

**To see the voice** (βλεπειν την φωνην). The voice put for the person speaking.

**Having turned** (επιστρεψας). First aorist active participle of επιστρεφω, from which also επεστρεψα, just before, for which verb see Ac 15:36; 16:18.

**Seven golden candlesticks** (επτα λυχνια χρυσας). See Mt 5:15 for λυχνια (lampstand). Symbols of the seven churches as explained in verse 20. See Ex 25:35ff. for description of a seven-branched candlestick, but here the lampstands are separate.



## Rev 1:13

**One like unto a son of man** (ομοιον υιον ανθρωπου). Note accusative here with ομοιον (object of ειδον) as in [14:14](#) and not the associative-as is usual ([1:15](#); [4:3,6](#)). Charles holds that ομοιον here has the sense of ως (as) and compares [4:6](#); [22:1](#) for proof. The absence of the article here shows also (Charles) that the idea is not "like the Son of man" for Christ is the Son of man. He is like "a son of man," but not a man.

**Clothed** (ενδεδυμενον). Perfect passive participle of ενδυω, accusative case agreeing with ομοιον.

**A garment down to the foot** (ποδηρη). Old adjective ποδηρης (from πους, foot, and αιρω), here only in N.T., accusative singular retained with the passive participle as often with verbs of clothing. Supply χιτωνα or εσθητα (garment).

**Girt about** (περιεζωσμενον). Perfect passive participle of περιζωννυμι, accusative singular agreeing with ομοιον.

**At the breasts** (προς τοις μαστοις). Old word for breasts of a woman ([Lu 11:27](#); [23:29](#)) and nipples of a man, as here. High girding like this was a mark of dignity as of the high priest (Josephus, *Ant.* III. 7. 2). For προς with the locative see [Mr 5:11](#).

**With a golden girdle** (ζωνην χρυσαν). Accusative case again retained with the passive participle (verb of clothing). Note also χρυσαν (vernacular *Koine*) rather than the old form, χρυσην.

## Rev 1:14

**As white wool** (ως εριον λευκον). Εριον (wool) in N.T. only here and [Heb 9:19](#), though old word. The person of the Lord Jesus is here described in language largely from [Da 7:9](#) (the Ancient of Days).

**White as snow** (ως χιων). Just "as snow," also in [Da 7:9](#). In N.T. only here and [Mt 28:3](#).

**As a flame of fire** (ως φλοξ πυρος). In [Da 7:9](#) the throne of the Ancient of Days is φλοξ πυρος, while in [Da 10:6](#) the eyes of the Ancient of Days are λαμπαδες πυρος (lamps of fire). See also [2:18](#); [19:12](#) for this bold metaphor (like [Heb 1:7](#)).

## Rev 1:15

**Burnished brass** (χαλκολιβανω). Associative-instrumental case after ομοιο. This word has so far been found nowhere else save here and [2:18](#). Suidas defines it as an ηλεκτρον (amber) or a compound of copper and gold and silver (*aurichalcum* in the Latin Vulgate). It is in reality an unknown metal.

**As if it had been refined** (ως πεπυρομενης). Perfect passive participle of πυρω, old verb, to set on fire, to glow, as in [Eph 6:16](#); [Re 3:18](#). The feminine gender shows that η χαλκολιβανος is referred to with της χαλκολιβανου understood, for it does not agree in case with the associative-instrumental χαλκολιβανω just before. Some would call it a slip for πεπυρομενω as Aleph, and some cursives have it (taking χαλκολιβανω to be neuter, not



feminine). But P Q read πεπυρωμενο (masculine plural), a correction, making it agree in number and gender with ποδες (feet).

**In a furnace** (εν καμινω). Old word, in N.T. also [9:2](#); [Mt 13:42,50](#) .

**As the voice of many waters** (ως φωνη υδατων πολλων). So the voice of God in the Hebrew (not the LXX) of [Eze 43:2](#) . Repeated in [14:2](#); [19:6](#) .

[Rev 1:16](#)

**And he had** (κα εχων). "And having," present active participle of εχω, loose use of the participle (almost like ειχε, imperfect) and not in agreement with αυτου, genitive case. This is a common idiom in the book; a Hebraism, Charles calls it.

**In his right hand** (εν τη δεξια χειρ). For safe keeping as in [Joh 10:28](#) .

**Seven stars** (αστερας επτα). Symbols of the seven churches (verse [20](#)), seven planets rather than Pleiades or any other constellation like the bear.

**Proceeded** (εκπορευομενη). Present middle participle of εκπορευομα, old compound ([Mt 3:5](#) ) used loosely again like εχων.

**A sharp two-edged sword** (ρομφαια διστομος οξεια). "A sword two-mouthed sharp." Ρομφαια (as distinct from μαχαира) is a long sword, properly a Thracian javelin, in N.T. only [Lu 2:35](#); [Re 1:16](#); [2:12](#); [Heb 4:12](#) . See στομα used with μαχαيره in [Lu 21:24](#) (by the mouth of the sword).

**Countenance** (οψις). Old word (from οπτω), in N.T. only here, [Joh 7:24](#); [11:44](#) .

**As the sun shineth** (ως ο ηλιος φαινε). Brachylogy, "as the sun when it shines." For φαινε see [Joh 1:5](#) .

[Rev 1:17](#)

**I fell** (επεσα). Late form for the old επεσον (second aorist active indicative of πιπτω, to fall). Under the over-powering influence of the vision as in [19:10](#).

**He laid** (εθηκεν). First aorist active indicative of τιθημι. The act restored John's confidence.

**Fear not** (μη φοβου). Cf. [Lu 1:13](#) to Zacharias to give comfort.

**I am the first and the last** (εγω ειμ ο πρωτος κα ο εσχατος). Used in [Isa 44:6](#); [48:12](#) of God, but here, [2:8](#); [22:13](#) of Christ.

**And the Living One** (κα ο ζων). Present active articular participle of ζαω, another epithet of God common in the O.T. ([De 32:40](#); [Isa 49:18](#) , etc.) and applied purposely to Jesus, with which see [Joh 5:26](#) for Christ's own words about it.

[Rev 1:18](#)

**And I was dead** (κα εγενομην νεκρος). "And I be came dead" (aorist middle participle of γινομαι as in [1:9,10](#) , definite reference to the Cross).

**I am alive** (ζων ειμ). Periphrastic present active indicative, "I am living," as the words ο ζων just used mean.

**Forevermore** (εις τους αιωνας των αιωνων). "Unto the ages of the ages," a stronger expression of eternity even than in [1:6](#).

**The keys** (τας κλεις). One of the forms for the accusative plural along with κλειδας, the usual one ([Mt 16:19](#)).

**Of death and of Hades** (του θανατου κα του αιδου). Conceived as in [Mt 16:18](#) as a prison house or walled city. The keys are the symbol of authority, as we speak of honouring one by giving him the keys of the city. Hades here means the unseen world to which death is the portal. Jesus has the keys because of his victory over death. See this same graphic picture in [6:8](#); [20:13f](#). For the key of David see [3:7](#), for the key of the abyss see [9:1](#); [20:1](#).

[Rev 1:19](#)

**Therefore** (ουν). In view of Christ's words about himself in verse [18](#) and the command in verse [11](#).

**Which thou sawest** (α ειδες). The vision of the Glorified Christ in verses [13-18](#).

**The things which are** (α εισιν). Plural verb (individualising the items) though α is neuter plural, certainly the messages to the seven churches ([1:20-3:22](#)) in relation to the world in general, possibly also partly exegetical or explanatory of α ειδες.

**The things which shall come to pass hereafter** (α μελλε γινεσθαι μετα ταυτα). Present middle infinitive with μελλε, though both aorist and future are also used. Singular verb here (μελλε) blending in a single view the future. In a rough outline this part begins in [4:1](#) and goes to end of chapter 22, though the future appears also in chapters 2 and 3 and the present occurs in 4 to 22 and the elements in the vision of Christ ([1:13-18](#)) reappear repeatedly.

[Rev 1:20](#)

**The mystery of the seven stars** (το μυστηριον των επτα αστερων). On the word μυστηριον see on [Mt 13:11](#); [2Th 2:7](#); [Col 1:26](#). Here it means the inner meaning (the secret symbol) of a symbolic vision (Swete) as in [10:7](#); [13:18](#); [17:7,9](#); [Da 2:47](#). Probably the accusative absolute (Charles), "as for the mystery" (Robertson, *Grammar*, pp. 490, 1130), as in [Ro 8:3](#). This item is picked out of the previous vision ([1:16](#)) as needing explanation at once and as affording a clue to what follows ([2:1,5](#)).

**Which** (ους). Masculine accusative retained without attraction to case of αστερων (genitive, ων).

**In my right hand** (επ της δεξιας μου). Or "upon," but εν τη, etc., in verse [16](#).

**And the seven golden candlesticks** (κα τας επτα λυχνας τας χρυσας). "The seven lampstands the golden," identifying the stars of verse [16](#) with the lampstands of verse [12](#). The accusative case here is even more peculiar than the accusative absolute μυστηριον, since the genitive λυχνων after μυστηριον is what one would expect. Charles suggests that John did not revise his work.

**The angels of the seven churches** (αγγελο των επτα εκκλησιων). Anarthrous in the predicate (angels of, etc.). "The seven churches" mentioned in [1:4,11](#). Various views of

αγγελος here exist. The simplest is the etymological meaning of the word as messenger from αγγελω ([Mt 11:10](#)) as messengers from the seven churches to Patmos or by John from Patmos to the churches (or both). Another view is that αγγελος is the pastor of the church, the reading την γυναικα σου (thy wife) in [2:20](#) (if genuine) confirming this view. Some would even take it to be the bishop over the elders as επισκοπος in Ignatius, but a separate αγγελος in each church is against this idea. Some take it to be a symbol for the church itself or the spirit and genius of the church, though distinguished in this very verse from the churches themselves (the lampstands). Others take it to be the guardian angel of each church assuming angelic patrons to be taught in [Mt 18:10](#); [Ac 12:15](#). Each view is encompassed with difficulties, perhaps fewer belonging to the view that the "angel" is the pastor.

**Are seven churches** (επτα εκκλησια εισιν). These seven churches ([1:4,11](#)) are themselves lampstands ([1:12](#)) reflecting the light of Christ to the world ([Mt 5:14-16](#); [Joh 8:12](#)) in the midst of which Christ walks ([1:13](#)).

## Revelation 2

### Rev 2:1

**In Ephesus** (εν Εφεσω). Near the sea on the river Cayster, the foremost city of Asia Minor, the temple-keeper of Artemis and her wonderful temple ([Ac 19:35](#)), the home of the magic arts (Ephesian letters, [Ac 19:19](#)) and of the mystery-cults, place of Paul's three years' stay ([Ac 19:1-10](#); [20:17-38](#)), where Aquila and Priscilla and Apollos laboured ([Ac 18:24-28](#)), where Timothy wrought (I and II Tim.), where the Apostle John preached in his old age. Surely it was a place of great privilege, of great preaching. It was about sixty miles from Patmos and the messenger would reach Ephesus first. It is a free city, a seat of proconsular government ([Ac 19:38](#)), the end of the great road from the Euphrates. The port was a place of shifting sands, due to the silting up of the mouth of the Cayster. Ramsay (*Letters to the Seven Churches*, p. 210) calls it "the City of Change."

**These things** (ταδε). This demonstrative seven times here, once with the message to each church ([2:1,8,12,18](#); [2:1,7,14](#)), only once elsewhere in N.T. ([Ac 21:11](#)).

**He that holdeth** (ο κρατων). Present active articular participle of κρατεω, a stronger word than εχω in [1:16](#), to which it refers.

**He that walketh** (ο περιπατων). Present active articular participle of περιπατεω, an allusion to [1:13](#). These two epithets are drawn from the picture of Christ in [1:13-18](#), and appropriately to conditions in Ephesus describe Christ's power over the churches as he moves among them.

### Rev 2:2

**I know** (οιδα). Rather than γινωσκω and so "emphasizes better the absolute clearness of mental vision which photographs all the facts of life as they pass" (Swete). So also in [2:9,13,19](#); [3:1,8,15](#). For the distinction see [Joh 21:17](#), "where the universal knowledge passes into the field of special observation."

**Works** (εργα). The whole life and conduct as in [Joh 6:29](#).

**And thy toil and patience** (κα τον κοπον κα την υπομονην σου). "Both thy toil and patience," in explanation of εργα, and see [1Th 1:3](#), where all three words (εργον, κοπος, υπομονη) occur together as here. See [14:13](#) for sharp distinction between εργα (activities) and κοπο (toils, with weariness). Endurance (υπομονη) in hard toil (κοπος).

**And that** (κα οτ). Further explanation of κοπος (hard toil).

**Not able** (ου δυνη). This *Koine* form for the Attic δυνασα (second person singular indicative middle) occurs also in [Mr 9:22](#); [Lu 16:2](#).

**Bear** (βαστασα). First aorist active infinitive of βασταζω, for which verb see [Joh 10:31](#); [12:6](#); [Ga 6:2](#). These evil men were indeed a heavy burden.

**And didst try** (κα επειρασας). First aorist active indicative of πειραζω, to test, a reference to a recent crisis when these Nicolaitans (verse 6) were condemned. The present tenses (δυνηι, εχεις) indicate the continuance of this attitude. Cf. [1Jo 4:1](#) .

**Which call themselves apostles** (τους λεγοντας εαυτους αποστολους). Perhaps itinerant missionaries of these Nicolaitans who posed as equal to or even superior to the original apostles, like the Judaizers so described by Paul ([2Co 11:5,13](#); [12:11](#) ). Paul had foretold such false teachers (Gnostics), grievous wolves, in [Ac 20:29](#) ; in sheep's clothing, Jesus had said ([Mt 7:15](#) ).

**And they are not** (κα ουκ εισιν). A parenthesis in Johannine style ([Joh 2:9](#); [3:9](#); [1Jo 3:1](#) ) for κα ουκ οντας to correspond to λεγοντας.

**And didst find** (κα ευρες). Second aorist active indicative of ευρισκω. Dropping back to the regular structure parallel with επειρασας.

**False** (ψευδεις). Predicate accusative plural of ψευδης, self-deceived deceivers as in [21:8](#).

[Rev 2:3](#)

**Thou hast** (εχεις). Continued possession of patience.

**Didst bear** (εβαστασας). First aorist indicative of βασταζω, repeated reference to the crisis in verse 2.

**And hast not grown weary** (κα ου κεκοπιακες). Perfect active indicative of κοπιαω, old verb, to grow weary ([Mt 6:28](#) ), play on the word κοπος, late form in -εσ, for the regular -ας (λελυκας). like αφηκες (verse 4) and πεπτωκες (verse 5). "Tired in loyalty, not of it. The Ephesian church can bear anything except the presence of impostors in her membership" (Moffatt).

[Rev 2:4](#)

**This against thee, that** (κατα σου οτ). For the phrase "have against" see [Mt 5:23](#) . The οτ clause is the object of εχω.

**Thou didst leave** (αφηκες). First aorist active (kappa aorist, but with -εσ instead of -ας) of αφημι, a definite and sad departure.

**Thy first love** (την αγαπην σου την πρωτην). "Thy love the first." This early love, proof of the new life in Christ ([1Jo 3:13f.](#) ), had cooled off in spite of their doctrinal purity. They had remained orthodox, but had become unloving partly because of the controversies with the Nicolaitans.

[Rev 2:5](#)

**Remember** (μνημονευε). Present active imperative of μνημονευω, "continue mindful" (from μνημων).

**Thou art fallen** (πεπτωκες). Perfect active indicative of πιπτω, state of completion. Down in the valley, look up to the cliff where pure love is and whence thou hast fallen down.

**And repent** (κα μετανοησον). First aorist active imperative of μετανοεω, urgent appeal for instant change of attitude and conduct before it is too late.

**And do** (κα ποιησον). First aorist active imperative of ποιεω, "Do at once."

**The first works** (τα πρωτα εργα). Including the first love ([Ac 19:20](#); [20:37](#); [Eph 1:3ff.](#)) which has now grown cold ([Mt 24:12](#)).

**Or else** (ε δε μη). Elliptical condition, the verb not expressed (μετανοεις), a common idiom, seen again in verse [16](#), the condition expressed in full by εαν μη in this verse and verse [22](#).

**I come** (ερχομα). Futuristic present middle ([Joh 14:2f.](#)).

**To thee** (σο). Dative, as in [2:16](#) also.

**Will move** (κινησω). Future active of κινεω. In Ignatius' Epistle to Ephesus it appears that the church heeded this warning.

**Except thou repent** (εαν μη μετανοησης). Condition of third class with εαν μη instead of ε μη above, with the first aorist active subjunctive of μετανοεω.

[Rev 2:6](#)

**That thou hatest** (οτ μισεις). Accusative object clause in apposition with τουτο (this). Trench tells of the words used in ancient Greek for hatred of evil (μισοπονηρια) and μισοπονηρος (hater of evil), neither of which occurs in the N.T., but which accurately describe the angel of the church in Ephesus.

**Of the Nicolaitans** (των Νικολαιτων). Mentioned again in verse [15](#) and really meant in verse [2](#). Irenaeus and Hippolytus take this sect to be followers of Nicolaus of Antioch, one of the seven deacons ([Ac 6:5](#)), a Jewish proselyte, who is said to have apostatized. There was such a sect in the second century (Tertullian), but whether descended from Nicolaus of Antioch is not certain, though possible (Lightfoot). It is even possible that the Balaamites of verse [14](#) were a variety of this same sect (verse [15](#)).

**Which I also hate** (α καγω μισω). Christ himself hates the teachings and deeds of the Nicolaitans (α, not ους, deeds, not people), but the church in Pergamum tolerated them.

[Rev 2:7](#)

**He that hath an ear** (ο εχων ους). An individualizing note calling on each of the hearers ( [1:3](#)) to listen ([2:7,11,17,28](#); [3:3,6,13,22](#) ) and a reminiscence of the words of Jesus in the Synoptics ([Mt 11:15](#); [13:9,43](#); [Mr 4:9,23](#); [Lu 8:8](#); [14:35](#) ), but not in John's Gospel.

**The spirit** (το πνευμα). The Holy Spirit as in [14:13](#); [22:17](#) . Both Christ and the Holy Spirit deliver this message. "The Spirit of Christ in the prophet is the interpreter of Christ's voice" (Swete).

**To him that overcometh** (τω νικωντι). Dative of the present (continuous victory) active articular participle of νικαω, a common Johannine verb ([Joh 16:33](#); [1Jo 2:13f](#); [4:4](#); [5:4f](#); [Re 2:7,11,17,26](#); [3:5,12,21](#); [5:5](#); [12:11](#); [15:2](#); [17:14](#); [21:7](#) ). Faith is dominant in Paul, victory in John, faith is victory ([1Jo 5:4](#) ). So in each promise to these churches.

**I will give** (δωσω). Future active of διδωμι as in [2:10,17,23,26,28](#); [3:8,21](#); [6:4](#); [11:3](#); [21:6](#).

**To eat** (φαγειν). Second aorist active infinitive of εσθιω.

**Of the tree of life** (εκ του ξυλου της ζωης). Note εκ with the ablative with φαγειν, like our "eat of" (from or part of). From [Ge 2:9](#); [3:22](#). Again in [Re 22:2,14](#) as here for immortality. This tree is now in the Garden of God. For the water of life see [21:6](#); [22:17](#) (Cf. [Joh 4:10,13f](#)).

**Which** (ο). The ξυλον (tree).

**In the Paradise of God** (εν τω παραδεισω του θεου). Persian word, for which see [Lu 23:43](#); [2Co 12:4](#). The abode of God and the home of the redeemed with Christ, not a mere intermediate state. It was originally a garden of delight and finally heaven itself (Trench), as here.

[Rev 2:8](#)

**In Smyrna** (εν Σμυρνη). North of Ephesus, on a gulf of the Aegean, one of the great cities of Asia (province), a seat of emperor-worship with temple to Tiberius, with many Jews hostile to Christianity who later join in the martyrdom of Polycarp, poor church (rich in grace) which receives only praise from Christ, scene of the recent massacre of Greeks by the Turks. Ramsay (*op. cit.*, p. 251) terms Smyrna "the City of Life." Christianity has held on here better than in any city of Asia.

**The first and the last** (ο πρωτος κα ο εσχατος). Repeating the language of [1:17](#).

**Which was dead** (ος εγενετο νεκρος). Rather, "who became dead" (second aorist middle indicative of γινομαι) as in [1:18](#).

**And lived again** (κα εζησεν). First aorist (ingressive, came to life) active of ζαω (ο ζων in [1:18](#)). Emphasis on the resurrection of Christ.

[Rev 2:9](#)

**Thy tribulation and thy poverty** (σου την θλιψιν κα πτωχειαν). Separate articles of same gender, emphasizing each item. The tribulation was probably persecution, which helped to intensify the poverty of the Christians ([Jas 2:5](#); [1Co 1:26](#); [2Co 6:10](#); [8:2](#)). In contrast with the wealthy church in Laodicea ([3:17](#)).

**But thou art rich** (αλλα πλουσιος ε). Parenthesis to show the spiritual riches of this church in contrast with the spiritual poverty in Laodicea ([3:17](#)), this a rich poor church, that a poor rich church. Rich in grace toward God ([Lu 12:21](#)) and in good deeds ([1Ti 6:18](#)). Perhaps Jews and pagans had pillaged their property ([Heb 10:34](#)), poor as they already were.

**Blasphemy** (βλασφημιαν). Reviling believers in Christ. See [Mr 7:22](#). The precise charge by these Jews is not indicated, but see [Ac 13:45](#).

**Of them which say** (εκ των λεγοντων). "From those saying" (εκ with the ablative plural of the present active articular participle of λεγω).

**They are Jews** (Ιουδαιους εινα εαυτους). This is the accusative of general reference and the infinitive in indirect discourse after λεγω ([Ac 5:36](#); [8:9](#)) even though λεγοντων is here ablative (cf. [3:9](#)), common idiom. These are actual Jews and only Jews, not Christians.

**And they are not** (κα ουκ εισιν). Another parenthesis like that in [2:2](#). These are Jews in name only, not spiritual Jews ([Ga 6:15f.](#), [Ro 2:28](#)).

**A synagogue of Satan** (συναγωγη του Σατανα). In [3:9](#) again and note [2:13,24](#), serving the devil ([Joh 8:44](#)) instead of the Lord ([Nu 16:3](#); [20:4](#)).

[Rev 2:10](#)

**Fear not** (μη φοβου). As in [1:17](#). Worse things are about to come than poverty and blasphemy, perhaps prison and death, for the devil "is about to cast" (μελλε βαλλειν), "is going to cast."

**Some of you** (εξ υμων). Without τινας (some) before εξ υμων, a common idiom as in [3:9](#); [11:19](#); [Lu 11:49](#).

**That ye may be tried** (ινα πειρασθητε). Purpose clause with ινα and the first aorist passive subjunctive of πειραζω. John himself is in exile. Peter and John had often been in prison together. James the brother of John, Paul, and Peter had all suffered martyrdom. In [3:10](#) a general persecution is outlined by πειρασμος.

**Ye shall have** (εξετε). Future active, but some MSS. read εχητε (present active subjunctive with hina, "that ye may have").

**Tribulation ten days** (θλιψιν ημερων δεκα). "Tribulation of ten days" (or "within ten days"). It is unwise to seek a literal meaning for ten days. Even ten days of suffering might seem an eternity while they lasted.

**Be thou faithful** (γινου πιστος). "Keep on becoming faithful" (present middle imperative of γινομαι), "keep on proving faithful unto death" ([Heb 12:4](#)) as the martyrs have done (Jesus most of all).

**The crown of life** (τον στεφανον της ζωης). See this very image in [Jas 1:12](#), a familiar metaphor in the games at Smyrna and elsewhere in which the prize was a garland. See also [3:11](#). The crown consists in life ([2:7](#)). See Paul's use of στεφανος in [1Co 9:25](#); [2Ti 4:8](#).

[Rev 2:11](#)

**Shall not be hurt** (ου μη αδικηθη). Strong double negative with first aorist passive subjunctive of αδικεω, old verb, to act unjustly (from αδικος), here to do harm or wrong to one, old usage as in [6:6](#); [7:2f.](#); [9:4,10](#); [11:5](#).

**Of the second death** (εκ του θανατου του δευτερου). Εκ here used for the agent or instrument as often ([3:18](#); [9:2](#); [18:1](#)). See [20:6,14](#); [21:8](#) where "the second death" is explained as "the lake of fire." The idea is present in [Da 12:3](#); [Joh 5:29](#) and is current in Jewish circles as in the Jerusalem Targum on [De 33:6](#) and in Philo. It is not annihilation. The Christians put to death in the persecution will at least escape this second death (eternal punishment).

[Rev 2:12](#)



**In Pergamum** (εν Περγαμῳ). In a north-easterly direction from Smyrna in the Caicus Valley, some fifty-five miles away, in Mysia, on a lofty hill, a great political and religious centre. Ramsay (*Op. cit.*, p. 281) calls it "the royal city, the city of authority." Eumenes II (B.C. 197-159) extended it and embellished it with many great buildings, including a library with 200,000 volumes, second only to Alexandria. The Kingdom of Pergamum became a Roman province B.C. 130. Pliny termed it the most illustrious city of Asia. Parchment (χαρτα Περγαμενα) derived its name from Pergamum. It was a rival of Ephesus in the temples to Zeus, Athena, Dionysos, in the great grove Nicephorium (the glory of the city). Next to this was the grove and temple of Asklepios, the god of healing, called the god of Pergamum, with a university for medical study. Pergamum was the first city in Asia (A.D. 29) with a temple for the worship of Augustus (Octavius Caesar). Hence in the Apocalypse Pergamum is a very centre of emperor-worship "where Satan dwells" ( 2:13). Here also the Nicolaitans flourished ( 2:15) as in Ephesus ( 2:6) and in Thyatira (2:20f. ). Like Ephesus this city is called temple-sweeper (νεωκορος) for the gods.

**The sharp two-edged sword** (την ρομφαιαν την διστομον την οξειαν). This item repeated from 1:16 in the same order of words with the article three times (the sword the two-mouthed the sharp) singling out each point.

Rev 2:13

**Where** (που--οπου). Που is interrogative adverb used here in an indirect question as in Joh 1:39. Οπου is relative adverb referring to που. Satan's throne (ο θρονος του Σατανα). Satan not simply resided in Pergamum, but his "throne" or seat of power of king or judge (Mt 19:28; Lu 1:32,52 ). The symbol of Asklepios was the serpent as it is of Satan (12:9; 20:2 ). There was, besides, a great throne altar to Zeus cut on the Acropolis rock, symbol of "rampant paganism" (Swete) and the new Caesar-worship with the recent martyrdom of Antipas made Pergamum indeed a very throne of Satan.

**Holdest fast my name** (κρατεις το ονομα σου). Present active indicative of κρατεω, "dost keep on holding," as in 2:25, 3:11 . This church refused to say Κυριος Καισαρ (*Martyrd. Polyc.* 8f.) and continued to say Κυριος Ιησους (1Co 12:3 ). They stood true against the emperor-worship.

**Didst not deny** (ουκ ηρνησω). First aorist middle second person singular of αρνεομα. Reference to a specific incident not known to us.

**My faith** (την πιστιν μου). Objective genitive, "thy faith in me."

**Of Antipas** (Αντιπας). Indeclinable in this form. It is possible that Αντιπα (genitive) was really written, though unimportant as the nominative follows in apposition. Nothing is really known of this early martyr in Pergamum before the writing of the Apocalypse. One legend is that he was burnt to death in a brazen bull. Other martyrs followed him at Pergamum (Agathonice, Attalus, Carpus, Polybus).

**My witness** (ο μαρτυς μου). Nominative in apposition with a genitive as in [1:5](#) (with ablative), common solecism in the Apocalypse. "Witness" as Jesus had said they should be ([Ac 1:8](#)) and Stephen was ([Ac 22:20](#)) and others were ([Re 17:6](#)). The word later (by third century) took on the modern meaning of martyr.

**My faithful one** (ο πιστος μου). Nominative also, with μου also. Jesus gives Antipas his own title (Swete) as in [1:5](#); [3:14](#). Faithful unto death.

**Was killed** (απεκτανθη). First aorist passive indicative of αποκτεινω, this passive form common in the Apocalypse (?2:13; 6:11; 5:9,13; 13:10,15; 18, 20; 19:21?).

**Among you** (παρ υμιν). By your side. Proof of the throne of Satan, "where Satan dwells" (οπου ο Σατανας κατοικε), repeated for emphasis.

[Rev 2:14](#)

**There** (εκε). That is παρ' υμιν (among you). A party in the church that resisted emperor-worship, to the death in the case of Antipas, yet were caught in the insidious wiles of the Nicolaitans which the church in Ephesus withstood.

**Some that hold** (κρατουντας). "Men holding" (present active participle of κρατεω).

**The teaching of Balaam** (την διδαχην Βαλααμ). Indeclinable substantive Balaam ([Nu 25:1-9](#); [31:15f.](#)). The point of likeness of these heretics with Balaam is here explained.

**Taught Balak** (εδιδασκεν τω Βαλακ). Imperfect indicative of διδασκω, Balaam's habit, "as the prototype of all corrupt teachers" (Charles). These early Gnostics practised licentiousness as a principle since they were not under law, but under grace ([Ro 6:15](#)). The use of the dative with διδασκω is a colloquialism rather than a Hebraism. Two accusatives often occur with διδασκω.

**To cast a stumbling-block** (βαλειν σκανδαλον). Second aorist active infinitive (accusative case after εδιδασκεν) of βαλλω, regular use with σκανδαλον (trap) like τιθημι σκανδαλον in [Ro 14:13](#). Balaam, as Josephus and Philo also say, showed Balak how to set a trap for the Israelites by beguiling them into the double sin of idolatry and fornication, which often went together (and do so still).

**To eat things sacrificed to idols** (φαγειν ειδωλοθυτα). Second aorist active infinitive of εσθιω and the verbal adjective (from ειδωλον and θυω), quoted here from [Nu 25:1f.](#), but in inverse order, repeated in other order in verse 20. See [Ac 15:29](#); [21:25](#); [1Co 8:1ff.](#) for the controversy over the temptation to Gentile Christians to do what in itself was harmless, but which led to evil if it led to participation in the pagan feasts. Perhaps both ideas are involved here. Balaam taught Balak how to lead the Israelites into sin in both ways.

[Rev 2:15](#)

**So thou also** (ουτως κα συ). Thou and the church at Pergamum as Israel had the wiles of Balaam.

**The teaching of the Nicolaitans likewise** (την διδαχην των Νικολαιτων ομοιως). See on [1:6](#) for the Nicolaitans. The use of ομοιως (likewise) here shows that they followed Balaam

in not obeying the decision of the Conference at Jerusalem ([Ac 15:20,29](#)) about idolatry and fornication, with the result that they encouraged a return to pagan laxity of morals (Swete). Some wrongly hold that these Nicolaitans were Pauline Christians in the face of [Col 3:5-8](#); [Eph 5:3-6](#).

[Rev 2:16](#)

**Repent therefore** (μετανοησον ουν). First aorist (tense of urgency) active imperative of μετανοεω with the inferential particle ουν (as a result of their sin).

**I come** (ερχομα). Futuristic present middle indicative, "I am coming" (imminent), as in [2:5](#) with ταχυ as in [3:11](#); [11:14](#); [22:7,12,20](#). As with εν ταχε ([1:1](#)), we do not know how soon "quickly" is meant to be understood. But it is a real threat.

**Against them** (μετ' αυτων). This proposition with πολεμew rather than κατα (against) is common in the LXX, but in the N.T. only in [Re 2:16](#); [12:7](#); [13:4](#); [17:14](#) and the verb itself nowhere else in N.T. except [Jas 4:2](#). "An eternal roll of thunder from the throne" (Renan). "The glorified Christ is in this book a Warrior, who fights with the sharp sword of the word" (Swete).

**With** (εν). Instrumental use of εν. For the language see [1:16](#); [2:12](#); [19:15](#).

[Rev 2:17](#)

**Of the hidden manna** (του μαννα του κεκρυμμενου). "Of the manna the hidden" (perfect passive articular participle of κρυπτω). The partitive genitive, the only N.T. example with διδωμ, though Q reads το (accusative) here. For examples of the ablative with απο and εκ see Robertson, *Grammar*, p. 519. See [Joh 6:31,49](#) for the indeclinable word μαννα. The golden pot of manna was "laid up before God in the ark" ([Ex 16:23](#)). It was believed that Jeremiah hid the ark, before the destruction of Jerusalem, where it would not be discovered till Israel was restored ([II Macc. 2:5ff.](#)). Christ is the true bread from heaven ([Joh 6:31-33, 48-51](#)) and that may be the idea here. Those faithful to Christ will have transcendent fellowship with him. Swete takes it to be "the life-sustaining power of the Sacred Humanity now hid with Christ in God."

**A white stone** (ψηφον λευκην). This old word for pebble (from ψαω, to rub) was used in courts of justice, black pebbles for condemning, white pebbles for acquitting. The only other use of the word in the N.T. is in [Ac 26:10](#), where Paul speaks of "depositing his pebble" (κατηνεγκα ψηφον) or casting his vote. The white stone with one's name on it was used to admit one to entertainments and also as an amulet or charm.

**A new name written** (ονομα καινον γεγραμμενον). Perfect passive predicate participle of γραφω. Not the man's own name, but that of Christ (Heitmüller, *Im Namen Jesu*, p. 128-265). See [3:12](#) for the name of God so written on one. The man himself may be the ψηφος on which the new name is written. "The true Christian has a charmed life" (Moffatt).

**But he that receiveth it** (ε μη ο λαμβανων). "Except the one receiving it." See [Mt 11:27](#) for like intimate and secret knowledge between the Father and the Son and the one to whom the Son wills to reveal the Father. See also [Re 19:12](#) .

[Rev 2:18](#)

**In Thyatira** (εν Θυατειροις). Some forty miles south-east of Pergamum, a Lydian city on the edge of Mysia, under Rome since B.C. 190, a centre of trade, especially for the royal purple, home of Lydia of Philippi ([Ac 16:14f.](#) ), shown by inscriptions to be full of trade guilds, Apollo the chief deity with no emperor-worship, centre of activity by the Nicolaitans with their idolatry and licentiousness under a "prophetess" who defied the church there. Ramsay calls it "Weakness Made Strong" (*op. cit.*, p. 316).

**The Son of God** (ο υιος του θεου). Here Jesus is represented as calling himself by this title as in [Joh 11:4](#) and as he affirms on oath in [Mt 26:63f.](#) "The Word of God" occurs in [19:13](#).

**His eyes like a flame of fire** (τους οφθαλμους αυτου ως φλογα πυρος). As in [1:14](#).

**His feet like burnished brass** (ο ποδες αυτου ομοιο χαλκολιβανω). As in [1:15](#).

[Rev 2:19](#)

**Thy works** (σου τα εργα) . As in [2:2](#) and explained (explanatory use of κα =namely) by what follows. Four items are given, with separate feminine article for each (την αγαπην, την πιστιν, την διακονιαν, την υπομονην), a longer list of graces than in [2:2](#) for Ephesus. More praise is given in the case of Ephesus and Thyatira when blame follows than in the case of Smyrna and Philadelphia when no fault is found. Love comes first in this list in true Johannine fashion. Faith (πιστιν) here may be "faithfulness," and ministry (διακονιαν) is ministration to needs of others ([Ac 11:29](#); [1Co 16:15](#) ).

**And that** (κα). Only κα (and) in the Greek, but doubtless οτ (that) is understood.

**Than the first** (των πρωτων). Ablative after the comparative πλειονα (more).

[Rev 2:20](#)

**Thou sufferest** (αφεις). Late vernacular present active indicative second person singular as if from a form αφew instead of the usual αφημι forms.

**The woman Jezebel** (την γυναικα Ιεζαβελ). Symbolical name for some prominent woman in the church in Thyatira, like the infamous wife of Ahab who was guilty of whoredom and witchcraft ([1Ki 16:31](#); [2Ki 9:22](#) ) and who sought to drive out the worship of God from Israel. Some MSS. here (A Q 40 min.s) have σου (thy wife, thy woman Ramsay makes it), but surely Aleph C P rightly reject σου. Otherwise she is the pastor's wife!

**Which calleth herself a prophetess** (η λεγουσα εαυτην προφητιν). Nominative articular participle of λεγω in apposition with the accusative γυναικα like ο μαρτυς in apposition with Αντιπας in [2:13](#). Προφητις is an old word, feminine form for προφητης, in N.T. only here and [Lu 2:36](#) (Anna), two extremes surely. See [Ac 21:9](#) for the daughters of Philip who prophesied.

**And she teacheth and seduceth** (κα διδασκε κα πλανα). A resolution of the participles (διδασκουσα κα πλανωσα) into finite verbs (present active indicatives) as in [1:5f](#). This woman was not a real prophetess, but a false one with loud claims and loose living. One is puzzled to know how such a woman had so much shrewdness and sex-appeal as to lead astray the servants of God in that church. The church tolerated the Nicolaitans and this leader whose primary object was sexual immorality (Charles) and became too much involved with her to handle the heresy.

[Rev 2:21](#)

**I gave her time** (εδωκα αυτη χρονον). First aorist active indicative of διδωμ, allusion to a definite visit or message of warning to this woman.

**That she should repent** (ινα μετανοηση). Sub-final use of ινα with first aorist active subjunctive of μετανοεω.

**And she willeth not** (κα ου θελε). "And she is not willing." Blunt and final like [Mt 23:37](#).

**To repent of** (μετανοησα εκ). First aorist (ingressive) active infinitive with εκ, "to make a change out of," the usual construction with μετανοεω in this book ([2:22](#); [9:20ff](#); [16:11](#)), with απο in [Ac 8:22](#). Πορνεια (fornication) here, but μοιχευω (to commit adultery) in verse [22](#).

[Rev 2:22](#)

**I do cast** (βαλλω). Futuristic present active indicative rather than the future βαλω, since judgment is imminent.

**Into a bed** (εις κλινην). "A bed of sickness in contrast with the bed of adultery" (Beck-with).

**Them that commit adultery with her** (τους μοιχευοντας μετ' αυτης). Present active articular participle accusative plural of μοιχευω. The actual paramours of the woman Jezebel, guilty of both πορνεια (fornication, verse [21](#)) and μοιχεια (adultery), works of Jezebel of old and of this Jezebel. There may be also an allusion to the spiritual adultery ([2Co 11:2](#)) towards God and Christ as of old ([Jer 3:8](#); [5:7](#); [Eze 16:22](#)).

**Except they repent** (εαν μη μετανοησουσιν). Condition of first class with εαν μη and the future active indicative of μετανοεω, put in this vivid form rather than the aorist subjunctive (-ωσιν) third-class condition.

**Of her works** (εκ των εργαων αυτης). Αυτης (her) correct rather than αυτων (their). Jezebel was chiefly responsible.

[Rev 2:23](#)

**I will kill with death** (αποκτενω εν θανατω). Future (volitive) active of αποκτεινω with the tautological (cognate) εν θανατω (in the sense of pestilence) as in [Eze 33:27](#).

**Her children** (τα τέκνα αὐτῆς). Either her actual children, like the fate of Ahab's sons ([2Ki 10:7](#)) or "her spiritual progeny" (Swete) who have completely accepted her Nicolaitan practices.

**Shall know** (γινωσκοντα). Future (ingressive punctiliar) middle of γινωσκω, "shall come to know." "The doom of the offenders was to be known as widely as the scandal had been" (Charles).

**Searcheth** (εραυνων). Present active articular participle of εραυνω, to follow up, to track out, late form for ερευνω, from [Jer 17:10](#).

**Reins** (νεφρους). Old word for kidneys, here only in N.T., quoted also with καρδιας from [Jer 17:10](#). See [22:17](#) for the reward of punishment.

[Rev 2:24](#)

**To you the rest** (υμιν τοις λοιποις). Dative case. Those who hold out against Jezebel, not necessarily a minority ([9:20](#); [19:21](#); [1Th 4:13](#)).

**As many as** (οσο). Inclusive of all "the rest."

**This teaching** (την διδαχην ταυτην). That of Jezebel.

**Which** (οιτινες). "Which very ones," generic of the class, explanatory definition as in [1:7](#).

**Know not** (ουκ εγνωσαν). Second aorist (ingressive) active of γινωσκω, "did not come to know by experience."

**The deep things of Satan** (τα βάθηα του Σατανα). The Ophites (worshippers of the serpent) and other later Gnostics (Cainites, Carpocratians, Naassenes) boasted of their knowledge of "the deep things," some claiming this very language about Satan (the serpent) as Paul did of God ([1Co 2:10](#)). It is not clear whether the words here quoted are a boast of the Nicolaitans or a reproach on the other Christians for not knowing the depths of sin. Some even claimed that they could indulge in immorality without sinning ([1Jo 1:10](#); [3:10](#)). Perhaps both ideas are involved.

**As they say** (ως λεγουσιν). Probably referring to the heretics who ridicule the piety of the other Christians.

**None other burden** (ου--αλλο βαρος). Βαρος refers to weight ([Mt 20:12](#)), φορτιον, from φερω, to bear, refers to load ([Ga 6:5](#)), ογκος to bulk ([Heb 12:1](#)). Apparently a reference to the decision of the Jerusalem Conference ([Ac 15:28](#)) where the very word βαρος is used and mention is made about the two items in verse [20](#) (fornication and idolatry) without mentioning the others about things strangled, etc. See the Pharisaic narrowness in [Mt 23:4](#).

[Rev 2:25](#)

**Howbeit** (πλην). Common after ουκ αλλο as a preposition with the ablative ([Mr 12:32](#)), but here a conjunction as in [Php 1:18](#).

**Hold fast** (κρατησατε). First aorist active imperative of κρατεω, either ingressive (get a grip on) or constative (hold on as a single decisive effort). See present imperative κρατε in [3:11](#) (keep on holding).

**Till I come** (αχρ ου αν ηξω). Indefinite temporal clause with αχρ ου (until which time) with modal αν and either the future active indicative or the first aorist active subjunctive of ηκω (usual idiom with αχρ in Revelation as in [7:3](#); [15:8](#); [20:3,5](#)).

[Rev 2:26](#)

**He that overcometh and he that keepeth** (ο νικων κα ο τηρων). Present active articular participles of νικαω and τηρεω in the nominative absolute (*nominativus pendens*) as in [3:12,21](#), resumed by the dative αυτω (to him), as in verses [7,17](#).

**Unto the end** (αχρ τελους). That is, αχρ ου αν ηξω above.

**Authority over the nations** (εξουσιαν επ των εθνων). From [Ps 2:8f](#). The followers of the Messiah will share in his victory over his enemies ([1:6](#); [12:5](#); [19:15](#)).

[Rev 2:27](#)

**He shall rule** (ποιμανε). Future active of ποιμαινω, to shepherd (from ποιμην, shepherd), also from [Ps 2:8f](#). See again [Re 7:17](#); [12:5](#); [19:15](#).

**With a rod of iron** (εν ραβδω σιδηρα). Continuing the quotation. Instrumental use of εν. Ραβδος (feminine) is the royal sceptre and indicates rigorous rule.

**The vessels of the potter** (τα σκευη τα κεραμικα). Old adjective, belonging to a potter (κεραμευς, κεραμος), here only in N.T.

**Are broken to shivers** (συντριβετα). Present passive indicative of συντριβω, old verb, to rub together, to break in pieces ([Mr 14:3](#)).

[Rev 2:28](#)

**As I also have received** (ως καγω ειληφα). Perfect active indicative of λαμβανω. Christ still possesses the power from the Father ([Ac 2:33](#); [Ps 2:7](#)).

**The morning star** (τον αστερα τον πρωινον). "The star the morning one." In [22:16](#) Christ is the bright morning star. The victor will have Christ himself.



## Revelation 3

### Rev 3:1

**In Sardis** (εν Σαρδεσιν). Some thirty miles south-east of Thyatira, old capital of Lydia, wealthy and the home of Croesus, conquered by Cyrus and then by Alexander the Great, in B.C. 214 by Antiochus the Great, at the crossing of Roman roads, in a plain watered by the river Pactolus, according to Pliny the place where the dyeing of wool was discovered, seat of the licentious worship of Cybele and the ruins of the temple still there, called by Ramsay (*op. cit.*, p. 354) "the city of Death," city of softness and luxury, of apathy and immorality, "a contrast of past splendour and present unresting decline" (Charles). Along with Laodicea it was blamed most of all the seven churches.

**That hath the seven Spirits of God** (ο εχων τα επτα πνευματα του θεου). For which picture of the Holy Spirit see [1:4](#).

**And the seven stars** (κα τους επτα αστερας). As in [1:16,20](#).

**A name that thou livest** (ονομα οτ ζης). A name in contrast with reality. The οτ clause in apposition with ονομα.

**And thou art dead** (κα νεκρος ε). "The paradox of death under the name of life" (Swete). Not complete (a nucleus of life) death (verse [2](#)), but rapidly dying. See the picture in [Jas 2:17](#); [2Co 6:9](#); [2Ti 3:5](#).

### Rev 3:2

**Be thou watchful** (γινου γρηγορων). Periphrastic imperative with present middle of γινωμαι (keep on becoming) and present active participle of γρηγορεω (late present from perfect εγρηγορα and that from εγειρω, as in [Mt 24:42](#)) and see [16:15](#) for γρηγορεω also. He does not say "Arise from the dead" ([Eph 5:14](#)), for there are vestiges of life. Those still alive are addressed through the angel of the church.

**Stablish the things that remain** (στηρισον τα λοιπα). First aorist active imperative of στηριζω, to make stable. Those not actually dead, but in grave peril. See a like command to Titus in Crete ([Tit 1:5](#)). Every new pastor faces such a problem.

**Which were ready to die** (α εμελλον αποθανειν). Imperfect active plural because the individuals, though neuter plural, are regarded as living realities. The imperfect looking on the situation "with a delicate optimism" (Swete) as having passed the crisis, a sort of epistolary imperfect.

**For I have found no works of thine** (ου γαρ ευρηκα σου εργα). "For I have not found any works of thine." Perfect active indicative of ευρισκω. The church as a whole represented by σου (thy).

**Fulfilled** (πεπληρωμενα). Perfect passive predicate participle of πληρωω. Their works have not measured up to God's standard (ενωπιον του θεου μου).

### Rev 3:3



**Remember** (μνημονευε). "Keep in mind," as in [2:5](#).

**Therefore** (ουν). Resumptive and coordinating as in [1:19](#); [2:5](#).

**Thou hast received** (ειληφας). Perfect active indicative of λαμβανω, "as a permanent deposit" (Vincent).

**Didst hear** (ηκουσας). First aorist active indicative, the act of hearing at the time.

**And keep it** (κα τηρε). Present active imperative of τηρεω, "hold on to what thou hast."

**And repent** (κα μετανοησον). First aorist active imperative of μετανοεω, "Turn at once."

**If therefore thou shalt not watch** (εαν ουν μη γρηγορησης). Condition of third class with εαν μη and the first aorist (ingressive) active subjunctive of γρηγορεω, "if then thou do not wake up."

**I will come** (ηξω). Certainly future active here, though probably aorist subjunctive in [2:25](#).

**As a thief** (ως κλεπτης). As Jesus had already said ([Mt 24:43](#); [Lu 12:39](#)), as Paul had said ([1Th 5:2](#)), as Peter had said ([2 Peter 3:10](#)), as Jesus will say again ([Re 16:15](#)).

**Thou shalt not know** (ου μη γνωις). Strong double negative ου μη with second aorist active subjunctive of γινωσκω, though some MSS. have the future middle indicative γνωση.

**What hour** (ποιαν ωραν). A rare classical idiom (accusative) surviving in the *Koine* rather than the genitive of time, somewhat like [Joh 4:52](#); [Ac 20:16](#) (Robertson, *Grammar*, p. 470f.). Indirect question with ποιαν.

[Rev 3:4](#)

**A few names** (ολιγα ονοματα). This use of ονομα for persons is seen in the *Koine* (Deissmann, *Bible Studies*, p. 196f.) as in [Ac 1:15](#); [Re 11:13](#).

**Did not defile** (ουκ εμολυναν). First aorist active indicative of μολυνω ([1Co 8:7](#); [1Pe 1:4](#)), pollution.

**They shall walk** (περιπατησουσιν). Future active of περιπατεω, promise of fellowship with Christ (μετ' εμου, with me) "in white" (εν λευκοις), as symbols of purity ([7:9,13](#)) like the angel ([Mt 28:3](#)), with possibly a reference to Enoch ([Ge 5:22](#)). For they are worthy (οτι αξιο εισιν). To walk with Christ, not worthy in the same sense as God and Christ ([4:11](#); [5:9](#)), but in a relative sense. See [Re 16:6](#) for bad sense of αξιος.

[Rev 3:5](#)

**Shall be arrayed** (περιβαλειτα). Future middle indicative of περιβαλλω, to fling around one, here and in [4:4](#) with εν and the locative, but usually in this book with the accusative of the thing, retained in the passive or with the middle ([7:9,13](#); [10:1](#); [11:3](#); [12:1](#); [17:4](#); [18:16](#); [19:8,13](#)).

**In white garments** (εν ιματιοις λευκοις). Apparently the spiritual bodies in the risen life as in [2Co 5:1,4](#) and often in Revelation ([3:4,5](#); [6:11](#); [7:9,13f.](#); [19:8](#)).

**I will in no wise blot out** (ου μη εξαλειψω). Strong double negative ου μη and the first aorist active (or future) of εξαλειφω, old word, to wipe out ([Ac 3:19](#)).

**Of the book of life** (εκ της βιβλου της ζωης). Ablative case with εκ. This divine register first occurs in [Ex 32:32f.](#) and often in the O.T. See [Lu 10:20](#); [Php 4:3](#); [Re 13:8](#); [20:15](#); [21:27](#) . The book is in Christ's hands ([13:8](#); [21:27](#) ).

**His name** (το ονομα αυτου). The name of the one who overcomes (ο νικων). Clear reminiscence of the words of Christ about confessing to the Father those who confess him here ([Mt 10:32](#); [Mr 8:38](#); [Lu 9:26](#); [12:8](#) ). Whether John knew the Synoptic Gospels (and why not?) he certainly knew such sayings of Jesus.

[Rev 3:7](#)

**In Philadelphia** (εν Φιλαδελφια). Some twenty-eight miles south-east of Sardis, in Lydia, subject to earthquakes, rebuilt by Tiberius after the great earthquake of A.D. 17, for a time called in coins Neo-Caesarea, in wine-growing district with Bacchus (Dionysos) as the chief deity, on fine Roman roads and of commercial importance, though not a large city, called by Ramsay (*op. cit.*, p. 392) "the Missionary City" to promote the spread of the Graeco-Roman civilization and then of Christianity, later offering stubborn resistance to the Turks (1379-90 A.D.) and now called Ala-Sheher (reddish city, Charles, from the red hills behind it). The chief opposition to the faithful little church is from the Jews (cf. [Ro 9-11](#) ). There are some 1,000 Christians there today.

**The holy, he that is true** (ο αγιος, ο αληθινος). Separate articles (four in all) for each item in this description. "The holy, the genuine." Asyndeton in the Greek. Latin Vulgate, *Sanctus et Verus*. Ho αγιος is ascribed to God in [4:8](#); [6:10](#) (both αγιος and αληθινος as here), but to Christ in [Mr 1:24](#); [Lu 4:34](#); [Joh 6:69](#); [Ac 4:27,30](#); [1Jo 2:20](#) , a recognized title of the Messiah as the consecrated one set apart. Swete notes that αληθινος is *verus* as distinguished from *verax* (αληθης). So it is applied to God in [6:10](#) and to Christ in [3:14](#); [19:11](#) as in [Joh 1:9](#); [6:32](#); [15:1](#) .

**He that hath the key of David** (ο εχων την κλειν Δαυειδ). This epithet comes from [Isa 22:22](#) , where Eliakim as the chief steward of the royal household holds the keys of power. Christ as the Messiah ([Re 5:5](#); [22:16](#) ) has exclusive power in heaven, on earth, and in Hades ([Mt 16:19](#); [28:18](#); [Ro 14:9](#); [Php 2:9f.](#); [Re 1:18](#) ). Christ has power to admit and exclude of his own will ([Mt 25:10f.](#); [Eph 1:22](#); [Re 3:21](#); [19:11-16](#); [20:4](#); [22:16](#) ).

**And none shall shut** (κα ουδεις κλεισε). Charles calls the structure Hebrew (future active indicative of κλειω), and not Greek because it does not correspond to the present articular participle just before ο ανοιγων (the one opening), but it occurs often in this book as in the very next clause, "and none openeth" (κα ουδεις ανοιγε) over against κλειων (present active participle, opening) though here some MSS. read κλειε (present active indicative, open).

[Rev 3:8](#)

**I have set** (δεδωκα). Perfect active indicative of διδωμ, "I have given" (a gift of Christ, this open door). See [Lu 12:51](#) for a like use of διδωμ.

**A door opened** (θυραν ηνεωιγμενην). Perfect (triple reduplication) passive predicate participle of ανοιγω (verse 7) accusative feminine singular. The metaphor of the open door was a common one ([Joh 10:7-9](#); [Ac 14:27](#); [1Co 16:9](#); [2Co 2:12](#); [Col 4:3](#); [Re 3:20](#); [4:1](#)). Probably it means here a good opportunity for missionary effort in spite of the Jewish hostility.

**Which** (ην--αυτην). Pleonastic vernacular and Hebrew repetition of the personal pronoun αυτην (it) after the relative ην (which). Direct reference to the statement in verse 7.

**That** (οτ). This conjunction resumes the construction of οιδα σου τα εργα (I know thy works) after the parenthesis (ιδου--αυτην, Behold--shut).

**A little power** (μικραν δυναμιν). Probably "little power," little influence or weight in Philadelphia, the members probably from the lower classes ([1Co 1:26f.](#)).

**And didst keep** (κα ετηρησας). "And yet (adversative use of κα) didst keep" (first aorist active indicative of τηρεω) my word in some crisis of trial. See [Joh 17:6](#) for the phrase "keeping the word."

**Didst not deny** (ουκ ηρνησω). First aorist middle indicative second person singular of αρνεομαι. The issue was probably forced by the Jews (cf. [2:9](#)), but they stood true.

[Rev 3:9](#)

**I give** (διδω). Late omega form for διδωμ, but the -μ form in [17:13](#) (διδωασιν). These Jewish converts are a gift from Christ. For this use of διδωμ see [Ac 2:27](#); [10:40](#); [14:3](#). There is ellipse of τινας before εκ as in [2:10](#) (εξ υμων) and see [2:9](#) for "the synagogue of Satan."

**Of them which say** (των λεγοντων). Ablative plural in apposition with συναγωγης. On the construction of εαυτους Ιουδαιους εινα see on [2:9](#) (Ιουδαιους εινα εαυτους, the order of words being immaterial).

**But do lie** (αλλα ψευδοντα). Present middle indicative of ψευδομα, explanatory positive, addition here to κα ουκ εισιν of [2:9](#), in contrast also with ο αληθινος of verse 7 and in Johannine style ([Joh 8:44](#); [1Jo 1:10](#); [2:4](#)).

**I will make them** (ποιησω αυτους). Future active indicative of ποιεω, resuming the prophecy after the parenthesis (των--ψευδοντα, which say--but do lie).

**To come and worship** (ινα ηξουσιν κα προσκυνησουσιν). "That they come and worship" (final clause, like *facio ut* in Latin, with ινα and the future active of ηκω and προσκυνεω). The language is based on [Isa 45:14](#); [60:14](#). The Jews expected homage (not worship in the strict sense) from the Gentiles, but it will come to the Christians at last ([1Co 14:24](#)). Later Ignatius (*Philad.* 6) warns this church against Judaizing Christians, perhaps one result of an influx of Jews.

**And to know** (κα γνωσιν). Continuation of the purpose clause with ινα, but with the second aorist active subjunctive rather than the less usual future indicative. See both constructions also with ινα in [22:14](#). Probably a reminiscence of [Isa 43:4](#) in εγω ηγαπησα σε (I loved thee), first aorist active indicative.

[Rev 3:10](#)

**Patience** (υπομενης). "Endurance" as in [13:10](#); [14:12](#) as also in [2Th 3:5](#) .

**Thou didst keep** (ετηρησας)

--**I also will keep** (καγω τηρησω). Aorist active indicative and future active corresponding to each other. For a like play on the tenses of this verb by Christ see [Joh 17:6](#) (τετηρηκαν), [Joh 17:11](#) (τηρησον), [Joh 17:12](#) (ετηρουν).

**From the hour of trial** (εκ της ωρας του πειρασμου). This use of εκ after τηρεω in [Joh 17:15](#) , απο in [Jas 1:27](#) . Trial brings temptation often ([Jas 1:2,13](#) ). Jesus endured ([Heb 12:1f.](#) ) and he will help them. There is still a church in Philadelphia in spite of the Turks.

**Which is to come** (της μελλουσης ερχεσθα). Agreeing with ωρας (feminine), not with πειρασμου (masculine).

**Upon the whole world** (επ της εποικουμενης ολης). The inhabited earth (γης) as in [Re 12:19](#); [Lu 2:1](#); [Ac 16:6](#) , etc.), not the physical earth, but the world of men as explained by the next clause.

**To try** (πειρασα). First aorist active infinitive of purpose from πειραζω, probably to tempt (cf. the demons in [9:1-21](#)), not merely to afflict ( [2:10](#)).

**That dwell upon the earth** (τους κατοικουντας επ της γης). Present active articular participle of κατοικεω, explaining "the whole world" just before.

[Rev 3:11](#)

**I come quickly** (ερχομα ταχυ). As in [2:16](#); [22:7,12,20](#) . "The keynote of the book" (Beckwith). But allow the author's own meaning of "quickly."

**Hold fast that which thou hast** (κρατε ο εχεις). Sort of motto for each church ( [2:25](#)).

**That no one take** (ινα μηδεις λαβη). Purpose clause with ινα and second aorist active subjunctive of λαμβανω. Here to take away "thy crown" ( [2:10](#) ) which will be thine if really won and not forfeited by failure ([2Ti 4:8](#) ). In that case it will go to another ([Mt 25:28](#); [Ro 11:17f.](#) ).

[Rev 3:12](#)

**He that overcometh** (ο νικων). Nominative absolute as in [2:26](#), resumed by the accusative αυτον (him).

**A pillar** (στυλον). Old word for column, in N.T. only here, [10:1](#); [Ga 2:9](#); [1Ti 3:15](#) . Metaphorical and personal use with a double significance of being firmly fixed and giving stability to the building. Philadelphia was a city of earthquakes. "Temple" (ναος) here is also metaphorical ( [7:15](#) ), as in [1Ti 3:15](#) for the people of God. In [21:22](#) we read that there is no temple in the heavenly Jerusalem ( [21:10-22:5](#) ) descending as the new Jerusalem with God himself as the temple, though the metaphorical temple is mentioned in [7:15](#).

**He shall go out thence no more** (εξ ου μη ελθη). Strong double negative ου μη with the second aorist active subjunctive of ερχομα. The subject is ο νικων (the one overcoming). "Fixity of character is at last achieved" (Charles). He, like the στυλος (pillar), remains in place.

**Upon him** (ἐπ' αὐτον). Upon ο νικων (the victor), not upon the pillar (στυλος). He receives this triple name (of God, of the city of God, of Christ) on his forehead (14:1; 7:3; 17:5; 22:4) just as the high-priest wore the name of Jehovah upon his forehead (Ex 28:36,38), the new name (2:17), without any magical or talismanic power, but as proof of ownership by God, as a citizen of the New Jerusalem, with the new symbol of the glorious personality of Christ (Re 19:12), in contrast with the mark of the beast on others (13:17; 14:17). For citizenship in God's city see Ga 4:26; Php 3:20; Heb 11:10; 12:22; 13:14.

**The new Jerusalem** (της καινης Ιερουσαλημ). Not νεας (young), but καινης (fresh). See also 21:2,10 and already Ga 4:26; Heb 12:22. Charles distinguishes between the Jerusalem before the final judgment and this new Jerusalem after that event. Perhaps so! In the Apocalypse always this form Ιερουσαλημ (3:12; 21:2,10), but in John's Gospel Ηιεροσολυμα (1:19, etc.).

**Which cometh down** (η καταβαινουσα). Nominative case in apposition with the preceding genitive πολεως as in 1:5; 2:20, etc.

**Mine own new name** (το ονομα μου το καινον). For which see 2:17; 19:12,16. Christ himself will receive a new name along with all else in the future world (Gressmann).

Rev 3:14

**In Laodicea** (εν Λαοδικια). Forty miles south-east of Philadelphia and some forty miles east of Ephesus, the last of the seven churches addressed with special messages, on the river Lycus on the border of Phrygia, near Colossae and Hierapolis, recipient of two letters by Paul (Col 4:16), on the great trade-route from Ephesus to the east and seat of large manufacturing and banking operations (especially of woollen carpets and clothing, Ramsay, *Cities and Bishoprics of Phrygia*, p. 40ff.), centre of the worship of Asklepios and seat of a medical school and also of a provincial court where Cicero lived and wrote many of his letters, home of many Jews, called by Ramsay (*op. cit.*, p. 413) "the City of Compromise," the church here founded apparently by Epaphras (Col 1:7; 4:12f.), now a deserted ruin, one of six cities with this name (meaning justice of the people). No praise is bestowed on this church, but only blame for its lukewarmness.

**The Amen** (ο Αμην). Personal (masculine article) name here alone, though in Isa 65:16 we have "the God of Amen" understood in the LXX as "the God of truth" (τον θεον τον αληθινον). Here applied to Christ. See 1:5 for ο μαρτυς ο πιστος (the faithful witness) and 3:7 for ο αληθινος (the genuine), "whose testimony never falls short of the truth" (Swete).

**The beginning of the creation of God** (η αρχη της κτισεως του θεου). Not the first of creatures as the Arians held and Unitarians do now, but the originating source of creation through whom God works (Col 1:15,18, a passage probably known to the Laodiceans, Joh 1:3; Heb 1:2, as is made clear by 1:18; 2:8; 3:21; 5:13).

Rev 3:15

**Neither cold** (ουτε ψυχρος). Old word from ψυχω, to grow cold ([Mt 24:12](#)), in N.T. only [Mt 10:42](#) and this passage.

**Nor hot** (ουτε ζεστος). Late verbal from ζω, to boil, ([Ro 12:11](#)), boiling hot, here only in N.T.

**I would thou wert** (οφελον ης). Wish about the present with οφελον (really ωφελον, second aorist active indicative of οφειλω, without augment) with the imperfect ης (instead of the infinitive) as in [2Co 11:1](#), when the old Greek used ειθε or ε γαρ. See [1Co 4:8](#) for the aorist indicative and [Ga 5:12](#) for the future.

[Rev 3:16](#)

**Lukewarm** (χλιαρος). Tepid. Old adjective from χλιω, to liquefy, to melt, here alone in N.T.

**I will** (μελλω). "I am about to," on the point of.

**Spew thee** (σε εμεσα). First aorist active infinitive of εμεω, old verb to vomit, to reject with extreme disgust, here alone in N.T.

[Rev 3:17](#)

**I am rich** (οτ πλουσιος ειμ). Recitative οτ like quotation marks before direct quotation. Old adjective from πλουτος, riches, wealth. Laodicea was a wealthy city and the church "carried the pride of wealth into its spiritual life" (Swete).

**Have gotten riches** (πεπλουτηκα). Perfect active indicative of πλουτεω, old verb from πλουτος, used here of imagined spiritual riches which the church did not possess, just the opposite of church in Smyrna (poor in wealth, rich in grace). This church was in a rich city and was rich in pride and conceit, but poor in grace and ignorant of its spiritual poverty (ουκ οιδας, knowest not).

**The wretched one** (ο ταλαιπωρος). Old adjective from τλαω, to endure, and πωρος, a callus, afflicted, in N.T. only here and [Ro 7:24](#). Note the one article in the predicate with all these five adjectives unifying the picture of sharp emphasis on "thou" (συ), "thou that boastest."

**Miserable** (ελεεινος). Pitiably as in [1Co 15:19](#).

**Poor** (πτωχος). See [2:9](#) for spiritual poverty. Perhaps some local example of self-complacency is in mind.

**Blind** (τυφλος). Spiritual blindness as often ([Mt 23:17](#)), and note "eye-salve" in verse [18](#).

**Naked** (γυμνος). "The figure completes the picture of actual poverty" (Beckwith). See [15,16](#).

[Rev 3:18](#)

**I counsel** (συμβουλευω). Present active indicative, old compound from συμβουλος, counsellor ([Ro 11:34](#)), as in [Joh 18:14](#). Almost ironical in tone.

**To buy** (αγορασα). First aorist active infinitive of αγοραζω (from αγορα, market-place), rich as they think themselves to be.

**From me** (παρ' εμου). From my side, emphatic.

**Refined by fire** (πεπυρωμενον εκ πυρος). Perfect passive participle of πυρωω (as in 1:15) and the metaphor carried on by εκ πυρος, "fired by fire." Purity by removing dross (Ps 66:10) like 1Pe 1:7.

**That thou mayest become rich** (ινα πλουτησης). Purpose clause with ινα and the ingressive first aorist active of πλουτεω, spiritual riches.

**That thou mayest clothe thyself** (ινα περιβαλη). Purpose clause with ινα and second aorist middle (direct) subjunctive of περιβαλλω, to fling round one as in 3:5.

**Be not made manifest** (μη φανερωθη). Continued purpose clause with negative μη and first aorist passive subjunctive of φανερωω.

**Nakedness** (γυμνοτητα). Late and rare word from γυμνος, naked, in N.T. only here, 2Co 11:27; Ro 8:35. Cf. Re 16:15; 20:13; 2Co 5:2f.

**Eye-salve** (κολλουριον). Diminutive of κολλυρα (coarse bread of cylindrical shape), object of αγορασα, name for a famous Phrygian powder for the eyes made in Laodicea (Charles), Latin *collyrium* (used for eye-salve by Horace and Juvenal).

**To anoint** (εγχρισα). First aorist active infinitive (epexegetic) of εγχριω, late compound (εν, χριω, Strabo, Epictetus), to rub in, here only in N.T.

**That thou mayest see** (ινα βλεπης). Another purpose clause with ινα and the present active subjunctive (keep on seeing).

Rev 3:19

Free rendering of Pr 3:12 (in Heb 12:6), but with ους εαν (indefinite relative plural) for ον (definite relative singular), with φιλαω instead of αγαπα and with the first person παιδευω for παιδευε (the Lord chastens, from παις, child, training a child) and with ελεγχω (reprove) added.

**Be zealous** (ζηλευε). Present active imperative of ζηλευω, in good sense (from ζηλος, ζεω, to boil), in opposition to their lukewarmness, here only in N.T. (elsewhere ζηλω), "keep on being zealous."

**Repent** (μετανοησον). Ingressive first aorist active imperative of μετανοεω.

Rev 3:20

**I stand at the door** (εστηκα επ την θυραν). Perfect active of ιστημι (intransitive). Picture of the Lord's advent as in Mt 24:33; Jas 5:9, but true also of the individual response to Christ's call (Lu 12:36) as shown in Holman Hunt's great picture. Some see a use also of So 5:2.

**If any man hear--and open** (εαν τις ακουση κα ανοιξη). Condition of third class with εαν and first aorist (ingressive) active subjunctive of ακουω and ανοιγω. See Joh 10:3; 18:37. See the picture reversed (Swete) in Lu 13:25; Mt 25:10.



**I will come in to him** (εισελευσομα). Future middle of εισερχομα. See [Mr 15:43](#); [Ac 11:3](#) for εισερχομα προς, to go into a man's house. Cf. [Joh 14:23](#) .

**Will sup** (δειπνησω). Future active of δειπνεω, old verb, from δειπνον (supper), as in [Lu 17:8](#) . Fellowship in the Messianic kingdom ([Lu 22:30](#); [Mr 14:25](#); [Mt 26:29](#) ). Purely metaphorical, as is plain from [1Co 6:13](#) .

[Rev 3:21](#)

**He that overcometh** (ο νικων). Absolute nominative again as in [3:12](#), but resumed this time by the dative αυτω as in [2:26](#).

**To sit** (καθισα). First aorist active infinitive of καθιζω. This promise grows out of the prophecy that the saints will share in the Messiah's rule, made to the twelve ([Mt 19:28](#); [Lu 22:29f.](#) ), repeated by Paul ([1Co 6:2f.](#) ), enlarged in [Re 22:1-5](#) (to last forever, [2Ti 2:11f.](#) ). James and John took this hope and promise literally ([Mr 10:40](#) ) not metaphorically.

**As I also overcame** (ως καγω ενικησα). First aorist active indicative of νικαω, looking back on the victory as over in the past. In [Joh 16:33](#) before the Cross Jesus says Εγω νενικηκα τον κοσμον (perfect active), emphasizing the abiding effect of the victory.

**Sat down** (εκαθισα). "I took my seat" ([Heb 1:3](#) ) where Christ is now ([Re 22:3](#); [Col 3:1](#) ). Cf. [1Jo 5:4](#); [Re 2:27f.](#) . Each of these seven messages begins alike and ends alike. Each is the message of the Christ and of the Holy Spirit to the angel of the church. Each has a special message suited to the actual condition of each church. In each case the individual who overcomes has a promise of blessing. Christ the Shepherd knows his sheep and lays bare the particular peril in each case.



## Revelation 4

### Rev 4:1

**After these things** (μετα ταυτα). Change in the panorama, not chronology (7:1,9; 15:5; 18:1; 19:1 ). This vision is of heaven, not of earth as was true of chapters [Re 1](#); [2](#) . The first vision of Christ and the messages to the seven churches began in [1:12f](#) . This new vision of the throne in heaven ( [4:1-11](#) ) succeeds that to which it here alludes.

**I saw** (ειδον). Second aorist active indicative of οραω.

**Behold** (ιδου). Exclamation of vivid emotion as John looked. No effect on the structure and nominative case θυρα (door) follows it.

**Opened** (ηνεωιγμενη). Perfect (triple reduplication) passive participle of ανοιγω as in [3:8](#) (door of opportunity) and [3:20](#) (door of the heart), here the door of revelation (Swete).

**In heaven** (εν τω ουρανω). As in [Eze 1:1](#); [Mr 1:10](#); [Joh 1:51](#) . In Revelation always in singular except [12:12](#).

**The first** (η πρωτη). Reference is to [1:10](#).

**Speaking** (λαλουσης). From λαλεω, rather λεγουσης of [1:10](#) from λεγω, both agreeing with σαλπιγγος (trumpet).

**Saying** (λεγων). Present active participle of λεγω repeating the idea of λαλουσης, but in the nominative masculine singular construed with φωνη (feminine singular), construction according to sense because of the person behind the voice as in [11:15](#); [19:14](#) .

**Come up** (αναβα). Short *Koine* form for αναβηθ (second aorist active imperative second person singular of αναβαινω).

**Hither** (ωδε). Originally "here," but vernacular use ([Joh 6:25](#); [10:27](#) ).

**I will show** (δειξω). Future active of δεικνυμι in same sense in [1:1](#).

**Hereafter** (μετα ταυτα). Some editors (Westcott and Hort) connect these words with the beginning of verse [2](#).

### Rev 4:2

**Straightway I was in the Spirit** (ευθεως εγενομην εν πνευματ). But John had already "come to be in the Spirit" ( [1:10](#), the very same phrase). Perhaps here effective aorist middle indicative while ingressive aorist in [1:10](#) (sequel or result, not entrance), "At once I found myself in the Spirit" (Swete), not "I came to be in the Spirit" as in [1:10](#).

**Was set** (εκειτο). Imperfect middle of κειμα, old verb, used as passive of τιθημι. As the vision opens John sees the throne already in place as the first thing in heaven. This bold imagery comes chiefly from [1Ki 22:19](#); [Isa 6:1ff.](#); [Eze 1:26-28](#); [Da 7:9f](#) . One should not forget that this language is glorious imagery, not actual objects in heaven. God is spirit. The picture of God on the throne is common in the O.T. and the N.T. ([Mt 5:34f.](#); [23:22](#); [Heb 1:3](#) and in nearly every chapter in the Revelation, [1:4](#), etc.). The use of καθημενος (sitting) for the name

of God is like the Hebrew avoidance of the name *Jahweh* and is distinguished from the Son in 6:16; 7:10 .

**Upon the throne** (ἐπ τὸν θρόνον). Ἐπ with the accusative, as in 4:4; 6:2,4f.; 11:16; 20:4 , but in verses 9,10, 4:1,7,13; 6:16; 7:15 we have ἐπ τοῦ θρόνου (genitive), while in 7:10; 19:14; 21:5 we have ἐπ τῷ θρόνῳ (locative) with no great distinction in the resultant idea.

Rev 4:3

**To look upon** (ὁρασε). Locative case of ὁρασις, old word (from ὁραω, to see) for appearance (in appearance) as in Eze 1:5,26 .

**Like a jasper stone** (ὁμοιος ἰασπίδ). Associative-instrumental case of ἰασπις, old word (Persian), used for stones of different colors, one opaque like opal, one translucent (21:11,18f. , possibly here, only N.T. examples), one a red or yellow stone (Isa 54:12 ). Some even take it for the diamond. Certainly not our cheap modern jasper.

**A sardius** (σάρδιω). Old word, in N.T. only here and 21:20. The carnelian or other red stone, derived from Sardis (Pliny).

**Rainbow** (ἵρις). Old word, in N.T. only here and 10:1. From Eze 1:28 .

**An emerald** (σμαραγδίνω). Adjective (from σμαραγδος, Re 21:19 ), of emerald (supply λίθω), in associative instrumental case after ὁμοιος. John sees no form for God (Ex 24:10 ), but only the brilliant flashing gems. "In the vision the flashing lustre of the ἰασπις and the fiery red of the σαρδ are relieved by the halo (ἵρις) of emerald which encircled the Throne" (Swete). A complete circle.

Rev 4:4

**Round about the throne** (κυκλοθεν τοῦ θρόνου). Here as a preposition with the genitive, though only adverb in 4:8 (only N.T. examples save Textus Rec. in 5:11).

**Four and twenty thrones** (θρόνο εἰκοσ τεσσαρες). So P Q, but Aleph A have accusative θρόνους (supply εἶδον from 4:1) and τεσσαρες (late accusative in -ες). This further circle of thrones beyond the great throne.

**I saw four and twenty elders** (εἰκοσ τεσσαρας πρεσβυτερους). No εἶδον in the text, but the accusative case calls for it. Twenty-four as a symbolic number occurs only in this book and only for these elders (4:4,10; 5:8; 11:16; 19:4 ). We do not really know why this number is chosen, perhaps two elders for each tribe, perhaps the twelve tribes and the twelve apostles (Judaism and Christianity), perhaps the twenty-four courses of the sons of Aaron (1Ch 24:1-19 ), perhaps some angelic rank (Col 1:16 ) of which we know nothing. Cf. Eph 2:6 .

**Sitting** (καθημενους). Upon their thrones.

**Arrayed** (περιβεβλημενους). Perfect passive participle of περιβαλλω (to throw around).

**In white garments** (ἱματιοις λευκοις). Locative case here as in 3:5 (with ἐν), though accusative in 7:9,13 .

**Crowns of gold** (στεφανους χρυσους). Accusative case again like πρεσβυτερους after ειδον ( 4:1), not ιδου. In 19:14 εχων (having) is added. John uses διαδημα (diadem) for the kingly crown in 12:3; 13:1; 19:12, but it is not certain that the old distinction between διαδεμ as the kingly crown and στεφανος as the victor's wreath is always observed in late Greek.

Rev 4:5

**Out of the throne** (εκ του θρονου). Back to the throne itself. The imagery is kin to that in Ex 19:16; 24:9f.; Eze 1:22,27.

**Proceed** (εκπορευοντα). Graphic historical present.

**Lightnings and voices and thunders** (αστραπα κα φωνα κα βροντα). So exactly in 11:19; 16:18, but in 8:5 with βροντα first, αστραπα last, all old and common words. "The thunderstorm is in Hebrew poetry a familiar symbol of the Divine power: cf., e.g., 1Sa 2:10; Ps 18:9f.; Job 37:4f." (Swete).

**Seven lamps of fire** (επτα λαμπαδες πυρος). Return to the nominative (ιδου, not ειδον) with ησαν (were) understood. Metaphor drawn from Eze 1:13; Zec 4:12f. . Our word "lamp," but here a torch as in 8:10, identified with the Holy Spirit (the Seven Spirits of God) as in 1:4; 3:1, not λυχνια (lampstands) as in 1:12,20, nor λυχνος a hand-lamp with oil (Mt 5:15). "These torches blaze perpetually before the throne of God" (Swete).

Rev 4:6

**As it were a glassy sea** (ως θαλασσα υαλινη). Old adjective (from υαλος, glass, 21:18,21), in N.T. only here and 15:2. Possibly from υε (it rains), like a raindrop. At any rate here it is the appearance, not the material. Glass was made in Egypt 4,000 years ago. In Ex 24:10 the elders see under the feet of God in the theophany a paved work of sapphire stone (cf. Eze 1:26). The likeness of the appearance of sky to sea suggests the metaphor here (Beckwith).

**Like crystal** (ομοια κρυσταλλω). Associative-instrumental case after ομοια. Old word, from κρυος (ice and sometimes used for ice), in N.T. only here and 22:1, not semi-opaque, but clear like rock-crystal.

**In the midst of the throne** (εν μεσω του θρονου). As one looks from the front, really before.

**Round about the throne** (κυκλω του θρονου). Merely an adverb in the locative case (Ro 15:19), as a preposition in N.T. only here, 5:11; 7:11. This seems to mean that on each of the four sides of the throne was one of the four living creatures either stationary or moving rapidly round (Eze 1:12f.).

**Four living creatures** (τεσσερα ζωα). Not θηρια (beasts), but living creatures. Certainly kin to the ζωα of Eze 1; 2 which are cherubim (Eze 10:2,20), though here the details vary as to faces and wings with a significance of John's own, probably representing creation in contrast with the redeemed (the elders).

**Full of eyes** (γεμοντα οφθαλμων). Present active participle of γεμω, to be full of, with the genitive, signifying here unlimited intelligence (Beckwith), the ceaseless vigilance of nature (Swete).

[Rev 4:7](#)

**Like a lion** (ομοιον λεοντ). Associative-instrumental case again. In [Eze \(1:6,10\)](#) each ζων has four faces, but here each has a different face. "The four forms represent whatever is noblest, strongest, wisest, and swiftest in nature" (Swete). But it is not necessary to try to find a symbolism in each face here like the early baseless identification with the Four Evangelists (the lion for Mark, the man for Matthew, the calf for Luke, the eagle for John). Μοσχος is first a sprout, then the young of animals, then a calf (bullock or heifer) as in [Lu 15:23, 27,30](#), or a full-grown ox ([Eze 1:10](#)).

**Had** (εχων). Masculine singular (some MSS. εχον neuter singular agreeing with ζων) present active participle of εχω, changing the construction with the τριτον ζων almost like a finite verb as in verse 8.

**A face as of a man** (προσωπον ως ανθρωπου). Shows that the likeness in each instance extended only to the face.

**Like an eagle flying** (ομοιον αετω πετομενω). Present middle participle of πετομα, to fly, old verb, in N.T. only in [Re 4:7; 8:13; 12:14; 14:6; 19:17](#). The αετος in [Mt 24:28; Lu 17:37](#) may be a form of vulture going after carrion, but not in [Re 8:13; 12:14](#).

[Rev 4:8](#)

**Each one of them** (εν καθ' εν αυτων). "One by one of them," a vernacular idiom like εις κατα εις in [Mr 14:19](#).

**Having** (εχων). Masculine participle again as in verse 7, though ζων neuter.

**Six wings** (ανα περυγας εξ). Distributive use of ανα, "six wings apiece" as in [Lu 10:1](#) (ανα δυο, by twos). Like [Isa 6:2](#), not like [Eze 1:6](#), where only four wings are given apiece.

**Are full of** (γεμουσιν). Plural verb, though ζωα neuter, to individualize each one.

**Round about and within** (κυκλοθεν κα εσωθεν). Perhaps before and behind ([4:6](#)) and under the wings, "pointing to the secret energies of nature" (Swete).

**Rest** (αναπαυσιν). See also [14:11](#). Old word (from αναπαυω, to relax), as in [Mt 11:29](#). God and Christ cease not their activity ([Joh 5:17](#)). "This ceaseless activity of nature under the hand of God is a ceaseless tribute of praise" (Swete).

**Day and night** (ημερας κα νυκτος). Genitive of time, by day and by night.

**Holy, holy, holy** (αγιος, αγιος, αγιος). "The task of the Cherubim together with the Seraphim and Ophannim is to sing the praises of God" (Charles) in the τρισαγιον (triple repetition of αγιος).

**Is the Lord God** (Κυριος ο θεος). See [Isa 6:3](#). The copula εστιν (is) is not expressed, but is implied.

**The Almighty** (ο παντοκρατωρ). See on [1:8](#).

**Which was and which is and which is to come** (ο ην κα ο ων κα ο ερχομενος). Just as in [1:4,8](#), but with the order changed.

[Rev 4:9](#)

**When the living creatures shall give** (οταν δωσουσιν τα ζωα). Indefinite temporal clause with οταν and the future active indicative (δωσουσιν) rather than the more common second aorist active subjunctive (δωσιν) with the notion of repetition rather than unbroken continuance, "whenever they give." The giving of praise and glory to God by the four living creatures (representatives of nature) is met by corresponding worship by the redeemed (the four and twenty elders). "Created life adores the Uncreated" (Swete), "to the one living for ages of ages."

[Rev 4:10](#)

**Shall fall down** (πεσουντα, future middle of πιπτω),

**shall worship** (προσκυνησουσιν, future active of προσκυνεω),

**shall cast their crowns** (βαλουσιν τους στεφανους, future active of βαλλω). The two actions by the two groups (living creatures, elders) are coordinated (simultaneous in the repetition). They thus acknowledge that all this kingly dignity comes from God, who is King of kings and Lord of lords. Charles takes the elders, however, to be angels, not redeemed men.

[Rev 4:11](#)

**Our Lord and our God** (ο κυριος κα ο θεος ημων). The nominative form here used as vocative as in [Joh 20:28](#) and often.

**To receive** (λαβειν). Epexegetic second aorist active infinitive of λαμβανω with αξιος (worthy).

**The glory** (την δοξαν). The article referring to δοξαν in verse [9](#) and so with την τιμην (the honour), though την δυναμιν (the power) is not in verse [9](#), but is the power due to be ascribed to God.

**Thou didst create** (συ εκτισας). Emphasis on συ (thou), first aorist active indicative of κτιζω, the verb used about the act of creation by Paul in [Col 1:16](#) (εκτισθη, εκτιστα), constative aorist giving a summary picture of the whole (not as a process).

**Because of thy will** (δια το θελημα σου). Reason for creation of the universe as in [Heb 2:10](#) (δι' ον).

**They were** (ησαν). Imperfect tense with a cursory glance at the universe as a fact, possibly a potential existence in God's purpose in the eternal past before the actual creation in time.

**And were created** (κα εκτισθησαν). First aorist passive indicative of the same verb, κτιζω, just used and in the plural, while Paul ([Col 1:16](#)) uses the singular εκτισθη. See [1Co 8:6](#). God's will wrought through the Logos (Christ).

## Revelation 5

### Rev 5:1

**In the right hand** (επ την δεξιαν). "Upon the right hand" (επ, not εν), the open palm. Anthropomorphic language drawn from [Eze 2:9f](#).

**A book** (βιβλιον). Diminutive of βιβλος, but no longer so used, βιβλαριδιον occurring instead ( [10:2](#)).

**Written** (γεγραμμενον). Perfect passive predicate participle of γραφω.

**Within and on the back** (εσωθεν κα οπισθεν). "Within and behind." Description of a roll like that in [Lu 4:17](#) , not a codex as some scholars think. Usually these papyrus rolls were written only on the inside, but this one was so full of matter that it was written also on the back side (οπισθεν), and so was an οπισθογραφον like that in [Eze 2:10](#) . There are many allegorical interpretations of this fact which are all beside the point.

**Sealed** (κατεσφραγισμενον). Perfect passive predicate participle of κατασφραγιζω, old compound (perfective use of κατα), to seal up (down), here only in N.T.

**With seven seals** (σφραγισιν επτα). Instrumental case of σφραγισ, old word used in various senses, proof or authentication ([1Co 9:2](#); [Ro 4:11](#) ), signet-ring ([Re 7:2](#) ), impression made by the seal ([Re 9:4](#); [2Ti 2:19](#) ), the seal on books closing the book ([Re 5:1,2,5,9; 6:1,3,5,7,9,12; 8:1](#) ). "A will in Roman law bore the seven seals of the seven witnesses" (Charles). But this sealed book of doom calls for no witnesses beyond God's own will. Alford sees in the number seven merely the completeness of God's purposes.

### Rev 5:2

**A strong angel** (αγγελον ισχυρον). One needed ([10:1](#); [18:21](#) ) "whose call could reach to the farthest limits of the universe" (Beckwith) and so "with a great voice" (εν φωνη μεγαλη, in a great voice, as in [14:7,9,15](#) , and without εν [5:12](#); [6:10](#); [7:2,10](#); [8:13](#); [10:3](#) , etc.). See εν ισχυρα φωνη ( [18:2](#) ).

**Proclaiming** (κηρυσσοντα). Present active predicate participle of κηρυσσω, to herald, to preach.

**Worthy to open and to loose** (αξιος ανοιξα κα λυσα). Worthy by rank and character (cf. [Joh 1:27](#) ) as well as by ability (εδυνατο, verse [3](#) ), followed by two infinitives (first aorist active) of ανοιγω and λυω, though ινα and the subjunctive can be used after αξιος as in [Joh 1:27](#) . Here αξιος is like ικανος (capable, qualified) as in [Mt 8:8](#) . The articles here (το, τας) refer to the book and the seals in verse [1](#) . It is a husteron-proteron, since the loosing of the seals precedes the opening of the book.

### Rev 5:3

Εν (in) with locative (ουρανω), επ (upon) with genitive (γης), υποκατω (under) with ablative (γης), as in verse [13](#) , including the whole universe, as in [Ex 20:4](#) ([Php 2:10](#) ). The

MSS. vary in the negative conjunctions after ουδεις (no one) between ουδε--ουδε (continuative, and not--nor) and ουτε--ουτε (disjunctive, neither--nor).

**To look thereon** (βλεπειν αυτο). Into the contents of the book. The universe declines the challenge.

[Rev 5:4](#)

**I wept much** (εγω εκλαιον πολυ). Imperfect active of κλαιω, picturesque, descriptive, I kept on weeping much; natural tense in these vivid visions ([1:12](#); [2:14](#); [5:4,14](#); [6:8,9](#); [10:10](#); [19:14](#); [21:15](#)). Perhaps weeping aloud.

**Was found** (ευρεθη). First aorist passive indicative of ευρισκω.

**Worthy** (αξιος). Predicative nominative after ευρεθη.

[Rev 5:5](#)

**One of the elders** (εις εκ των πρεσβυτερων). "One from among the elders" of [4:4,10](#) (εκ with the ablative 8 times in the Apocalypse, 12 in the Fourth Gospel, 10 in rest of the N.T., in place of the mere partitive genitive). No particular reason for one elder as the agent over another ([7:13](#)).

**Saith** (λεγε). Dramatic vivid present.

**Weep not** (μη κλαιε). "Cease weeping" (prohibition with μη and the present active imperative of κλαιω).

**The Lion** (ο λεων). Satan is called a lion by Peter ([1Pe 5:8](#)), but the metaphor belongs to Jesus also. Judah is called a lion in the blessing of Jacob ([Ge 49:9](#)) and Jesus as the greatest of the tribe of Judah, "the Root of David" (η ριζα Δαυειδ, [Isa 11:1,10](#)) or the Branch from this root (the Messiah).

**Hath overcome** (ενικησεν). First aorist active indicative of νικαω, "did overcome," coming first in the sentence as "the great historical fact of the victory of the Christ" (Swete).

[Rev 5:6](#)

**And I saw** (κα ειδον). Stirred by the words of the elder in verse [5](#) (ιδου, behold). "I beheld."

**In the midst** (εν μεσω). See [4:6](#) for this idiom. It is not quite clear where the Lamb was standing in the vision, whether close to the throne or in the space between the throne and the elders (perhaps implied by "came" in verse [7](#), but nearness to the throne is implied by [14:1](#); [Ac 7:56](#); [Heb 10:11](#)).

**A Lamb** (αρνιον). Elsewhere in the N.T. ο αμνος is used of Christ ([Joh 1:29,36](#); [Acts 8:32](#); [1Pe 1:19](#) like [Isa 53:7](#)), but in the Apocalypse το αρνιον occurs for the Crucified Christ 29 times in twelve chapters.

**Standing** (εστηκος). Second perfect active (intransitive of ιστημι) neuter accusative singular (grammatical gender like αρνιον), though some MSS. read εστηκως (natural gender masculine and nominative in spite of ειδον construction according to sense).



**As though it had been slain** (ως εσφαγμενον). Perfect passive predicate participle of σφαζω, old word, in N.T. only in [Re 5:6,9,12](#); [6:4,9](#); [13:3](#); [18:24](#); [1Jo 3:12](#). Ηως (as if) is used because the Lamb is now alive, but (in appearance) with the marks of the sacrifice. The Christ as the Lamb is both sacrifice and Priest ([Heb 9:12f.](#); [10:11](#)).

**Having** (εχων). Construction according to sense again with masculine nominative participle instead of εχοντα (masculine accusative singular) or εχον (neuter accusative singular). Seven horns (κερας) is a common symbol in the O.T. for strength and kingly power ([1Sa 2:10](#); [1Ki 22:11](#); [Ps 112:9](#); [Da 7:7,20ff.](#)) and often in Rev. ([Re 12:3](#); [13:1](#); [17:3,12](#)). Fulness of power (the All-powerful one) is symbolized by seven.

**Seven eyes** (οφθαλμους επτα). Like [Zec 3:9](#); [4:10](#) and denotes here, as there, omniscience. Here they are identified with the seven Spirits of Christ, while in [1:4](#) the seven Spirits are clearly the Holy Spirit of God ([3:1](#)), and blaze like torches ([4:5](#)), like the eyes of Christ ([1:14](#)). The Holy Spirit is both Spirit of God and of Christ ([Ro 8:9](#)).

**Sent forth** (απεσταλμενο). Perfect passive predicate participle of αποστελλω, masculine plural (agreeing with ο and οφθαλμους in gender), but some MSS. have απεσταλμενα agreeing with the nearer πνευματα.

[Rev 5:7](#)

**He taketh** (ειληφεν). Perfect active indicative of λαμβανω, not used for the aorist (cf. ηλθεν, he came), but vivid dramatic picture of the actual scene, "he has taken it."

[Rev 5:8](#)

**He had taken** (ελαβεν). Here John drops back to the narrative tense (the second aorist active indicative of λαμβανω), not the past perfect as the English rendering might indicate, merely "when he took." For like vivid variation (not confusion) of tenses with ειληφεν see [3:3](#); [8:5](#); [11:17](#) and with ειρηκα in [7:13f.](#); [19:3](#).

**Fell down** (επεσαν). Second aorist active indicative of πιπτω with first aorist (-αν) ending, just "fell."

**Having** (εχοντες). "Holding."

**A harp** (κιθαραν). Old word, the traditional instrument (lyre or zithern) for psalmody ([Ps 33:2](#); [98:5](#), etc.).

**Golden bowls** (φιαλας χρυσας). Broad shallow saucers, old word, in N.T. only in [Re 5:8](#); [15:7](#); [16:1-4,8,10,12,17](#); [17:1](#); [21:9](#).

**Of incense** (θυμιαματων). Old word from θυμιαω, to burn incense ([Lu 1:9](#)), as in [Lu 1:10](#).

**Which are** (α εισιν). "Which (these bowls of incense) symbolize the prayers of the saints as in [Ps 140:2](#); [Lu 1:10](#)."

[Rev 5:9](#)

**They sing** (αιδουσιν). Present active indicative of αιδω. Old verb, to chant with lyrical emotion ([Col 3:16](#)).



**A new song** (ωιδην καινην). Cognate accusative for οιδε (ωιδη, song) is αιιδε from αιιδω, that is αιδω (the verb used), old word already used ([Col 3:16](#); [Eph 5:19](#)), called καινην because a fresh song for new mercies ([Isa 42:10](#); [Ps 33:3](#); [40:3](#), etc.), here in praise of redemption to Christ ([14:3](#)) like the new name ([2:17](#); [3:12](#)), the new Jerusalem ([3:12](#); [21:2](#)), the new heaven and the new earth ([21:1](#)), not the old song of creation ([4:8,11](#)) to God.

**For thou wast slain** (οτ εσφαγης). Second aorist passive indicative of σφαζω. Αγοραζω used by Paul and Peter of our purchase from sin by Christ ([1Co 6:20](#); [7:23](#); [Ga 3:13](#); [4:5](#); [2 Peter 2:1](#); cf. [1Pe 1:18f.](#)).

**Unto God** (τω θεω). Dative case of advantage as also in verse [10](#).

**With thy blood** (εν τω αιματι σου). Instrumental use of εν as in [1:5](#). The blood of Christ as the price of our redemption runs all through the Apocalypse. This is the reason why Christ is worthy to "take the book and open its seals." That is, he is worthy to receive adoration and worship ([4:11](#)) as the Father does.

**Men of every** (εκ πασης). No ανθρωπους (men) or τινας (some) before εκ in the Greek. See a like ellipsis in [11:9](#) with a like grouping of words for all mankind, representatives of all races and nations ([7:9](#); [13:7](#); [14:6](#)).

[Rev 5:10](#)

**Madest** (εποιησας). First aorist active indicative of ποιεω, a prophetic use anticipating the final result.

**A kingdom and priests** (βασιλειαν κα ιερεις). As the correct text in [1:6](#).

**They reign** (βασιλευουσιν). Present active indicative, futuristic use, though Aleph P have the future βασιλευσουσιν (shall reign) as in [20:6](#).

[Rev 5:11](#)

**And I saw** (κα ειδον). A new feature introduced by the outer and vaster circle (κυκλω) of angels who catch up the new song of redemption in antiphonal singing, answering the song of the four living creatures and the twenty-four elders. Some MSS. read ως (as if) before φωνην (voice). Ten thousand times ten thousand (μυριαδες μυριαδων κα χιλιαδες χιλιαδων). Literally, "myriads of myriads and thousands of thousands," a mild husteron-proteron. The regular order in I Enoch 40:I. See [Da 7:10](#) for χιλια χιλιαδες (thousand thousands) and μυρια μυριαδες (countless myriads). They are all efforts to express the innumerable hosts of the angels.

[Rev 5:12](#)

**Worthy** (αξιον). Agreeing in gender (grammatical neuter) with αρνιον, but some MSS. have αξιος (masculine, natural gender). Note change to third person εστιν instead of second ε. The point of the song is the same as that in verses [9,10](#), but the language differs. Note the repeated article το (the lamb the slain) referring to verses [6,9](#). Note also the one article την before δυναμιν for all the seven grounds of praise (δυναμιν, power, πλουτον, wealth, σοφια, wisdom, ισχυ, strength, τιμην, honor, δοξαν, glory, ευλογια, blessing), though πλουτον

is masculine, in contrast with separate article for each item (all three feminine) in [4:11](#), here grouping them all together, "a heptad of praise" (Swete).

[Rev 5:13](#)

**Every created thing** (παν κτισμα). Every creature in a still wider antiphonal circle beyond the circle of angels (from κτιζω, for which see [1Ti 4:4](#); [Jas 1:18](#) ), from all the four great fields of life (in heaven, upon the earth, under the earth as in verse [3](#), with on the sea επ της θαλασσης added). No created thing is left out. This universal chorus of praise to Christ from all created life reminds one of the profound mystical passage in [Ro 8:20-22](#) concerning the sympathetic agony of creation (κτισις) in hope of freedom from the bondage of corruption. If the trail of the serpent is on all creation, it will be ultimately thrown off.

**Saying** (λεγοντας). Masculine (construction according to sense, personifying the created things) if genuine, though some MSS. have λεγοντα (grammatical gender agreeing with παντα) present active participle of λεγω, to say.

**And to the Lamb** (κα τω αρνιω). Dative case. Praise and worship are rendered to the Lamb precisely as to God on the throne. Note separate articles here in the doxology as in [4:11](#) and the addition of το κρατος (active power) in place of ισχυς (reserve of strength) in [5:12](#).

[Rev 5:14](#)

**Amen** (Αμην). The four living creatures give their approval to the doxology after the antiphonal songs.

**Fell down and worshipped** (επεσαν κα προσεκυνησαν). In silent adoration that closes the whole service of praise to the One upon the throne and to the Lamb. As in [4:10](#) so here the representatives of the redeemed bow in silent worship. Pliny says that the Christians sing a song to Christ as to God. He is here worshipped by the universe ([Php 2:10f.](#) ).

## Revelation 6

### Rev 6:1

**And I saw** (κα εἶδον). As in [4:1](#); [5:1](#) . The vision unfolds without anything being said about opening the book and reading from it. In a more vivid and dramatic fashion the Lamb breaks the seals one by one and reveals the contents and the symbolism. The first four seals have a common note from one of the four ζῶα and the appearance of a horse. No effort will be made here to interpret these seals as referring to persons or historical events in the past, present, or future, but simply to relate the symbolism to the other symbols in the book. It is possible that there is some allusion here to the symbolism in the so-called "Little Apocalypse" of [Mr 13](#); [Mt 24f.](#); [Lu 21](#) . The imagery of the four horses is similar to that in [Zec 1:7-11](#); [6:1-8](#) (cf. [Jer 14:12](#); [24:10](#); [42:17](#) ). In the Old Testament the horse is often the emblem of war ([Job 39:25](#); [Ps 76:6](#); [Pr 21:31](#); [Eze 26:10](#) ). "Homer pictures the horses of Rhesus as whiter than snow, and swift as the wind" (Vincent).

**When the Lamb opened** (ὅτε ἤνοιξεν τὸ ἀρνίον). First aorist active indicative of ἀνοίγω. This same phrase recurs in rhythmical order at the opening of each seal ([6:1,3,5,7,9,12](#) ) till the last ([8:1](#)), where we have ὅταν ἤνοιξεν (ὅταν rather than ὅτε calling particular attention to it).

**One** (μῦαν). Probably used here as an ordinal (the first) as in [Mt 28:1](#) . See Robertson, *Grammar*, p. 671f.

**Of** (ἐκ). This use of ἐκ with the ablative in the partitive sense is common in the Apocalypse, as twice in this verse (ἐκ τῶν, etc.). So εἷος ἐκ τῶν (one of the four living creatures) is "the first of," etc.

**In a voice of thunder** (ἐν φωνῇ βροντῆς). Old word used of John and James ([Mr 3:17](#) ) and elsewhere in N.T. only [Joh 12:29](#) and a dozen times in the Apocalypse.

**Come** (ἔρχου). Present middle imperative of ἐρχομαι, but with exclamatory force (not strictly linear). The command is not addressed to the Lamb nor to John (the correct text omits κα ἰδε "and see") as in [17:1](#); [21:9](#) , but to one of the four horsemen each time. Swete takes it as a call to Christ because ἐρχου is so used in [22:17,20](#) , but that is not conclusive.

### Rev 6:2

**And I saw and behold** (κα εἶδον κα ἰδου). This combination is frequent in the Apocalypse ([4:1](#); [6:2,5,8](#); [14:1,14](#); [19:11](#) ).

**A white horse** (ἵππος λευκός). In [Zec 6:1-8](#) we have red, black, white, and grizzled bay horses like the four winds of heaven, ministers to do God's will. White seems to be the colour of victory (cf. the white horse of the Persian Kings) like the white horse ridden by the Roman conqueror in a triumphant procession.

**Had** (εἶχων). Agreeing in gender and case with ὁ καθημενός.

**A bow** (τοξόν). Old word ([Zec 9:13f.](#) of a great bow), here only in N.T.

**Was given** (εδοθη). First aorist passive indicative of δίδωμι.

**A crown** (στεφανος). See on 4:4 for this word.

**He came forth** (εξηλθεν). Second aorist active indicative of εξέρχομαι, either to come out or to go out (went forth).

**Conquering** (νικων). Present active participle of νικάω.

**And to conquer** (κα ινα νικηση). Purpose clause with ινα and the first aorist active subjunctive of νικάω. Here ως νικησων (future active participle with ως) could have been used. The aorist tense here points to ultimate victory. Commentators have been busy identifying the rider of the white horse according to their various theories. "It is tempting to identify him with the Rider on the white horse in 19:11f. , whose name is 'the Word of God'" (Swete). Tempting, "but the two riders have nothing in common beyond the white horse."

[Rev 6:3](#)

**The second seal** (την σφραγιδα την δευτεραν). "The seal the second." The white horse with his rider vanished from the scene bent on his conquering career.

[Rev 6:4](#)

**A red horse** (ιππος πυρρος). Old adjective from πυρ (fire), flame-coloured, blood-red (2Ki 3:22 ), in N.T. only here and 12:3, like Zec 1:8; 6:2 (roan horse).

**To take peace from the earth** (λαβειν την ειρηνην εκ της γης). Second aorist active infinitive of λαμβανω, and here the nominative case, the subject of εδοθη (see verse 2), "to take peace out of the earth." Alas, how many red horses have been ridden through the ages.

**And that they should slay one another** (κα ινα αλληλους σφαξουσιν). Epexegetical explanatory purpose clause with ινα and the future active of σφαζω ( 5:6) instead of the more usual subjunctive (verse 2). Cf. Robertson, *Grammar*, p. 998f. This is what war does to perfection, makes cannon fodder (cf. Joh 14:27 ) of men.

**A great sword** (μαχαира μεγαλη). Μαχαира may be a knife carried in a sheath at the girdle (Joh 18:10 ) or a long sword in battle as here. Πομφαια, also a large sword, is the only other word for sword in the N.T. (Re 1:16; 2:12,16; 6:8; 19:15,21 ).

[Rev 6:5](#)

**A black horse** (ιππος μελας). Lust of conquest brings bloodshed, but also famine and hunger. "The colour of mourning and famine. See Jer 4:28; 8:21; Mal 3:14 , where *mournfully* is, literally, in black" (Vincent).

**Had** (εχων) as in verse 2.

**A balance** (ζυγον). Literally, a yoke (old word from ζευγνυμι, to join), of slavery (Ac 15:10; Ga 5:1 ), of teaching (Mt 11:29 ), of weight or measure like a pair of scales evenly balancing as here (Eze 5:1; 45:10 ). The rider of this black horse, like the spectral figure of hunger, carries in his hand a pair of scales. This is also one of the fruits of war.

[Rev 6:6](#)

**As it were a voice** (ως φωνην). "This use of ως, giving a certain vagueness or mysteriousness to a phrase, is one of the characteristics of the writer's style, e.g., [8:1](#); [14:3](#); [19:1,6](#)" (Beckwith). This voice comes from the midst of the four living creatures, "the protest of nature against the horrors of famine" (Swete).

**A measure** (χοινιξ). Old word for less than a quart with us, here only in N.T.

**Of wheat** (σιτου). Old word for wheat, a number of times in N.T., in Rev. only here and [18:13](#). This was enough wheat to keep a man of moderate appetite alive for a day.

**For a penny** (δηναριου). Genitive of price, the wages of a day laborer ([Mt 20:2](#)), about eighteen cents in our money today.

**Of barley** (κριθων). Old word κριθη, usually in plural as here. Barley was the food of the poor and it was cheaper even in the famine and it took more of it to support life. Here the proportion is three to one (cf. [2Ki 7:18](#)). The proclamation forbids famine prices for food (solid and liquid).

**Hurt thou not** (μη αδικησικς). Prohibition with μη and the ingressive first aorist active subjunctive of αδικεω. See [7:3](#); [9:4](#) for αδικεω for injury to vegetable life. "The prohibition is addressed to the nameless rider who represents Dearth" (Swete). Wheat and barley, oil and the vine, were the staple foods in Palestine and Asia Minor.

[Rev 6:8](#)

**A pale horse** (ιππος χλωρος). Old adjective. Contracted from χλοερος (from χλον, tender green grass) used of green grass ([Mr 6:39](#); [Re 8:7](#); [9:4](#)), here for yellowish, common in both senses in old Greek, though here only in N.T. in this sense, greenish yellow. We speak of a sorrel horse, never of a green horse. Zechariah ([Zec 6:3](#)) uses ποικιλος (grizzled or variegated). Homer used χλωρος of the ashen colour of a face blanched by fear (pallid) and so the pale horse is a symbol of death and of terror.

**His name was Death** (ονομα αυτω ο θανατος). Anacoluthon in grammatical structure like that in [Joh 3:1](#) (cf. [Re 2:26](#)) and common enough. Death is the name of this fourth rider (so personified) and there is with Death "his inseparable comrade, Hades ([1:16](#); [20:13f.](#))" (Swete). Hades (αιδης, alpha privative, and ιδειν, to see, the unseen) is the abode of the dead, the keys of which Christ holds ([Re 1:18](#)).

**Followed** (ηκολουθε). Imperfect active of ακολουθεω, kept step with death, whether on the same horse or on another horse by his side or on foot John does not say.

**Over the fourth part of the earth** (επ το τεταρτον της γης). Partitive genitive γης after τεταρτον. Wider authority (εξουσια) was given to this rider than to the others, though what part of the earth is included in the fourth part is not indicated.

**To kill** (αποκτεινα). First aorist active infinitive of αποκτεινω, explanation of the εξουσια (authority). The four scourges of [Eze 14:21](#) are here reproduced with instrumental εν with the inanimate things (ρομφαιαι, λιμω θανατω) and υπο for the beasts (θηριων). Death here

(θανατω) seems to mean pestilence as the Hebrew does (λοιμος -- cf. λιμος famine). Cf. the "black death" for a plague.

[Rev 6:9](#)

**Under the altar** (υποκατω του θυσιαστηριου). "Under" (υποκατω), for the blood of the sacrifices was poured at the bottom of the altar ([Le 4:7](#)). The altar of sacrifice ([Ex 39:39; 40:29](#)), not of incense. The imagery, as in Hebrews, is from the tabernacle. For the word see [Mt 5:23f.](#), often in Rev. ([Re 8:3,5; 9:13; 11:1; 14:18; 16:7](#)). This altar in heaven is symbolic, of course, the antitype for the tabernacle altar ([Heb 8:5](#)). The Lamb was slain ([5:6,9,12](#)) and these martyrs have followed the example of their Lord.

**The souls** (τας ψυχας). The lives, for the life is in the blood ([Le 17:11](#)), were given for Christ ([Php 2:17; 2Ti 4:6](#)).

**Of the slain** (των εσφαγμενων). See [5:6](#). Christians were slain during the Neronian persecution and now again under Domitian. A long line of martyrs has followed.

**For the word of God** (δια τον λογον του θεου). As in [1:9](#), the confession of loyalty to Christ as opposed to emperor-worship.

**And for the testimony which they held** (κα δια την μαρτυριαν ην ειχον). See also [1:9](#). Probably κα equals "even" here, explaining the preceding. The imperfect tense ειχον suits the repetition of the witness to Christ and the consequent death.

[Rev 6:10](#)

**How long** (εως ποτε). "Until when." Cf. [Mt 7:17; Joh 10:24](#).

**O Master** (ο δεσποτης). Nominative articular form, but used as vocative (δεσποτα) as in [4:11](#) ([Joh 20:28](#)). On δεσποτης (correlative of δουλος) see [Lu 2:29](#). Here (alone in the Apocalypse) it is applied to God as in [Lu 2:29; Ac 4:24](#), but to Christ in [Jude 1:4; 2 Peter 2:1](#).

**The holy and true** (ο αγιος κα αληθινος). See [3:7](#) for these attributes of God.

**Avenge our blood on them that dwell upon the earth** (εκδικεις το αιμα ημων εκ των κατοικουντων επ της γης). This same idiom in [19:2](#) and see it also in [Lu 18:7f.](#), "a passage which goes far to answer many questions in theodicy" (Swete). We find εκδικεω, late compound, used with εκ as here in [De 18:19; 1Sa 24:13](#), but with απο in [Lu 18:3](#). For επ της γης (upon the earth) see [3:10](#).

[Rev 6:11](#)

**A white robe** (στολη λευκη). Old word from στελλω, to equip, an equipment in clothes, a flowing robe ([Mr 12:38](#)). For the white robe for martyrs see [3:4f.; 4:4; 7:9,13; 19:14](#).

**That they should rest** (ινα αναπαυσοντα). Sub-final clause with ινα and the future indicative (as in [3:9; 6:4](#)) middle rather than the aorist middle subjunctive αναπαυσωντα of Aleph C.

**Yet for a little time** (ετ χρονον μικρον). Accusative of extension of time as in [20:3](#). Perhaps rest from their cry for vengeance and also rest in peace ( [14:13](#)). For the verb αναπαυω see on [Mt 11:28](#) .

**Until should be fulfilled** (εως πληρωθωσιν). Future indefinite temporal clause with εως and the first aorist passive subjunctive of πληρωω, to fill full ([Mt 23:32](#); [Col 2:10](#) ), "until be filled full" (the number of), regular Greek idiom.

**Which should be killed** (ο μελλοντες αποκτενεσθα). Regular construction of articular present active participle of μελλω (about to be, going to be) with the present passive infinitive of αποκτεινω, Aeolic and late form for αποκτεινω, to kill (also in [Mr 12:5](#) ). John foresees more persecution coming ([2:10](#); [3:10](#) ).

[Rev 6:12](#)

**There was a great earthquake** (σεισμος μεγας εγενετο). "There came a great earthquake." Jesus spoke of earthquakes in his great eschatological discourse ([Mr 13:8](#) ). In [Mt 24:29](#) the powers of the heavens will be shaken. Σεισμος is from σειω, to shake, and occurs also in [Re 8:5](#); [11:13,19](#); [16:18](#) . The reference is not a local earthquake like those so common in Asia Minor.

**As sackcloth of hair** (ως σακκος τριχινος). Σακκος (Attic σακος), Latin *saccus*, English *sack*, originally a bag for holding things ([Ge 42:25,35](#) ), then coarse garment of hair (τριχινος, old word from θριξ, here only in N.T.) clinging to one like a sack, of mourners, suppliants, prophets leading austere lives ([Mt 3:4](#); [11:21](#); [Lu 10:13](#) ). Here the hair is that of the black goat ([Isa 50:3](#) ). Cf. [Joe 2:10](#); [Eze 32:7f.](#); [Isa 13:10](#); [Mr 13:24f.](#) See [Ec 12:2](#) for eclipses treated as symbols of old age. Apocalyptic pictures all have celestial phenomena following earthquakes.

**As blood** (ως αιμα). In [Ac 2:20](#) we find Peter interpreting the apocalyptic eschatological language of [Joe 2:31](#) about the sun being turned into darkness and the moon into blood as pointing to the events of the day of Pentecost as also "the great day of the Lord." Peter's interpretation of Joel should make us cautious about too literal an exegesis of these grand symbols.

[Rev 6:13](#)

**Her unripe figs** (τους ολυνθους αυτης). An old word (Latin *grossi*) for figs that grow in winter and fall off in the spring without getting ripe ([So 2:11f.](#) ), here only in N.T. Jesus used the fig tree ([Mr 13:28](#) ) as a sign of the "end of the world's long winter" (Swete). Cf. [Isa 34:4](#); [Na 3:12](#) .

**When she is shaken of a great wind** (υπο ανεμου μεγαλου σειομενη). Present passive participle of σειω, "being shaken by a great wind." See [Mt 11:7](#) for the reed so shaken.

[Rev 6:14](#)

**Was removed** (απεχωρισθη). First aorist passive indicative of αποχωριζω, to separate, to part ([Ac 15:39](#) ). "The heaven was parted."



**As a scroll when it is rolled up** (ως βιβλιον ελίσσομενον). Present passive participle of ελίσσω, old verb, to roll up, in N.T. only here (from [Isa 34:4](#) ) and [Heb 1:12](#) (from [Ps 102:27](#) ). Vivid picture of the expanse of the sky rolled up and away as a papyrus roll ([Lu 4:17](#) ).

**Were moved** (εκινήθησαν). First aorist passive indicative of κινεω, to move.

**Out of their places** (εκ των τοπων αυτων). See also [16:20](#) for these violent displacements in the earth's crust. Cf. [Na 1:5](#); [Jer 4:24](#) . Jesus spoke of faith removing mountains (of difficulty) as in [Mr 11:23](#) (cf. [1Co 13:2](#) ).

[Rev 6:15](#)

**The princes** (ο μεγιστανες). Late word from the superlative μεγιστος, in LXX, Josephus, papyri, in N.T. only in [Mr 6:21](#); [Re 6:15](#); [18:23](#) , for the grandees, the persecuting proconsuls (Swete).

**The chief captains** (ο χιλιαρχο). The commanders of thousands, the military tribunes ([Mr 6:21](#); [19:18](#) ).

**The rich** (ο πλουσιο). Not merely those in civil and military authority will be terror-stricken, but the self-satisfied and complacent rich ([Jas 5:4f.](#) ).

**The strong** (ο ισχυρο). Who usually scoff at fear. See the list in [13:16](#); [19:18](#) . Cf. [Lu 21:26](#) .

**Every bondman** (πας δουλος)

**and freeman** (κα ελευθερος). The two extremes of society.

**Hid themselves in the caves and in the rocks of the mountains** (εκρυψαν εαυτους εις τα σπηλαια κα εις τας πετρας των ορεων). Based on [Isa 2:10,18f.](#) First aorist active indicative of κρυπτω with the reflexive pronoun. For the old word σπηλαιον see [Mt 21:13](#); [Heb 11:38](#) . Ορεων is the uncontracted Ionic form (for ορων) of the genitive plural of ορος (mountain).

[Rev 6:16](#)

**They say** (λεγουσιν). Vivid dramatic present active indicative, as is natural here.

**Fall on us** (Πεσατε εφ' ημας). Second aorist (first aorist ending) imperative of πιπτω, tense of urgency, do it now.

**And hide us** (κα κρυψατε ημας). Same tense of urgency again from κρυπτω (verb in verse [15](#)). Both imperatives come in inverted order from [Ho 10:8](#) with καλυπατε (cover) in place of κρυπατε (hide), quoted by Jesus on the way to the Cross ([Lu 23:30](#) ) in the order here, but with καλυπατε, not κρυπατε.

**From the face of him that** (απο προσωπου του, etc.). "What sinners dread most is not death, but the revealed Presence of God" (Swete). Cf. [Ge 3:8](#) .

**And from the wrath of the Lamb** (κα απο της οργης του αρνιου). Repetition of "the grave irony" (Swete) of [5:5f.](#) The Lamb is the Lion again in the terribleness of his wrath. Recall the mourning in [1:7](#). See [Mt 25:41ff.](#) where Jesus pronounces the woes on the wicked.

[Rev 6:17](#)

**The great day** (η ημερα η μεγαλη). The phrase occurs in the O.T. prophets ([Joe 2:11,31](#); [Zep 1:14](#) . Cf. [Jude 1:6](#) ) and is here combined with "of their wrath" (της οργης αυτων) as in [Zep 1:15,18; 2:3](#); [Rom 2:5](#) . "Their" (αυτων) means the wrath of God and of the Lamb put here on an equality as in [1:17f.](#), [22:3,13](#); [1Th 3:11](#); [2Th 2:16](#) . Beckwith holds that this language about the great day having come "is the mistaken cry of men in terror caused by the portents which are bursting upon them." There is something, to be sure, to be said for this view which denies that John commits himself to the position that this is the end of the ages.

**And who is able to stand?** (κα τις δυνατα σταθηναι?). Very much like the words in [Na 1:6](#); [Mal 3:2](#) . First aorist passive infinitive of ιστημι. It is a rhetorical question, apparently by the frightened crowds of verse [15](#). Swete observes that the only possible answer to that cry is the command of Jesus in [Lu 21:36](#) : "Keep awake on every occasion, praying that ye may get strength to stand (σταθηναι, the very form) before the Son of Man."

## Revelation 7

### Rev 7:1

**After this** (μετα τουτο). Instead of the seventh seal ( 8:1) being opened, two other episodes or preliminary visions occupy chapter 7 (the sealing of the servants of God 7:1-8 and the vision of the redeemed before the throne 7:9-17).

**Standing** (εστωτας). Second perfect predicate participle of ιστημι, intransitive and followed by επ and the accusative case γωνιας as already in 3:20 (επ θυριαν) and often again ( 8:3 some MSS., others genitive; 11:11; 12:18; 14:1; 15:2 ), but note επ with genitive θαλασσης in the next clause, like επ κεφαλης in 12:1; 7:3 .

**Corners** (γωνιας). Old word for angle (Mt 6:5 ), also in 20:8.

**Holding** (κρατουντας). Present active participle of κρατω, to hold fast (Mr 7:3; Joh 20:23 ). The four winds (cf. Mt 24:31 ) are held prisoner by angels at each of the four corners. Some Jews held the winds from due north, south, east, west to be favourable, while those from the angles (see Ac 27:14 ) were unfavourable (Charles). There is an angel of the fire ( 14:18) and an angel of the waters ( 16:5).

**That no wind should blow** (ινα μη πνεη ανεμος). Negative purpose clause with ινα μη and the present active subjunctive, "lest a wind keep on blowing."

**Upon any tree** (επ παν δενδρον). Accusative case here with επ rather than the preceding genitives (γησ, θαλασσης), "upon the land or upon the sea," but "against any tree" (picture of attack on the tree like a tornado's path).

### Rev 7:2

**Ascend** (αναβαινοντα). Present active participle of αναβαινω, "ascending," "going up," picturing the process.

**From the sun-rising** (απο ανατολης ηλιου). Same phrase in 16:12. From the east, though why is not told. Swete suggests it is because Palestine is east of Patmos. The plural απο ανατολων occurs in Mt 2:1 without ηλιου (sun).

**The seal of the living God** (σφραγιδα θεου ζωντος). Here the signet ring, like that used by an Oriental monarch, to give validity to the official documents. The use of ζωντος with θεου accents the eternal life of God ( 1:18; 10:6; 15:7 ) as opposed to the ephemeral pagan gods.

**To whom it was given** (οις εδοθη αυτοις). For εδοθη see on 6:2,4 , etc. The repetition of αυτοις in addition to οις (both dative) is a redundant Hebraism (in vernacular *Koine* to some extent) often in the Apocalypse ( 3:8). The angels are here identified with the winds as the angels of the churches with the churches ( 1:20).

**To hurt** (αδικησα). First aorist active infinitive of αδικεω, subject of εδοθη, common use of αδικεω in this sense of to hurt in the Apocalypse (2:11; 6:6 already), in Lu 10:19 also. The injury is to come by letting loose the winds, not by withholding them.

## Rev 7:3

**Hurt not** (μη αδικησητε). Prohibition with μη and the ingressive aorist active subjunctive of αδικεω, not to begin to hurt.

**Till we shall have sealed** (αχρ σφραγισωμεν). Temporal clause of indefinite action for the future with αχρ (sometimes αχρις ου or αχρις ου αν) and the aorist subjunctive as in 15:8; 20:3,5 or the future indicative ( 17:7), usually with the notion of ascent (up to) rather than extent like μεχρ.

**An** (modal) sometimes occurs, but it is not necessary. But there is no *futurum exactum* idea in the aorist subjunctive, simply "till we seal," not "till we shall have sealed."

**Upon their foreheads** (επ των μετωπων). From Eze 9:4 . Old word (μετα, ωπς, after the eye, above the eye, the space above or between the eyes), in N.T. only in the Apocalypse (7:3; 9:4; 13:16; 14:1,9; 17:5; 20:4; 22:4 ). For "the servants of God" (τους δουλους του θεου) who are to be thus marked linked with angels in the service of God see Re 1:1; 2:20; 19:2,5; 22:3,6 .

## Rev 7:4

**The number of the sealed** (τον αριθμον των εσφραγισμενων). Accusative case object of ηκουσα and genitive of the perfect passive articular participle of σφραγιζω. He did not see the sealing or count them himself, but only heard.

**A hundred and forty and four thousand** (εκατον τεσσερακοντα τεσσαρες χιλιαδες). Symbolical, of course, and not meant to be a complete number of the sealed (or saved) even in that generation, let alone for all time. The number connotes perfection (Alford), 12x12x1000 = a hundred and forty-four thousands (χιλιαδες, 5:11). Nominative absolute, not agreeing in case either with αριθμον (accusative) or εσφραγισμενων (genitive). So as to the case of εσφραγισμενο.

**Out of every tribe of the children of Israel** (εκ πασης φυλης υιων Ισραηλ). There are two opposite views here, one taking the sealed as referring only to Jews (either actual Jews as a remnant or just Jewish Christians), the other including Gentiles as well as Jewish Christians, that is the true Israel as in 2:9; 3:9ff. and like Paul in Galatians and Romans. This is the more probable view and it takes the twelve tribes in a spiritual sense. But in either view there remains the difficulty about names of the tribes. The list is not geographical, since Levi is included, but Dan is omitted and Manasseh put in his place, though he as the son of Joseph is included in Joseph. Irenaeus suggested that Antichrist was expected to come from the tribe of Dan and hence the omission here. There are various lists of the tribes in the O.T. (Ge 35:22f.; 46:8ff.,49; Ex 1:1ff.; Nu 1:2; 13:4f.; 26:34; De 27:11f.; 33:6ff.; Jos 13-22; Jud 5; 1Ch 2-8; 12:24ff.; 27:16ff.; Eze 48 ) and given in various orders. In 1Ch 7:12 both Dan and Zebulon are omitted. Joseph is given here in place of Ephraim. The distribution is equal (12,000) to each tribe.

## Rev 7:9

**Which no man could number** (ον αριθμησα αυτον ουδεις εδυνατο). Redundant repetition of the pronoun αυτον after the relative ον as in [7:5](#); [3:8](#). Εδυνατο imperfect indicative and αριθμησα first aorist active infinitive of αριθμεω, old verb, in N.T. only here, [Mt 10:30](#); [Lu 12:7](#). See [5:9](#) (also [11:9](#); [13:7](#); [14:10](#); [17:15](#)) for the list of words after εκ (the spiritual Israel carried on all over the world), "a polyglott cosmopolitan crowd" (Swete).

**Standing** (εστωτες). Same form in [7:1](#), only nominative masculine plural referring to οχλος (masculine singular), construction according to sense like the plural λεγοντων with οχλου in [19:1](#).

**Arrayed** (περιβεβλημενους). Perfect passive participle of περιβαλλω, but in the accusative plural (not nominative like εστωτες), a common variation in this book when preceded by ειδον and ιδου as in [4:4](#) (θρονοι, πρεσβυτερους). Charles regards this as a mere slip which would have been changed to περιβεβλημενο if John had read the MS. over.

**In white robes** (στολας λευκας). Predicate accusative retained with this passive verb of clothing as in [7:13](#); [10:1](#); [11:3](#); [12:1](#); [17:4](#); [18:16](#); [19:13](#).

**Palms** (φοινικες). Nominative again, back to construction with ιδου, not ειδον. Old word, in N.T. only here for palm branches and [Joh 12:13](#) for palm trees. Both these and the white robes are signs of victory and joy.

[Rev 7:10](#)

**They cry** (κραζουσ). Vivid dramatic present.

**With a great voice** (φωνη μεγαλη). As in [6:10](#); [7:2](#). "The polyglott multitude shouts its praises as with one voice" (Swete).

**Salvation** (η σωτηρια). As in [12:10](#); [19:1](#). Nominative absolute. Salvation here is regarded as an accomplished act on the part of those coming out of the great tribulation (verse [14](#)) and the praise for it is given to God (τω θεω, dative case) and to the Lamb (τω αρνιω, dative also). Both God and Christ are thus called σωτηρ as in the Pastoral Epistles, as to God ([1Ti 1:1](#); [2:3](#); [Tit 1:3](#); [3:4](#)) and to Christ ([Tit 1:4](#); [2:13](#); [3:6](#)). For η σωτηρια see [Joh 4:22](#); [Ac 4:12](#); [Jude 1:3](#).

[Rev 7:11](#)

**Were standing** (ιστηκεισαν). Past perfect active of ιστημι intransitive and used like an imperfect as in [Joh 19:25](#).

**Round about** (κυκλω). Preposition (in a circle) with genitive as in [4:6](#); [5:11](#). The angels here rejoice in the salvation of men ([Lu 15:7,10](#); [1Pe 1:12](#)).

**Upon their faces** (επ τα προσωπα αυτων). In reverential worship of God as in [11:16](#). For this worship (fell and worshipped) see also [4:10](#); [5:14](#); [11:16](#); [19:4,10](#); [22:8](#). The dative τω θεω (God) with προσκυνεω (to worship) is the usual construction for that meaning. When it means merely to do homage the accusative case is usual in this book (Charles). But in the Fourth Gospel the reverse order is true as to the cases with προσκυνεω (Abbott, *Joh. Vocab.* pp. 138-142).

## Rev 7:12

Note *αμην* at the beginning and the close of the doxology. Note also separate feminine article with each of the seven attributes given God, as in [4:11](#); [5:12,13](#).

## Rev 7:13

**Answered** (*απεκριθη*). First aorist passive (deponent) of *αποκρινομα* with *λεγων* (saying), a common (only here in the Apocalypse) Hebrew redundancy in the Gospels ([Mr 9:5](#)). An elder intervenes, though no question has been asked to interpret the vision (Swete).

**These** (*ουτο*). Prophetic predicate nominative put before *τινες εισιν* (who are they). Note article repeated with *στολας* pointing to verse 9, and accusative also retained after *περιβεβλημενο* as there. Both "who" and "whence" as in [Jos 9:8](#).

## Rev 7:14

**I say** (*ειρηκα*). Perfect active indicative of *ειπον*, "I have said." "To the Seer's mind the whole scene was still fresh and vivid" (Swete) like *κεκραγεν* in [Joh 1:15](#) and *ειληφεν* in [Re 5:7](#), not the so-called "aoristic perfect" which even Moulton (*Prol.* p. 145) is disposed to admit.

**My lord** (*Κυριε μου*). "An address of reverence to a heavenly being" (Vincent), not an act of worship on John's part.

**Thou knowest** (*συ οιδας*). "At once a confession of ignorance, and an appeal for information" (Swete), not of full confidence like *συ οιδας* in [Joh 21:15f.](#)

**They which come out of the great tribulation** (*ο ερχομενο εκ της θλιψεως της μεγαλης*). Present middle participle with the idea of continued repetition. "The martyrs are still arriving from the scene of the great tribulation" (Charles). Apparently some great crisis is contemplated ([Mt 13:19ff.](#); [24:21](#); [Mr 13:10](#)), though the whole series may be in mind and so may anticipate final judgment.

**And they washed** (*κα επλυναν*). First aorist active indicative of *πλυνω*, old verb, to wash, in N.T. only [Lu 5:2](#); [Re 7:14](#); [22:14](#). This change of construction after *ο ερχομενο* from *ο πλυνησαντες* to *κα επλυναν* is common in the Apocalypse, one of Charles's Hebraisms, like *κα εποιησεν* in [1:6](#) and *κα πλανα* in [2:20](#).

**Made them white** (*ελευκαναν*). First aorist active indicative of *λευκαινω*, to whiten, old verb from *λευκος* (verse 13), in N.T. only here and [Mr 9:3](#). "Milligan remarks that *robes* are the expression of character and compares the word *habit* used of dress" (Vincent). The language here comes partly from [Ge 49:11](#) and partly from [Ex 19:10,14](#). For the cleansing power of Christ's blood see also [Ro 3:25](#); [5:9](#); [Col 1:20](#); [Eph 1:7](#); [1Pe 1:2](#); [Heb 9:14](#); [1Jo 1:7](#); [Re 1:5](#); [5:9](#); [22:14](#). "The aorists look back to the life on earth when the cleansing was effected" (Swete). See [Php 2:12f.](#) for both divine and human aspects of salvation.

**In the blood of the Lamb** (*εν τω αιματ του αρνιου*). There is power alone in the blood of Christ to cleanse from sin ([1Jo 1:7](#)), not in the blood of the martyrs themselves. The result is "white," not "red," as one might imagine.

## Rev 7:15

**Therefore** (δια τουτο). Because of the washing described in verse 14.

**They serve him** (λατρευουσιν αυτω). Dative case with λατρευω (present active indicative, old verb, originally to serve for hire λατρον, then service in general, then religious service to God, Mt 4:10, then in particular ritual worship of the priests, Heb 8:5). All the redeemed are priests (Re 16:5,10) in the heavenly temple (6:9) as here. But this service is that of spiritual worship, not of external rites (Ro 12:1; Php 3:3).

**Day and night** (ημερας κα νυκτος). Genitive of time, "by day and night," as in 4:8 of the praise of the four living creatures.

**Shall spread his tabernacle over them** (σκηνωσε επ' αυτους). Future (change of tense from present in λατρευουσιν) active of σκηνωω, old verb from σκηνος (tent, tabernacle), used in Joh 1:14 of the earthly life of Christ, elsewhere in N.T. only in Rev. (7:14; 12:12; 13:6; 21:3). In 12:12; 13:6 of those who dwell in tents, here of God spreading his tent "over" (επ' αυτους) the redeemed in heaven, in 21:3 of God tabernacling "with" (μετ' αυτων) the redeemed, in both instances a picture of sacred fellowship, and "the further idea of God's Presence as a protection from all fear of evil" (Swete) like the overshadowing of Israel by the Shekinah and a possible allusion also to the tents (σκηνα) of the feast of tabernacles and to the tent of meeting where God met Moses (Ex 33:7-11).

## Rev 7:16

**They shall hunger no more** (ου πεινασουσιν ετ). Future tense of πειναω, old verb with late form instead of πεινησουσιν like Lu 6:25. It is a free translation of Isa 49:10 (not quotation from the LXX).

**Neither thirst any more** (ουδε διψησουσιν ετ). Future tense of διψαω, the two strong human appetites will be gone, a clear refutation of a gross materialistic or sensual conception of the future life. Cf. Joh 6:35.

**Neither shall strike** (ουδε μη πεση). Strong double negative ουδε μη with second aorist active subjunctive of πιπτω, to fall. They will no longer be under the rays of the sun as upon earth.

**Nor any heat** (ουδε παν καυμα). Old word from καιω, to burn, painful and burning heat, in N.T. only here and 16:9 (picture of the opposite condition). The use of the negative with παν (all) for "not any" is common in N.T. Cf. Ps 121:6.

## Rev 7:17

**In the midst** (ανα μεσον). In 5:6 we have εν μεσω του θρονου as the position of the Lamb, and so that is apparently the sense of ανα μεσον here as in Mt 13:25, though it can mean "between," as clearly so in 1Co 6:5.

**Shall be their shepherd** (παιμανε αυτους). "Shall shepherd them," future active of ποιμαινω (from ποιμην, shepherd), in Joh 21:16; Ac 20:28; 1Pe 5:2; Re 2:27; 7:17; 12:5; 19:15. Jesus is still the Good Shepherd of his sheep (Joh 10:11,14ff.). Cf. Ps 23:1.



**Shall guide them** (οδη γησε αυτους). Future active of οδηγεω, old word (from οδηγος, guide, [Mt 15:14](#)), used of God's guidance of Israel ([Ex 15:13](#)), of God's guidance of individual lives ([Ps 5:9](#)), of the guidance of the Holy Spirit ([Joh 16:13](#)), of Christ's own guidance here (cf. [Joh 14:4](#); [Re 14:4](#)).

**Unto fountains of waters of life** (επ ζωης πηγας υδατων). The language is like that in [Isa 49:10](#); [Jer 2:13](#). Note the order, "to life's water springs" (Swete) like the Vulgate *ad vitae fontes aquarum*, with emphasis on ζωης (life's). For this idea see also [Joh 4:12,14](#); [7:38f.](#); [Re 21:6](#); [22:1,17](#). No special emphasis on the plural here or in [8:10](#); [14:7](#); [16:4](#).

**And God shall wipe away** (κα εξαλειψε ο θεος). Repeated in [21:4](#) from [Isa 25:8](#). Future active of εξαλειφω, old compound, to wipe out (εξ), off, away, already in [3:5](#) for erasing a name and in [Ac 3:19](#) for removing the stain (guilt) of sin.

**Every tear** (παν δακρυον). Old word, with other form, δακρυ, in [Lu 7:38,44](#). Note repetition of εκ with οφθαλμων (out of their eyes). "Words like these of vv. [15-17](#) must sound as a divine music in the ears of the persecuted. God will comfort as a mother comforts" (Baljon).

## Revelation 8

### Rev 8:1

**And when he opened** (κα οταν ηνοιξεν). Here modal αν is used with οτε (used about the opening of the preceding six seals), but οταν is not here rendered more indefinite, as is sometimes true ([Mr 3:11](#); [Re 4:9](#)), but here and possibly (can be repetition) in [Mr 11:19](#) it is a particular instance, not a general rule (Robertson, *Grammar*, p. 973).

**There followed a silence** (εγενετο σιγη). Second aorist middle of γινομα. "There came silence." Dramatic effect by this profound stillness with no elder or angel speaking, no chorus of praise nor cry of adoration, no thunder from the throne (Swete), but a temporary cessation in the revelations. See [10:4](#).

**About the space of half an hour** (ως ημιωρον). Late and rare word (ημ, half, ωρα, hour), here only in N.T. Accusative of extent of time.

### Rev 8:2

**Stand** (εστηκασιν). Perfect active of ιστημι (intransitive). Another "hebdomad" so frequent in the Apocalypse. The article (the seven angels) seems to point to seven well-known angels. In Enoch 20:7 the names of seven archangels are given (Uriel, Raphael, Raguel, Michael, Sariel, Gabriel, Remiel) and "angels of the Presence" is an idea like that in [Isa 63:9](#). We do not know precisely what is John's idea here.

**Seven trumpets** (επτα σαλπιγγες). We see trumpets assigned to angels in [Mt 24:31](#); [1Th 4:16](#); [1Co 15:52](#); [Re 4:1,4](#). See also the use of trumpets in [Jos 6:13](#); [Joe 2:1](#). These seven trumpets are soon to break the half hour of silence. Thus the seven trumpets grow out of the opening of the seventh seal, however that fact is to be interpreted.

### Rev 8:3

**Another angel** (αλλος αγγελος). Not one of the seven of verse 2 and before they began to sound the trumpets. This preliminary incident of the offering of incense on the altar covers verses 3-6.

**Stood** (εσταθη). Ingressive first aorist passive of ιστημι (intransitive), "took his place."

**Over the altar** (επ του θυσιαστηριου). See [6:9](#) for the word for the burnt-offering, here apparently the altar of incense (clearly so in [Lu 1:11](#); possibly also [Re 9:13](#)), but it is not clear that in apocalyptic the distinction between the two altars of the tabernacle and temple is preserved. Aleph C Q have the genitive, while A P have the accusative επ του θυσιαστηριου.

**A golden censer** (λιβανωτον χρυσουν). Old word for frankincense (from λιβανος, [Mt 2:11](#); [Re 18:13](#)), but here alone in N.T. and for censer, as is plain by the use of χρυσουν (golden) with it. Cf. [1Ki 7:50](#).

**Much incense** (θυμιαματα πολλα). See [5:8](#) for θυμιαμα (the aromatic substance burnt, also in [18:13](#)), but here for the live coals on which the incense falls.

**That he should add** (ἵνα δώσῃ). Sub-final clause (subject of ἐδόθη, was given, singular because θυσιαματά neuter plural) with ἵνα and the future active indicative of δίδωμι, to give, instead of δώ, the second aorist subjunctive.

**Unto the prayers** (ταῖς προσευχαῖς). Dative case. In [5:18](#) the θυσιαματά are the prayers.

**Upon the golden altar** (ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ). Accusative case here, not genitive as above, and apparently the altar of incense as indicated by the word golden ([Ex 30:1ff.](#); [Le 4:17](#)). Note triple article here τὸ (once before the substantive, once before the adjective, once before the adjunct "the one before the throne").

[Rev 8:4](#)

**The smoke** (ὁ καπνός). Old word, in N.T. only [Ac 2:19](#); [Re 8:4](#); [9:2f.](#), [17f.](#); [14:11](#); [15:8](#); [18:9,18](#); [19:3](#). Here from the incense in the angel's hand.

**With the prayers** (ταῖς προσευχαῖς). So associative-instrumental case, but it may be dative as in verse [3](#) (for).

[Rev 8:5](#)

**Taketh** (εἰληφεν). Vivid dramatic perfect active indicative of λαμβάνω as in [5:7](#), "has taken." The angel had apparently laid aside the censer. Hardly merely the pleonastic use of λαμβάνω ([Joh 19:23](#)). John pictures the scene for us.

**Filled** (εγεμίσεν). He drops back to the narrative use of the first aorist active indicative of γεμίζω.

**With the fire** (ἐκ τοῦ πυρός), live coals from the altar (cf. [Isa 6:6](#)).

**Cast** (εβαλεν). Second aorist active indicative of βάλλω. See [Ge 19:24](#) (Sodom); [Eze 10:2](#) and Christ's bold metaphor in [Lu 12:49](#). See this use of βάλλω also in [Re 8:7](#); [12:4,9,13](#); [14:19](#).

**Followed** (εγενοντο). Came to pass naturally after the casting of fire on the earth. Same three elements in [4:5](#), but in different order (lightnings, voices, thunders), lightning naturally preceding thunder as some MSS. have it here. Perhaps φωνα, the voices of the storm (wind, etc.).

[Rev 8:6](#)

**Prepared themselves** (ἠτοίμασαν αὐτοὺς). First aorist active indicative of ετοιμαζω. They knew the signal and got ready.

**To sound** (ἵνα σαλπισωσιν). Sub-final (object) clause with ἵνα and the first aorist ingressive active subjunctive of σαλπίζω. The infinitive could have been used.

[Rev 8:7](#)

**Sounded** (εσαλπισεν). First aorist active indicative of σαλπίζω, repeated with each angel in turn ([8:8,10,12](#); [9:1,13](#); [11:15](#)).

**Hail and fire mingled with blood** (χαλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι). Like the plague of hail and fire in [Ex 9:24](#). The first four trumpets are very much like the plagues in Egypt, this one like a semitropical thunderstorm (Swete) with blood like the first plague ([Ex 7:17ff.](#);

[Ps 106:35](#) ). The old feminine word χαλαζα (hail) is from the verb χαλαω, to let down ([Mr 2:4](#) ), in N.T. only in [Re 8:7](#); [11:19](#); [16:21](#) . The perfect passive participle μεμιγμενα (from μιγνυμι, to mix) is neuter plural because of πυρ (fire).

**Were cast** (εβληθη). First aorist passive singular because χαλαζα and πυρ treated as neuter plural. "The storm flung itself on the earth" (Swete).

**Was burnt up** (κατεκαη). Second aorist (effective) passive indicative of κατακαιω, old verb to burn down (effective use of κατα, up, we say). Repeated here three times for dramatic effect. See [7:1-3](#) about the trees and [9:4](#) where the locusts are forbidden to injure the grass.

[Rev 8:8](#)

**As it were** (ως). "As if," not a great mountain, but a blazing mass as large as a mountain.

**Burning with fire** (πυρ καιομενον). Present middle participle of καιω. Somewhat like Enoch 18:13, but perhaps with the picture of a great volcanic eruption like that of Vesuvius in A.D. 79. Strabo tells of an eruption B.C. 196 which made a new island (Palaea Kaumene).

**Became blood** (εγενετο αιμα). Like the Nile in the first plague ([Ex 7:20ff.](#) ). Cf. also [16:3](#).

[Rev 8:9](#)

**Of the creatures** (των κτισματων). See [5:13](#) for this word κτισμα. Even they that had life (τα εχοντα ψυχας). Here the nominative articular participle is in apposition with the genitive κτισματων, as often in this book. See [Ex 7:20](#) for the destruction of fish, and [Zep 1:3](#) .

**Was destroyed** (διεφθαρσαν). Second aorist passive indicative of διαφθειρω, old compound, to corrupt, to consume, to destroy (perfective use of δια), also [11:18](#). The plural πλοιον just before the verb makes the idea plural.

[Rev 8:10](#)

**Burning as a torch** (καιομενος ως λαμπας). See [4:5](#); [Mt 2:2](#) , perhaps a meteor, striking at the fresh-water supply (rivers ποταμων, springs πηγας) as in the first Egyptian plague also.

[Rev 8:11](#)

**Wormwood** (ο Αψινθος). Absinthe. Usually feminine (η), but masculine here probably because αστηρ is masculine. Only here in N.T. and not in LXX (πικρια, bitterness, χολη, gall, etc.) except by Aquila in [Pr 5:4](#); [Jer 9:15](#); [23:15](#) . There are several varieties of the plant in Palestine.

**Became wormwood** (εγενετο εις αψινθον). This use of εις in the predicate with γινομα is common in the LXX and the N.T. ([16:19](#); [Joh 16:20](#); [Ac 5:36](#) ).

**Of the waters** (εκ των υδατων). As a result of (εκ) the use of the poisoned waters.

**Were made bitter** (επικρανθησαν). First aorist passive indicative of πικραινω. Old verb (from πικρος, bitter), as in [10:9f](#) . In a metaphorical sense to embitter in [Col 3:19](#) .

[Rev 8:12](#)

**Was smitten** (επληγη). Second aorist passive indicative of πλησσω, old verb (like πληγη plague), here only in N.T.

**That should be darkened** (ινα σκοτισθη). Purpose clause with ινα and the first aorist passive subjunctive of σκοτιζω, from σκοτος (darkness) as in [Mt 24:29](#) , but σκοτω in [Re 9:2](#) .

**And the day should not shine** (κα η ημερα μη φανη). Negative purpose clause with ινα μη and the first aorist active subjunctive of φαινω, to shed light upon, as in [18:23](#), not the second aorist passive subjunctive φανη with different accent. The eclipse here is only partial and is kin to the ninth Egyptian plague ([Ex 10:21](#) ).

[Rev 8:13](#)

**An eagle** (ενος αετου). "One eagle," perhaps ενος (εις) used as an indefinite article ([9:13](#); [18:21](#); [19:17](#) ). See [4:7](#) also for the flying eagle, the strongest of birds, sometimes a symbol of vengeance ([De 28:49](#); [Ho 8:1](#); [Hab 1:8](#) ).

**Flying in mid-heaven** (πετομενου εν μεσουρανηματ). Like the angel in [14:6](#) and the birds in [19:17](#). Μεσουρανημα (from μεσουρανεω to be in mid-heaven) is a late word (Plutarch, papyri) for the sun at noon, in N.T. only these three examples. This eagle is flying where all can see, and crying so that all can hear.

**Woe, woe, woe** (ουαι, ουαι, ουαι). Triple because three trumpets yet to come. In [18:10,16,19](#) the double ουαι is merely for emphasis.

**For them that dwell on the earth** (τους κατοικουντας). Accusative of the articular present active participle of κατοικεω, is unusual (Aleph Q here and also in [12:12](#)) as in [Mt 11:21](#) . There is even a nominative in [18:10](#).

**By reason of the other voices** (εκ των λοιπων φωνων). "As a result of (εκ) the rest of the voices." There is more and worse to come, "of the three angels who are yet to sound" (των τριων αγγελων των μελλοντων σαλπιζειν).

## Revelation 9

### Rev 9:1

**Fallen** (πεπτωκοτα). Perfect active participle of πιπτω, already down. In [Lu 10:18](#) note πεσοντα (constative aorist active, like a flash of lightning) after εθεωρουν and in [Re 7:2](#) note αναβαινοντα (present active and linear, coming up, picturing the process) after ειδον.

**Of the pit of the abyss** (του φρεατος της αβυσσου). Αβυσσος is an old adjective (alpha privative and βυθος, depth, without depth), but η αβυσσος (supply χωρα place), the bottomless place. It occurs in [Ro 10:7](#) for the common receptacle of the dead for Hades (Sheol), but in [Lu 8:31](#) a lower depth is sounded (Swete), for the abode of demons, and in this sense it occurs in [Re 9:1,2,11; 11:7; 17:8; 20:1,3](#). Φρεαρ is an old word for well or cistern ([Lu 14:5; Joh 4:11f.](#)) and it occurs in [Re 9:1f.](#) for the mouth of the abyss which is pictured as a cistern with a narrow orifice at the entrance and this fifth angel holds the key to it.

### Rev 9:2

**Opened** (ηνοιξεν). First aorist active indicative of ανοιγνυμι. With the "key" (κλεις).

**As the smoke of a great furnace** (ως καπνος καμινου μεγαλης). The plague of demonic locusts is here turned loose. Καμινος is old word for a smelting-furnace, already in [1:15](#).

**Were darkened** (εσκοτωθη). First aorist passive indicative of σκοτωω, old causative verb from σκοτος, in N.T. only here, [16:10; Eph 4:18](#).

**By reason of** (εκ). "Out of," as a result of ([8:13](#)).

### Rev 9:3

**Locusts** (ακριδες). Also verse [7](#) and already in [Mt 3:4; Mr 1:6](#) (diet of the Baptist). The Israelites were permitted to eat them, but when the swarms came like the eighth Egyptian plague ([Ex 10:13ff.](#)) they devoured every green thing. The smoke was worse than the fallen star and the locusts that came out of the smoke were worse still, "a swarm of hellish locusts" (Swete).

**The scorpions** (ο σκορπιο). Old name for a little animal somewhat like a lobster that lurks in stone walls in warm regions, with a venomous sting in its tail, in N.T. in [Lu 10:19; 11:12; Re 9:3,5,10](#). The scorpion ranks with the snake as hostile to man.

### Rev 9:4

**It was said** (ερρεθη). First aorist passive indicative of ειπον.

**That they should not hurt** (ινα μη αδικησουσιν). Sub-final (object clause subject of ερρεθη) with ινα μη and the future active of αδικεω as in [3:9; 8:3](#). Vegetation had been hurt sufficiently by the hail ([8:7](#)).

**But only such men as** (ε μη τους ανθρωπους οστινες). "Except (elliptical use of ε μη, if not, unless) the men who (the very ones who)." For this use of οστις see [1:7; 2:24; 20:4](#).

**The seal of God upon their foreheads** (την σφραγιδα του θεου επ των μετωπων). Provided for in [7:3f.](#) . "As Israel in Egypt escaped the plagues which punished their neighbours, so the new Israel is exempted from the attack of the locusts of the Abyss" (Swete).

[Rev 9:5](#)

**That they should not kill them** (ινα μη αποκτεινωσιν αυτους). Sub-final object clause (subject of εδοθη) with ινα μη and the subjunctive of αποκτεινω either present (continued action) or aorist (constative, form the same), the usual construction with ινα. The locusts are charged to injure men, but not to kill them.

**But that they should be tormented** (αλλ' ινα βασανισθησονται). Sub-final clause again with ινα, but this time with the first future passive indicative (like [3:9](#); [6:4](#); [8:3](#); [13:12](#) ) of βασανιζω, old verb, to test metals (from βασανος, [Mt 4:24](#) ) by touchstone, then to torture like [Mt 8:29](#) , further in [Re 11:10](#); [12:2](#); [14:10](#); [20:10](#) .

**Five months** (μηνας πεντε). Accusative of extent of time. The actual locust is born in the spring and dies at the end of summer (about five months).

**Torment** (βασανισμος). Late word for torture, from βασανιζω, in N.T. only in [Re 9:5](#); [14:11](#); [18:7,10,15](#) . The wound of the scorpion was not usually fatal, though exceedingly painful.

**When it striketh a man** (οταν παιση ανθρωπον). Indefinite temporal clause with οταν and the first aorist active subjunctive of παιω ([Mt 26:51](#) ), old verb, to smite, "whenever it smites a man."

[Rev 9:6](#)

**Men** (ο ανθρωπο). Generic use of the article (men as a class).

**Shall not find it** (ου μη ευρησουσιν αυτον). Strong double negative ου μη with the future active indicative according to Aleph Q, but ευρωσιν (second aorist active subjunctive) according to A P (either construction regular). The idea here is found in [Job 3:21](#); [Jer 8:3](#) . "Such a death as they desire, a death which will end their sufferings, is impossible; physical death is no remedy for the βασανισμος of an evil conscience" (Swete).

**They shall desire to die** (επιθυμησουσιν αποθανειν). Future active of επιθυμew, a climax to ζητησουσιν (they shall seek), to desire vehemently. Paul in [Php 1:23](#) shows a preference for death if his work is done, in order to be with Christ, a very different feeling from what we have here.

**Fleeth** (φευγε). Vivid futuristic present active indicative of φευγω. Even death does not come to their relief.

[Rev 9:7](#)

**The shapes** (τα ομοιωματα). Old word from ομοιωω, to make like (from ομοιος, like), likeness, in N.T. only here, [Ro 5:14](#); [Php 2:7](#) , "the likenesses were like" (ομοια). Ηομοιωμα is "midway between μορφη and σχημα" (Lightfoot).



**Unto horses** (ἵπποις). Associative-instrumental case, as is the rule with ὁμοιος (1:15; 2:18; 4:6ff.; 9:10,19; 11:1; 13:2,11), but with the accusative in 1:13; 14:14. So also ὁμοιο χρυσω (like gold) in this same verse.

**Prepared for war** (ἡτοιμασμενοις εις πολεμον). Perfect passive participle of ετομαζω. This imagery of war-horses is like that in Joe 2:4f. "The likeness of a locust to a horse, especially to a horse equipped with armour, is so striking that the insect is named in German *Heupferd* (hay horse), and in Italian *cavalett* a little horse" (Vincent).

**As it were crowns** (ὡς στεφανο). Not actual crowns, but what looked like crowns of gold, as conquerors, as indeed they were (4:4; 6:2; 12:1; 14:14). These locusts of the abyss have another peculiar feature.

**As men's faces** (ὡς προσωπα ανθρωπων). Human-looking faces in these demonic locusts to give added terror, "suggesting the intelligence and capacity of man" (Swete). Vincent actually sees "a distinct resemblance to the human countenance in the face of the locust."

Rev 9:8

**They had** (ειχαν). Imperfect active, late form as in Mr 8:7 in place of the usual ειχον.

**As hair of women** (ὡς τριχας γυναικων). That is long hair (1Co 11:15), with no reference to matters of sex at all, for ανθρωπων just before is used, not ανδρων (men as distinct from women). Perhaps the antennae of the locust were unusually long.

**As the teeth of lions** (ὡς λεοντων). Supply ο οδοντες (the teeth) before λεοντων. See Joe 1:6. The locust is voracious.

Rev 9:9

**As it were breastplates of iron** (ὡς θωρακας σιδερους). The θωραξ was originally the breast (from the neck to the navel), then the breastplate, only N.T. usage (Re 9:9,17; 1Th 5:8; Eph 6:14). The armour for the breastplate was usually of iron (σιδερους, Re 2:27), but with the locusts it only seemed to be so (ὡς). However, the scaly backs and flanks of the locusts do resemble coats of mail. "The locusts of the Abyss may be the memories of the past brought home at times of Divine visitation" (Swete).

**The sound of their wings** (η φωνη των πτερυγων). Graphic picture of the onrush of the swarms of demonic locusts and the hopelessness of resisting them.

**As the sound of chariots, of many horses rushing to war** (ὡς φωνη αρματων ιππων πολλων τρεχοντων εις πολεμον). Both metaphors here, the clatter and clangour of the chariot wheels and the prancing of the horses are found in Joe 2:4f. Τρεχοντων is present active predicate participle of τρεχω, to run. Cf. 2Ki 7:6; Jer 47:3.

Rev 9:10

**Tails** (ουρας). Old word, in N.T. only in Re 9:10,19; 12:4.

**Like unto scorpions** (ομοιας σκορπιους). Aleph A wrongly have ομοιους (agreeing with σκορπιους instead of with ουρας). It is a condensed idiom for "like unto the tails of the scorpions" as we have it in 13:11 (cf. Mt 5:20; 1Jo 2:2).

**Stings** (κεντρα). Old word from κεντρεω (to prick, to sting), in N.T. only here, [Ac 26:14](#) (about Paul); [1Co 15:55](#) (about death). It is used "of the spur of a cock, the quill of the porcupine, and the stings of insects" (Vincent). It was the goad used for oxen ([Pr 26:3](#); [Ac 26:14](#) ).

**In their tails** (εν ταις ουραις αυτων). This locates "their power to hurt" (η εξουσια αυτων αδικησα, infinitive here, ινα αδικησουσιν in [9:4](#)) in their tails. It might have been in other organs.

[Rev 9:11](#)

**As king** (βασιλεα). Predicate accusative and anarthrous. In [Pr 30:27](#) it is stated that the locust has no king, but this is not true of these demonic locusts. Their king is "the angel of the abyss (verse 1) whose orders they obey."

**His name is** (ονομα αυτω). "Name to him" (nominative absolute and dative, as in [6:8](#)).

**In Hebrew** (Εβραιστ). Adverb as in [16:16](#); [Joh 5:2](#); [19:13,17,20](#); [20:16](#) . Αβαδδων. A word almost confined to the Wisdom books ([Job 26:6](#); [Ps 88:11](#); [Pr 15:11](#) ). It is rendered in the LXX by Απωλεια, destruction.

**In the Greek tongue** (εν τη Ηελληνικη). With γλωσση or διαλεκτω understood. As usual, John gives both the Hebrew and the Greek.

**Apollyon** (Απολλυων). Present active masculine singular participle of απολλυω, meaning "destroying," used here as a name and so "Destroyer," with the nominative case retained though in apposition with the accusative ονομα. The personification of Abaddon occurs in the Talmud also. It is not clear whether by Apollyon John means Death or Satan. Bousset even finds in the name Apollyon an indirect allusion to Apollo, one of whose symbols was the locust, a doubtful point assuredly.

[Rev 9:12](#)

**The first woe** (η ουα η μια). Note feminine gender ascribed to the interjection ουα as in [11:14](#), perhaps because θλιψις is feminine, though we really do not know. Note also the ordinal use of μια (one) like πρωτη (first) as in [6:1](#); [Mr 16:2](#) .

**There come yet two Woes** (ερχετα ετ δυο Ουα). Singular number ερχετα instead of ερχοντα, though δυο ουα. It is true that ουα is an interjection and indeclinable, but it is here used with δυο and is feminine just before, and not neuter.

[Rev 9:13](#)

**A voice** (φωνην μιαν). For μιαν as indefinite article see [8:13](#). Accusative case here after ηκουσα, though genitive in [8:13](#), a distinction between sound and sense sometimes exists ([Ac 9:7](#); [22:9](#) ), but not here as the words are clearly heard in both instances.

**From** (εκ). "Out of the horns." Note triple use of the genitive article here as of the accusative article with this identical phrase in [8:3](#) ("the altar the golden the one before the throne").

[Rev 9:14](#)

**One saying to the sixth angel** (λεγοντα τω εκτω). Accusative masculine singular active participle of λεγω, personifying φωνην and agreeing with it in case, though not in gender. This voice speaks to the sixth angel (dative case).

**Which had the trumpet** (ο εχων την σαλπιγγα). Nominative case in apposition with αγγελω (dative), the same anomalous phenomenon in 2:20; 3:12; 14:12. Swete treats it as a parenthesis, like 4:1; 11:15.

**Loose** (λυσον). First aorist (ingressive) active imperative of λυω, "let loose." Another group of four angels (7:1) like Ac 12:4, described here "which are bound" (τους δεδεμενους). Perfect passive articular participle of δεω, evidently the leaders of the demonic horsemen (9:15ff.) as the four angels let loose the demonic locusts (7:1ff.), both quaternions agents of God's wrath.

**At the great river Euphrates** (επ τω ποταμω τω μεγαλω Ευφρατη). A regular epithet of the Euphrates (16:12; Ge 15:18; De 1:7). It rises in Armenia and joins the Tigris in lower Babylonia, a total length of nearly 1800 miles, the eastern boundary of the Roman Empire next to Parthia.

[Rev 9:15](#)

**Were loosed** (ελυθησαν). First aorist (ingressive) passive indicative of λυω, "were let loose."

**Which had been prepared** (ο ητοιμασμενο). Perfect passive articular participle of ετοιμαζω, to make ready (ετοιμος), in a state of readiness prepared by God (12:6; 16:12; Mt 25:34).

**For the hour and day and month and year** (εις την ωραν κα ημεραν κα μηνα κα ενιαυτον). For this use of εις with ητοιμασμενον see 2Ti 2:21. All preparation over, the angels are waiting for the signal to begin.

**That they should kill** (ινα αποκτεινωσιν). The same idiom in verse 5 about the fifth trumpet, which brought torture. This one brings death.

[Rev 9:16](#)

**Of the horsemen** (του ιππικου). Old adjective ιππικος from ιππος (horse), equestrian. The neuter articular singular το ιππικον, the horse or the cavalry in contrast with το πεζικον (the infantry), here only in N.T. For the numbers here see on 5:11; 7:4.

[Rev 9:17](#)

**And thus I saw in the vision** (κα ουτως ειδον εν τη ορασε). Nowhere else does John allude to his own vision, though often in Dan. (Da 7:2; 8:2,15; 9:21).

**Having** (εχοντας). Accusative masculine plural of εχω, probably referring to the riders (τους καθημενους επ' αυτων) rather than to the horses (τους ιππους).

**Breastplates as of fire and of hyacinth and of brimstone** (θωρακας πυρινους κα υακινθινους κα θειωδεις). There is no ως (as) in the Greek, but that is the idea of these three adjectives which are only metaphors. Πυρινος is an old adjective (from πυρ, fire), here only

in N.T. *Hyacinthos* is also an old word (from *υακινθος*, hyacinth, then of a sapphire stone [Re 21:20](#)), of a red color bordering on black, here only in the N.T. *Θειωδης* is a late word (from *θειον*, brimstone), sulphurous, here only in N.T.

**As the heads of lions** (*ως κεφαλα λεοντων*). This of the horses, war-horses as always in the Bible except in [Isa 28:28](#). These horses likewise have "fire and smoke and brimstone" (*θειον*, brimstone, is old word, in N.T. only in Rev. and [Lu 17:29](#)) proceeding (*εκπορευετα*, singular because it comes first and the subjects afterwards) out of their mouths. Both rider and horse are terrible.

[Rev 9:18](#)

**By these three plagues** (*απο των τριων πληγων τουτων*). Our "plague" or stroke from *πλησσω*, as in [Lu 10:30](#) and often in Rev. ([9:20](#); [11:6](#); [15:1,6,8](#); [16:9](#); [18:4,8](#); [22:18](#)). It is used in [Ex 11:1ff.](#) for the plagues in Egypt. The three plagues here are the fire, smoke, and brimstone which proceed from the mouths of the horses.

**Was killed** (*απεκτανθησαν*). First aorist passive indicative of *αποκτεινω*, to kill, third person plural, though *το τριτον* is neuter singular because a collective idea. See same form in verse 20.

[Rev 9:19](#)

**The power** (*η εξουσια*). As in [2:26](#); [6:8](#). This power of the horses is both in their mouths (because of the fire, smoke, brimstone) and in their tails, "for their tails are like unto serpents" (*α γαρ ουρα αυτων ομοια οφεσιν*). Associative-instrumental case *οφεσιν* after *ομοια*. *Οφης* is old word for snake ([Mt 7:10](#)).

**Having heads** (*εχουσα κεφαλας*). Feminine present active participle of *εχω*, agreeing with *ουρα* (tails).

**With them** (*εν αυταις*). Instrumental use of *εν*. Surely dreadful monsters.

[Rev 9:20](#)

**Repented not** (*ου μετενοησαν*). First aorist active indicative of *μετανοεω*. The two-thirds of mankind still spared did not change their creed or their conduct.

**Of the works** (*εκ των εργαων*). For this use of *εκ* after *μετανοεω* see [2:21](#); [9:21](#); [16:11](#). By "works" (*εργων*) here idolatries are meant, as the next verse shows.

**That they should not worship** (*ινα μη προσκυνησουσιν*). Negative purpose clause with *ινα μη* and the future active of *προσκυνεω* as in [9:5](#).

**Devils** (*τα δαιμονια*). Both in the O.T. ([De 32:17](#); [Ps 96:5](#); [106:37](#)) and in the N.T. ([1Co 10:21](#)) the worship of idols is called the worship of unclean spirits. Perhaps this is one explanation of the hideous faces given these images. "The idols" (*τα ειδωλα* [1Jo 5:21](#), from *ειδος*, form, appearance) represented "demons," whether made of gold (*τα χρυσα*) or of silver (*τα αργυρα*) or of brass (*τα χαλκα*) or of stone (*τα λιθινα*) or of wood (*τα ξυλινα*). See [Da 5:23](#) for this picture of heathen idols. The helplessness of these idols, "which can neither see

nor hear nor walk" (α ουτε βλεπειν δυναντα ουτε ακουειν ουτε περιπατειν), is often presented in the O.T. ([Ps 113:12ff.](#); [115:4](#) ).

[Rev 9:21](#)

**Of their murders** (εκ των φονων αυτων). Heads the list, but "sorceries" (εκ των φαρμακων) comes next. Φαρμακον was originally enchantment, as also in [Re 21:8](#) , then drug. For φαρμακια see [Re 18:34](#); [Ga 5:20](#) . The two other items are fornication (πορνειας) and thefts (κλεμματα, old word from κλεπτω, here alone in N.T.), all four characteristic of demonic worship and idolatry. See other lists of vices in [Mr 7:21](#); [Ga 5:20](#); [Re 21:8](#); [22:15](#) . Our word "pharmacy" as applied to drugs and medicine has certainly come a long way out of a bad environment, but there is still a bad odour about "patent medicines."

## Revelation 10

### Rev 10:1

**Another strong angel** (αλλον αγγελον ισχυρον). But the seventh trumpet does not sound till 11:15. This angel is not one of the seven or of the four, but like the other strong angel in 5:2; 18:21 or the other angel in 14:6,15. The sixth trumpet of 9:13 ends in 9:21. The opening of the seventh seal was preceded by two visions (chapter Re 7) and so here the sounding of the seventh trumpet ( 11:15) is preceded by a new series of visions ( 10:1-11:14).

**Coming down out of heaven** (καταβαινοντα εκ του ουρανου). Present active participle of καταβαινω picturing the process of the descent as in 20:1 (cf. 3:12).

**Arrayed with a cloud** (περιβεβλημενον νεφελην). Perfect passive participle of περιβαλλω with accusative case retained as in 7:9,13. Not proof that this angel is Christ, though Christ will come on the clouds ( 1:7) as he ascended on a cloud (Ac 1:9). God's chariot is in the clouds (Ps 104:3), but this angel is a special messenger of God's.

**The rainbow** (η ιρις). See 4:3 for this word. The construction here is changed from the accusative to the nominative.

**As the sun** (ως ο ηλιος). The very metaphor applied to Christ in 1:16.

**As pillars of fire** (ως στυλο πυρος). Somewhat like the metaphor of Christ in 1:15, but still no proof that this angel is Christ. On στυλος see 3:12; Ga 2:9.

### Rev 10:2

**And he had** (κα εχων). This use of the participle in place of ειχεν (imperfect) is like that in 4:7f.; 12:2; 19:12; 21:12,14, a Semitic idiom (Charles), or as if καταβαινων (nominative) had preceded in place of καταβαινοντα.

**A little book** (βιβλαριδιον). A diminutive of βιβλαριον (papyri), itself a diminutive of βιβλιον ( 5:1) and perhaps in contrast with it, a rare form in Hermas and Re 10:2,9,10. In 10:8 Tischendorf reads βιβλιδαριον, diminutive of βιβλιδιον (Aristophanes) instead of βιβλιον (Westcott and Hort). The contents of this little book are found in 11:1-13.

**Open** (ηνεωιγμενον). See Eze 2:9f. Perfect (triple reduplication) passive participle of ανοιγω, in contrast to the closed book in 5:1. There also we have επ (upon) την δεξιαν (the right hand), for it was a large roll, but here the little open roll is held in the hand (εν τη χειρ), apparently the left hand (verse 5).

**He set** (εθηκεν). First aorist active indicative of τιθημι. The size of the angel is colossal, for he bestrides both land and sea. Apparently there is no special point in the right foot (τον ποδα τον δεξιον) being on the sea (επ της θαλασσης) and the left (τον ευωνυμον) upon the land (επ της γης). It makes a bold and graphic picture.

**As a lion roareth** (ωσπερ λεων μυκατα). Only instance of ωσπερ in the Apocalypse, but ως in the same sense several times. Present middle indicative of μυκασθαι, an old onomatopoeic word from μυ or μοο (the sound which a cow utters), common for the lowing

and bellowing of cattle, Latin *mugire*, but in Theocritus for the roaring of a lion as here, though in [1Pe 5:8](#) we have *ωρυομα*. Homer uses *μυκαομα* for the clangour of the shield and Aristophanes for thunder. It occurs here alone in the N.T. It does not mean that what the angel said was unintelligible, only loud. Cf. [1:10](#); [5:2,12](#); [6:10](#); [7:2,10](#), etc.

#### Rev 10:3

**The seven thunders** (α επτα βροντα). A recognized group, but not explained here, perhaps John assuming them to be known. For βροντα see already [4:5](#); [6:1](#); [8:5](#). In [Ps 29](#) the Lord speaks in the sevenfold voice of the thunderstorm upon the sea.

**Their voices** (τας εαυτων φωνας). Cognate accusative with ελαλησαν and εαυτων (reflexive) means "their own." In [Joh 12:28](#) the voice of the Father to Christ was thought by some to be thunder.

#### Rev 10:4

**I was about to write** (ημελλον γραφειν). Imperfect active of μελλω (double augment as in [Joh 4:47](#); [12:33](#); [18:32](#)) and the present (inchoative) active infinitive of γραφω, "I was on the point of beginning to write," as commanded in [1:11,19](#).

**Seal up** (σφραγισον). Aorist active imperative of σφραγιζω, tense of urgency, "seal up at once."

**And write them not** (κα μη αυτα γραψης). Prohibition with μη and the ingressive aorist active subjunctive of γραφω, "Do not begin to write." It is idle to conjecture what was in the utterances. Compare Paul's silence in [2Co 12:4](#).

#### Rev 10:5

**Standing** (εστωτα). Second perfect active participle of ιστημι (intransitive). John resumes the picture in verse 2.

**Lifted up** (ηρεν). First aorist active indicative of αιρω, to lift up.

**To heaven** (εις τον ουρανον). Toward heaven, the customary gesture in taking a solemn oath ([Ge 14:22](#); [De 32:40](#); [Da 12:7](#)).

#### Rev 10:6

**Sware** (ωμοοσεν). First aorist indicative of ομνυω to swear.

**By him that liveth** (εν τω ζωντι). This use of εν after ομνυω instead of the usual accusative ([Jas 5:12](#)) is like the Hebrew ([Mt 5:34,36](#)). "The living one for ages of ages" is a common phrase in the Apocalypse for God as eternally existing ([1:18](#); [4:9,10](#); [15:7](#)). This oath proves that this angel is not Christ.

**Who created** (ος εκτισεν). First aorist active indicative of κτιζω, a reference to God's creative activity as seen in [Ge 1:1ff.](#); [Ex 20:11](#); [Isa 37:16](#); [42:5](#); [Ps 33:6](#); [145:6](#), etc.

**That there shall be time no longer** (οτ χρονος ουκετ εστα). Future indicative indirect discourse with οτ. But this does not mean that χρονος (time), Einstein's "fourth dimension" (added to length, breadth, height), will cease to exist, but only that there will be no more



delay in the fulfillment of the seventh trumpet (verse 7), in answer to the question, "How long?" ( 6:10).

[Rev 10:7](#)

**When he is about to sound** (οταν μελλη σαλπικειν). Indefinite temporal clause with οταν and the present active subjunctive of μελλω and the present (inchoative) active infinitive of σαλπικω, "whenever he is about to begin to sound" (in contrast to the aorist in 11:15).

**Then** (κα). So in apodosis often ( 14:10).

**Is finished** (ετελεσθη). First aorist passive indicative of τελεω, proleptic or futuristic use of the aorist as in 1Co 7:28 . So also 15:1.

**The mystery of God** (το μυστηριον του θεου). This same phrase by Paul in 1Co 2:1; Col 2:2 . Here apparently the whole purpose of God in human history is meant.

**According to the good tidings which he declared** (ως ευηγγελισεν). "As he gospelized to," first aorist active indicative of ευαγγελιζω, a rare use of the active as in 14:6 with the accusative. See the middle so used in Ga 1:9; 1Pe 1:12 . See Am 3:7; Jer 7:25; 25:4 for this idea in the O.T. prophets who hoped for a cleaning up of all mysteries in the last days.

[Rev 10:8](#)

**Again speaking and saying** (παλιν λαλουσαν κα λεγουσαν). Present active predicate participles feminine accusative singular agreeing with ην (object of ηκουσα), not with φωνη (nominative) as most of the cursives have it (λαλουσα κα λεγουσα). Ordinarily it would be ελαλε κα ελεγεν. See 4:1 for like idiom. This is the voice mentioned in verse 4. No great distinction is to be made here between λαλεω and λεγω.

**Go, take** (Ηυπαγε λαβε). Present active imperative of υπαγω and second aorist active imperative of λαμβανω. The use of υπαγε (exclamation like ιδε) is common in N.T. (Mt 5:24; 8:4; 19:21; Joh 4:16; 9:7 ). Charles calls it a Hebraism ( 16:1). Note the repeated article here (το) referring to the open book in the hand of the angel (verse 2), only here βιβλιον is used, not the diminutive of βιβλαριδιον of verses 2,9,10 .

[Rev 10:9](#)

**I went** (απηλθα). Second aorist active indicative (-α form), "I went away" (απ-) to the angel. John left his position by the door of heaven ( 4:1).

**That he should give** (δουνα). Second aorist active infinitive of διδωμ, indirect command after λεγων (bidding) for δοσ in the direct discourse (second aorist active imperative second person singular). This use of λεγω to bid occurs in 13:14; Ac 21:21 .

**He saith** (λεγε). Dramatic vivid present active indicative of λεγω.

**Take it and eat it up** (λαβε κα καταφαγε αυτο). Second aorist (effective) active imperatives of λαμβανω and κατεσθιω (perfective use of κατα, "eat down," we say "eat up"). See the same metaphor in Eze 3:1-3; Jer 15:6f . The book was already open and was not to be read aloud, but to be digested mentally by John.

**It shall make thy belly bitter** (πικρανε σου την κοιλιαν). Future active of πικραινω, for which verb see [8:11](#); [10:10](#); [Col 3:19](#) . There is no reference in Ezekiel or Jeremiah to the bitterness here mentioned.

**Sweet as honey** (γλυκυ ως μελ). For the sweetness of the roll see [Ps 19:10f.](#); [119:103](#) . "Every revelation of God's purposes, even though a mere fragment, a βιβλαριδιον, is 'bitter-sweet,' disclosing judgement as well as mercy" (Swete). Deep and bitter sorrows confront John as he comes to understand God's will and way.

[Rev 10:10](#)

**I took--and ate it up** (ελαβον--κα κατεφαγον αυτο). Second aorist active indicatives of the same verbs to show John's prompt obedience to the command. The order of the results is here changed to the actual experience (sweet in the mouth, bitter in the belly). The simplex verb εφαγον (I ate) is now used, not the compound κατεφαγον (I ate up).

[Rev 10:11](#)

**They say** (λεγουσιν). Present active of vivid dramatic action and the indefinite statement in the plural as in [13:16](#); [16:15](#) . It is possible that the allusion is to the heavenly voice ([10:4,8](#) ) and to the angel ( [10:9](#) ).

**Thou must prophesy again** (δε σε παλιν προφητευσα). Not a new commission ( [1:19](#) ), though now renewed. C.f. [Eze 4:7](#); [6:2](#); [Jer 1:10](#) . The παλιν (again) points to what has preceded and also to what is to come in [11:15](#) . Here it is predictive prophecy (προφητευσα, first aorist active infinitive of προφητεω).

**Over** (επ). In the case, in regard to as in [Joh 12:16](#) (with γραφω), not in the presence of (επ with genitive, [Mr 13:9](#) ) nor against (επ with the accusative, [Lu 22:53](#) ). For this list of peoples see [5:9](#), occurring seven times in the Apocalypse.

## Revelation 11

### Rev 11:1

A **reed** (καλαμος). Old word for a growing reed ([Mt 11:7](#)) which grew in immense brakes in the Jordan valley, a writer's reed ([3Jo 1:7](#)), a measuring-rod (here, [21:15f](#); [Eze 40:3-6](#); [42:16-19](#)).

**Like a rod** (ομοιος ραβδω). See [2:27](#); [Mr 6:8](#) for ραβδος.

**And one said** (λεγων). "Saying" (present active masculine participle of λεγω) is all that the Greek has. The participle implies εδωκεν (he gave), not εδοθη, a harsh construction seen in [Ge 22:20](#); [38:24](#), etc.

**Rise and measure** (εγειρε κα μετρησον). Present active imperative of εγειρω (intransitive, exclamatory use as in [Mr 2:11](#)) and first aorist active imperative of μετρεω. In [Eze 42:2ff.](#) the prophet measures the temple and that passage is probably in mind here. But modern scholars do not know how to interpret this interlude ([11:1-13](#)) before the seventh trumpet ([11:15](#)). Some (Wellhausen) take it to be a scrap from the Zealot party before the destruction of Jerusalem, which event Christ also foretold ([Mr 13:2](#); [Mt 24:2](#); [Lu 21:6](#)) and which was also attributed to Stephen ([Ac 6:14](#)). Charles denies any possible literal interpretation and takes the language in a wholly eschatological sense. There are three points in the interlude, however understood: the chastisement of Jerusalem or Israel (verses [1,2](#)), the mission of the two witnesses ([3-12](#)), the rescue of the remnant ([13](#)). There is a heavenly sanctuary ([7:15](#); [11:19](#); [14:15](#), etc.), but here ναος is on earth and yet not the actual temple in Jerusalem (unless so interpreted). Perhaps here it is the spiritual ([3:12](#); [2Th 2:4](#); [1Co 3:16f](#); [2Co 6:16](#); [Eph 2:19ff.](#)). For altar (θυσιαστηριον) see [8:3](#). Perhaps measuring as applied to "them that worship therein" (τους προσκυνουντας εν αυτω) implies a word like numbering, with an allusion to the 144,000 in chapter 7 (a zeugma).

### Rev 11:2

**The court** (την αυλην). The uncovered yard outside the house. There were usually two, one between the door and the street, the outer court, the other the inner court surrounded by the buildings ([Mr 14:66](#)). This is here the outer court, "which is without the temple" (την εξωθεν του ναου), outside of the sanctuary, but within the ιερον where the Gentiles could go (carrying out the imagery of the Jerusalem temple).

**Leave without** (εκβαλε εξωθεν). Literally, "cast without" (second aorist active imperative of εκβαλλω).

**Do not measure it** (μη αυτην μετρησης). Prohibition with μη and the first aorist active (ingressive) subjunctive of μετρεω. This outer court is left to its fate. In Herod's temple the outer court was marked off from the inner by "the middle wall of partition" (το μεσοτοιχον του φραγμου, [Eph 2:15](#)), beyond which a Gentile could not go. In this outer court was a

house of prayer for the Gentiles ([Mr 11:17](#)), but now John is to cast it out and leave to its fate (given to the Gentiles in another sense) to be profaned by them.

**They shall tread under foot** (πατησουσιν). Future active of πατεω, here to trample with contempt as in [Lu 21:24](#), even the holy city ([Mt 4:5](#); [Isa 48:2](#); [Ne 11:1](#)). Charles thinks that only the heavenly city can be so called here ([21:2,10](#); [22:19](#)) because of [11:8](#) (Sodom and Gomorrah). But the language may be merely symbolical. See [Da 9:24](#).

**Forty and two months** (μηνας τεσσερακοντα κα δυο). Accusative of extent of time. This period in [Da 7:25](#); [12:7](#). It occurs in three forms in the Apocalypse (forty-two months, here and [13:5](#); 1260 days, [11:3](#); [12:6](#); time, times and half a time or 3 1/2 years, [12:14](#) and so in Daniel). This period, however its length may be construed, covers the duration of the triumph of the Gentiles, of the prophesying of the two witnesses, of the sojourn of the woman in the wilderness.

[Rev 11:3](#)

**I will give** (δωσω). Future active of διδωμ. The speaker may be God (Beckwith) or Christ (Swete) as in [2:13](#); [21:6](#) or his angel representative ([22:7,12ff.](#)). The idiom that follows is Hebraic instead of either the infinitive after διδωμ as in [2:7](#); [3:21](#); [6:4](#); [7:2](#); [13:7,15](#); [16:8](#) or ινα with the subjunctive ([9:5](#); [19:8](#)) we have κα προφητευσουσιν (and they shall prophesy).

**Unto my two witnesses** (τοις δυσιν μαρτυσιν μου). Dative case after δωσω. The article seems to point to two well-known characters, like Elijah, Elisha, but there is no possible way to determine who they are. All sorts of identifications have been attempted.

**Clothed** (περιβλημενους). Perfect passive participle of περιβαλλω as often before ([7:9,13](#); [10:1](#), etc.). But Aleph A P Q here read the accusative plural in -ους, while C has the nominative in -ο. Charles suggests a mere slip for the nominative, but Hort suggests a primitive error in early MSS. for the dative περιβεβλεμενοις agreeing with μαρτυσιν.

**In sackcloth** (σακκους). Accusative retained with this passive verb as in [7:9,13](#). See [6:12](#) for σακκος and also [Mt 3:4](#). The dress suited the message ([Mt 11:21](#)).

[Rev 11:4](#)

**The two olive trees** (α δυο ελαια). The article seems to point to what is known. For this original use of ελαια see [Ro 11:17,24](#). In [Zec 4:2,3,14](#) the lampstand or candlestick (λυχνια) is Israel, and the two olive trees apparently Joshua and Zerubbabel, but John makes his own use of this symbolism. Here the two olive trees and the candlesticks are identical.

**Standing** (εστωτες). Masculine perfect active participle agreeing with ουτο instead of εστωσα (read by P and cursives) agreeing with ελαια κα λυχνια, even though α (feminine plural article) be accepted before ενωπιον του κυριου (before the Lord).

[Rev 11:5](#)

**If any man desireth to hurt them** (ε τις αυτους θελε αδικησα). Condition of first class, assumed to be true, with ε and present active indicative (θελε) "if any one wants to hurt" (αδικησα first aorist active infinitive). It is impossible to hurt these two witnesses till they

do their work. The fire proceeding out of the mouths of the witnesses is like Elijah's experience ([2Ki 1:10](#)).

**Devoureth** (κατεσθιε). "Eats up (down)," present active indicative of κατεσθιω.

**If any man shall desire** (ε τις θεληση). Condition of third class with ε and first aorist active subjunctive of θελω as in [Lu 9:13](#); [Php 3:12](#), but MSS. also read either θελε (present active indicative) or θελησε (future active, condition of the first class like the preceding one. The condition is repeated in this changed form, as less likely to happen and with inevitable death (δε αυτον αποκτανθηνα, must be killed, first aorist passive infinitive of αποκτεινω with δε).

[Rev 11:6](#)

**To shut the heaven** (κλεισα τον ουρανον). First aorist active infinitive of κλειω. As Elijah did by prayer ([1Ki 17:1](#); [Lu 4:25](#); [Jas 5:17](#)).

**That it rain not** (ινα μη νετος βρεχη). Sub-final use of ινα μη with the present active subjunctive of βρεχω, old verb to rain ([Mt 5:45](#)), here with νετος as subject.

**During the days** (τας ημερας). Accusative of extent of time. In [Lu 4:25](#); [Jas 5:17](#) the period of the drouth in Elijah's time was three and a half years, just the period here.

**Of their prophecy** (της προφητειας αυτων). Not here the gift of prophecy ([1Co 12:10](#)) or a particular prophecy or collection of prophecies ([Re 1:3](#); [22:7f.](#)), but "the execution of the prophetic office" (Swete).

**Over the waters** (επ των υδατων). "Upon the waters." As Moses had ([Ex 7:20](#)).

**Into blood** (εις αιμα). As already stated in [8:8](#) about the third trumpet and now again here.

**To smite** (παταξα). First aorist active infinitive of πατασσω, used here with εξουσιαν εχουσιν (they have power), as is στρεφειν (to turn).

**With every plague** (εν παση πληγη). In [1Ki 4:8](#), but with reference to the plagues in Egypt.

**As often as they shall desire** (οσακις εαν θελησωσιν). Indefinite temporal clause with οσακις and modal εαν (= αν) and the first aorist active subjunctive of θελω, "as often as they will."

[Rev 11:7](#)

**When they shall have finished** (οταν τελεσωσιν). Merely the first aorist active subjunctive of τελεω with οταν in an indefinite temporal clause with no *futurum exactum* (future perfect), "whenever they finish."

**The beast** (το θηριον). "The wild beast comes out of the abyss" of [9:1f](#). He reappears in [13:1](#); [17:8](#). In [Da 7:3](#) θηρια occurs. Nothing less than antichrist will satisfy the picture here. Some see the abomination of [Da 7:7](#); [Mt 24:15](#). Some see Nero *redivivus*.

**He shall make war with them** (ποίησε μετ' αὐτῶν πολέμον). This same phrase occurs in [12:17](#) about the dragon's attack on the woman. It is more the picture of single combat ([2:16](#)).

**He shall overcome them** (νίκησε αὐτούς). Future active of νικάω. The victory of the beast over the two witnesses is certain, as in [Da 7:21](#).

**And kill them** (κα ἀποκτενε). Future active of ἀποκτείνω. Without attempting to apply this prophecy to specific individuals or times, one can agree with these words of Swete: "But his words cover in effect all the martyrdoms and massacres of history in which brute force has seemed to triumph over truth and righteousness."

[Rev 11:8](#)

**Their dead bodies lie** (τὸ πτώμα αὐτῶν). Old word from πίπτω (to fall), a fall, especially of bodies slain in battle, a corpse, a carcase ([Mt 14:12](#)), here the singular (some MSS. πτώματα, plural) as belonging to each of the αὐτῶν (their) like στοματός αὐτῶν (their mouth) in verse [5](#). So also in verse [9](#). No word in the Greek for "lie."

**In** (ἐπ). "Upon," as in verse [6](#), with genitive (τῆς πλατείας), the broad way (ὁδὸν understood), from πλατύς (broad) as in [Mt 6:5](#), old word ([Re 21:21](#); [22:2](#)).

**Of the great city** (τῆς πόλεως τῆς μεγάλης). Clearly Jerusalem in view of the closing clause (οποῦ--εσταυρωθῇ), though not here called "the holy city" as in verse [2](#), and though elsewhere in the Apocalypse Babylon (Rome) is so described ([14:8](#); [16:19](#); [17:5](#); [18:2,10,16,18,19,21](#)).

**Which** (ἥτις). Which very city, not "whichever."

**Spiritually** (πνευματικῶς). This late adverb from πνευματικός (spiritual) occurs in the N.T. only twice, in [1Co 2:14](#) for the help of the Holy Spirit in interpreting God's message and here in a hidden or mystical (allegorical sense). For this use of πνευματικός see [1Co 10:3f](#). Judah is called Sodom in [Isa 1:9f](#); [Eze 16:46,55](#). See also [Mt 10:15](#); [11:23](#). Egypt is not applied to Israel in the O.T., but is "an obvious symbol of oppression and slavery" (Swete).

**Where also their Lord was crucified** (οποῦ καὶ ὁ κύριος αὐτῶν εσταυρωθῇ). First aorist passive indicative of σταυρῶ, to crucify, a reference to the fact of Christ's crucifixion in Jerusalem. This item is one of the sins of Jerusalem and the disciple is not greater than the Master ([Joh 15:20](#)).

[Rev 11:9](#)

**Men from among** (ἐκ τῶν etc.). No word for "men" (ἀνθρώπο or πολλο) before ἐκ τῶν, but it is implied (partitive use of ἐκ) as in [2:10](#) and often. See also [5:9](#); [7:9](#) for this enumeration of races and nations.

**Do look upon** (βλεπουσιν). Present (vivid dramatic) active indicative of βλέπω.

**Three days and a half** (ἡμέρας τρεῖς καὶ ἡμισυ). Accusative of extent of time. Ηἡμις is neuter singular though ἡμέρας (days) is feminine as in [Mr 6:23](#); [Re 12:14](#). The days of the gloating over the dead bodies are as many as the years of the prophesying by the witnesses

( 11:3), but there is no necessary correspondence (day for a year). This delight of the spectators "is represented as at once fiendish and childish" (Swete).

**Suffer not** (ουκ αφιουσιν). Present active indicative of αφιω, late form for αφημ, as in [Mr 1:34](#) (cf. αφεις in [Re 2:20](#) ). This use of αφημ with the infinitive is here alone in the Apocalypse, though common elsewhere ([Joh 11:44,48](#); [12:7](#); [18:8](#) ).

**Their dead bodies** (τα πτωματα αυτων). "Their corpses," plural here, though singular just before and in verse 8.

**To be laid in a tomb** (τεθηνα εις μνημα). First aorist passive of τιθημ, to place. Μνημα (old word from μιμνησκω, to remind) is a memorial, a monument, a sepulchre, a tomb ([Mr 5:3](#) ). "In a country where burial regularly took place on the day of death the time of exposure and indignity would be regarded long" (Beckwith). See [Tobit 1:18ff](#).

[Rev 11:10](#)

**They that dwell upon the earth** (ο κατοικουντες επ της γης). Present active articular participle of κατοικεω, "an Apocalyptic formula" (Swete) for the non-Christian world ([3:10](#); [6:10](#); [8:13](#); [13:8,12,14](#); [17:8](#) ).

**Rejoice** (χαιρουσιν). Present active indicative of χαιω.

**Over them** (επ' αυτοις). Locative (or dative) case with επ as in [10:11](#).

**Make merry** (ευφραινοντα). Present middle indicative of ευφραινω, old verb (ευ, φρην, jolly mind), as in [Lu 15:32](#); [Re 12:12](#); [18:20](#) . Jubilant jollification over the cessation of the activity of the two prophets.

**They shall send gifts to one another** (δωρα πεμψουσιν αλληλοις). Future active of πεμπω with dative αλληλοις. Just as we see it done in [Es 9:19,22](#); [Ne 8:10,12](#) .

**Tormented** (εβασανισαν). First aorist active indicative of βασανιζω, for which see [9:5](#). This is the reason (οτ) of the fiendish glee of Jew and Gentile, who no longer will have to endure the prophecies ([11:3f.](#) ) and dread miracles ([11:5f.](#) ) of these two prophets. "Such a sense of relief is perhaps not seldom felt today by bad men when a preacher of righteousness or a signal example of goodness is removed" (Swete).

[Rev 11:11](#)

**After the** (μετα τας etc.). The article τας (the) points back to [11:9](#).

**The breath of life from God** (πνευμα ζωης εκ του θεου). This phrase (πνευμα ζωης) occurs in [Ge 6:17](#); [7:15,22](#) of the lower animals, but here there is clearly an allusion to [Eze 37:5,10](#) (also [2Ki 13:21](#) ), where the dead bones lived again.

**Entered into them** (εισηλθεν εν αυτοις). Second aorist active indicative of εισερχομα with εν rather than εις after it (cf. [Lu 9:46](#) ). The prophecy has here become fact (change from future πεμψουσιν to aorist εισηλθεν).

**They stood upon their feet** (εστησαν επ τους ποδας αυτων). Ingressive second aorist active indicative of ιστημ (intransitive). Reference to [Eze 37:10](#) , but with the accusative in place of genitive there after επ as in [2Ki 13:21](#) .



**Fell upon** (επεπεσεν επ). Second aorist active indicative of επιπιπτω with repetition of επ. The same prophetic use of the aorist as in εισηλθεν and εστησαν.

**Beheld** (θεωρουντας). Present active articular participle of θεωρεω. "The spectators were panic-stricken" (Swete).

[Rev 11:12](#)

**Saying** (λεγουσης). Present active predicate participle of λεγω, feminine genitive agreeing with φωνης, though some MSS. have the accusative φωνην λεγουσαν, either construction being proper after ηκουσαν (they heard). There is a little evidence for ηκουσα like [12:10](#) (24 times in the book). Cf. [Joh 5:28](#).

**Come up hither** (αναβατε ωδε). Second aorist active imperative of αναβαινω. The ascension of these two witnesses is in full view of their enemies, not just in the presence of a few friends as with Christ ([Ac 1:9](#)).

**They went up** (ανεβησαν). Second aorist active indicative of αναβαινω.

**In the cloud** (εν τη νεφελη). As Jesus did ([Ac 1:9](#)) and like Elijah ([2Ki 2:11](#)). Their triumph is openly celebrated before their enemies and is like the rapture described by Paul in [1Th 4:17](#).

[Rev 11:13](#)

**There was** (εγενετο). "There came to pass" (second aorist middle indicative of γινομα). Earthquakes are often given as a symbol of great upheavals in social and spiritual order (Swete) as in [Eze 37:7](#); [38:19](#); [Hag 2:6](#); [Mr 13:8](#); [Heb 12:26f.](#); [Re 6:12](#); [16:18](#).

**Fell** (επεσεν). Second aorist active indicative of πιπτω, to fall. Only the tenth (το δεκατον) of the city fell. Cf. το τριτον (the third) in [8:7-12](#), perhaps a conventional number.

**Were killed** (απεκτανθησαν). First aorist passive indicative of αποκτεινω as in [9:18](#).

**Seven thousand persons** (ονοματα ανθρωπων χιλιαδες επτα). This use of ονοματα (names of men here) is like that in [3:4](#); [Ac 1:15](#) and occurs in the papyri (Deissmann, *Bible Studies*, p. 196f.).

**Were affrighted** (εμφοβο εγενοντο). "Became terrified," old adjective (εν, φοβος, fear) as in [Lu 24:5](#); [Ac 10:4](#); [24:5](#). "A general movement toward Christianity, induced by fear or despair--a prediction fulfilled more than once in ecclesiastical history" (Swete).

**Gave glory** (εδωκαν δοξαν). First aorist active indicative of διδωμ, when they saw the effect of the earthquake, recognition of God's power ([Joh 9:24](#); [Ac 12:23](#); [Ro 4:20](#)).

[Rev 11:14](#)

**Is past** (απηλθεν). Second aorist active indicative of απερχομα. See [9:12](#) for this use and [21:1,4](#). The second woe (η ουα η δευτερα) is the sixth trumpet ([9:12](#)) with the two episodes attached ([10:1-11:13](#)).

**The third woe** (η ουα η τριτη, feminine as in [9:12](#)) is the seventh trumpet, which now "cometh quickly" (ερχετα ταχυ), for which phrase see [2:16](#); [3:11](#); [22:7,12,20](#). Usually pointing to the Parousia.

**Rev 11:15**

**There followed** (εγενοντο). "There came to pass." There was silence in heaven upon the opening of the seventh seal ( [8:1](#)), but here "great voices." Perhaps the great voices are the ζωα of [4:6ff.](#); [5:8](#) .

**Saying** (λεγοντες). Construction according to sense; λεγοντες, masculine participle (not λεγουσα), though φωνα, feminine. John understood what was said.

**Is become** (εγενετο). "Did become," prophetic use of the aorist participle, already a fact. See εγενετο in [Lu 19:9](#) .

**The kingdom of our Lord and of his Christ** (του κυριου ημων κα του Χριστου αυτου). Repeat η βασιλεια from the preceding. God the Father is meant here by κυριου (Lord), as αυτου (his) shows. This is the certain and glorious outcome of the age-long struggle against Satan, who wields the kingdom of the world which he offered to Christ on the mountain for one act of worship. But Jesus scorned partnership with Satan in the rule of the world, and chose war, war up to the hilt and to the end. Now the climax has come with Christ as Conqueror of the kingdom of this world for his Father. This is the crowning lesson of the Apocalypse.

**He shall reign** (βασιλευσε). Future active of βασιλευω. God shall reign, but the rule of God and of Christ is one as the kingdom is one ([1Co 15:27](#) ). Jesus is the Lord's Anointed ([Lu 2:26](#); [9:20](#) ).

**Rev 11:16**

**The four and twenty elders** (ο εικοσ τεσσαρες πρεσβυτερο). They follow the living creatures (verse [15](#), if correctly interpreted) in their adoration, as in [4:9f.](#) . Though seated on thrones of their own ( [4:4](#)), yet they fall upon their faces in every act of worship to God and Christ ([4:10](#); [5:8,14](#); [19:4](#) ). Here επ τα προσωπα αυτων (upon their faces) is added as in [7:11](#) about the angels. The elders here again represent the redeemed, as the four living creatures the forces of nature, in the great thanksgiving here (ευχαριστουμεν, present active indicative of ευχαριστω).

**Rev 11:17**

**O Lord God** (Κυριε ο θεος). Vocative form κυριε and nominative form ο θεος (vocative in use). See [1:8](#); [4:8](#) for this combination with ο παντοκρατωρ (the Almighty). For ο ων κα ο ην (which art and which wast) see [1:4,8](#); [4:8](#); [16:5](#) .

**Thou hast taken** (ειληφες). Perfect active indicative of λαμβανω, emphasizing the permanence of God's rule, "Thou hast assumed thy power."

**Didst reign** (εβασιλευσας). Ingressive first aorist active indicative of βασιλευω, "Didst begin to reign." See this combination of tenses (perfect and aorist) without confusion in [3:3](#); [5:7](#); [8:5](#) .

**Rev 11:18**

**Were wroth** (ωργισθησαν). Ingressive first aorist active indicative of οργίζομαι, "became angry." The culmination of wrath against God (16:13ff.; 20:8f. ). Cf. Ps 2:1,5,12; 99:1; Ac 4:25f. . John sees the hostility of the world against Christ.

**Thy wrath came** (ηλθεν η οργη σου). Second aorist active indicative of ερχομαι, the prophetic aorist again. The *Dies Irae* is conceived as already come.

**The time of the dead to be judged** (ο καιρος των νεκρων κριθηναι). For this use of καιρος see Mr 11:13; Lu 21:24 . By "the dead" John apparently means both good and bad (Joh 5:25; Ac 24:21 ), coincident with the resurrection and judgment (Mr 4:29; Re 14:15ff.; 20:1-15 ). The infinitive κριθηναι is the first aorist passive of κρινω, exegetical use with the preceding clause, as is true also of δουναι (second aorist active infinitive of διδωμι), to give.

**Their reward** (τον μισθον). This will come in the end of the day (Mt 20:8 ), from God (Mt 6:1 ), at the Lord's return (Re 22:12 ), according to each one's work (1Co 3:8 ).

**The small and the great** (τους μικρους κα τους μεγαλους). The accusative here is an anacoluthon and fails to agree in case with the preceding datives after δουναι τον μισθον, though some MSS. have the dative τοις μικροις, etc. John is fond of this phrase "the small and the great" (13:16; 19:5,18; 20:12 ).

**To destroy** (διαφθειρα). First aorist active infinitive of διαφθείρω, carrying on the construction with καιρος. Note τους διαφθειροντας, "those destroying" the earth (corrupting the earth). There is a double sense in διαφθείρω that justifies this play on the word. See 19:2. In 1Ti 6:5 we have those "corrupted in mind" (διαφθαρμενο τον νουν). God will destroy the destroyers (1Co 3:16f. ).

Rev 11:19

**Was opened** (ηνοιγη). Second aorist passive indicative of ανοιγω, with augment on the preposition as in 15:5. For the sanctuary (ναος) of God in heaven see 3:12; 7:15; 15:5ff.; 21:22 .

**Was seen** (ωφθη). First aorist passive indicative of οραω.

**The ark of his covenant** (η κιβωτος της διαθηκης αυτου). The sacred ark within the second veil of the tabernacle (Heb 9:4 ) and in the inner chamber of Solomon's temple (1Ki 8:6 ) which probably perished when Nebuchadnezzar burnt the temple (2Ki 25:9; Jer 3:16 ). For the symbols of majesty and power in nature here see also 6:12; 8:5; 11:13; 16:18,21 .

## Revelation 12

### Rev 12:1

**A great sign** (σημειον μεγα). The first of the visions to be so described (13:3; 15:1), and it is introduced by ωφθη as in 11:19; 12:3, not by μετα ταυτο or by ειδον or by ειδον κα ιδου as heretofore. This "sign" is really a τερας (wonder), as it is so by association in Mt 24:24; Joh 4:48; Ac 2:22; 5:12. The element of wonder is not in the word σημειον as in τερας, but often in the thing itself as in Lu 21:11; Joh 9:16; Re 13:13ff.; 15:1; 16:14; 19:20.

**A woman** (γυνη). Nominative case in apposition with σημειον. "The first 'sign in heaven' is a Woman--the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

**Arrayed with the sun** (περιβεβλημενη τον ηλιον). Perfect passive participle of περιβαλλω, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse 17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the *ideal* Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind Isa 7:14 (Mt 1:23; Lu 1:31) as well as Mic 4:10; Isa 26:17f.; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (Joh 16:21; Ga 4:19). The figure is a bold one with the moon "under her feet" (υποκατω των ποδων αυτης) and "a crown of twelve stars" (στεφανος αστερων δωδεκα), a possible allusion to the twelve tribes (Jas 1:1; Re 21:12) or to the twelve apostles (Re 21:14).

### Rev 12:2

**And she was with child** (κα εν γαστρ εχουσα). Perhaps εστιν to be supplied or the participle used as a finite verb as in 10:2. This is the technical idiom for pregnancy as in Mt 1:18,23, etc.

**Travailing in birth** (ωδινουσα). Present active participle of ωδινω, old verb (from ωδιν birth-pangs 1Th 5:3), in N.T. only here and Ga 4:27.

**And in pain** (κα βασανιζομενη). "And tormented" (present passive participle of βασανιζω, for which see already 9:5; 11:10), only here in N.T. in sense of childbirth.

**To be delivered** (τεκειν). Second aorist active infinitive of τικτω, to give birth, epexegetical use. Also in verse 4.

### Rev 12:3

**Another sign** (αλλο σημειον). "A second tableau following close upon the first and inseparable from it" (Swete).

**And behold** (κα ἰδου). As often ([4:1](#); [6:2,5,8](#), etc.).

**A great red dragon** (δρακων μεγας πυρρος). Homer uses this old word (probably from δερκομα, to see clearly) for a great monster with three heads coiled like a serpent that ate poisonous herbs. The word occurs also in Hesiod, Pindar, Eschylus. The Babylonians feared a seven-headed hydra and Typhon was the Egyptian dragon who persecuted Osiris. One wonders if these and the Chinese dragons are not race memories of conflicts with the dip-lodocus and like monsters before their disappearance. Charles notes in the O.T. this monster as the chief enemy of God under such title as Rahab ([Isa 51:9f.](#); [Job 26:12f.](#)), Behemoth ([Job 40:15-24](#)), Leviathan ([Isa 27:1](#)), the Serpent ([Am 9:2ff.](#)). In [Ps 74:13](#) we read of "the heads of the dragons." On πυρρος (red) see [6:4](#). Here ([12:9](#)) and in [20:2](#) the great dragon is identified with Satan. See [Da 7](#) for many of the items here, like the ten horns ([Da 7:7](#)) and hurling the stars ([Da 8:10](#)). The word occurs in the Apocalypse alone in the N.T.

**Seven diadems** (επτα διαδηματα). Old word from διαδεω (to bind around), the blue band marked with white with which Persian kings used to bind on the tiara, so a royal crown in contrast with στεφανος (chaplet or wreath like the Latin *corona* as in [2:10](#)), in N.T. only here, [13:1](#); [19:12](#). If Christ as Conqueror has "many diadems," it is not strange that Satan should wear seven (ten in [13:1](#)).

[Rev 12:4](#)

**His tail** (η ουρα αυτου). See [9:10,19](#).

**Draweth** (συρε). Present active indicative of συρω, old verb, to drag, here alone in the Apocalypse, but see [Joh 21:8](#).

**The third part of the stars** (το τριτον των αστερων). Like a great comet is this monster. See [Da 8:10](#). Perhaps only the third is meant to soften the picture as in [Re 8:7f.](#)

**Did cast them** (εβαλεν αυτους). Second aorist active indicative. Charles takes this to refer to a war in heaven between the good angels and Satan, with the fall of some angels ([Jude 1:6](#)). But John may have in mind the martyrs before Christ ([Heb 11:32f.](#)) and after Christ's ascension ([Mt 23:35](#)).

**Stood** (εστηκεν). Imperfect active of a late verb, στηκω, from the perfect εστηκα of ιστημι, graphic picture of the dragon's challenge of the woman who is about to give birth.

**When she was delivered** (οταν τεκη). Indefinite temporal clause with οταν and the second aorist active subjunctive of τικτω, "whenever she gives birth."

**That he might devour** (ινα καταφαγη). Purpose clause with ινα and the second aorist active subjunctive of κατεσθιω, to eat up (down). Cf. [Jer 28:34](#). This is what Pharaoh did to Israel ([Ex 1:15-22](#); [Ps 85:13](#); [Isa 27:1](#); [51:9](#); [Eze 29:3](#)). Precisely so the devil tried to destroy the child Jesus on his birth.

[Rev 12:5](#)

**She was delivered of a son** (ετεκεν υιον). Literally, "she bore a son" (second aorist active indicative of τικτω).

**A man child** (αρσεν). So A C with the neuter τεκνον or παιδιον in mind, as often in O.T. (ετεκεν αρσεν, [Ex 1:16ff.](#); [2:2](#); [Le 12:2,7](#); [Isa 66:7](#); [Jer 20:15](#), etc.), but P and some cursives read αρσενα (masculine accusative), as in verse [13](#) (τον αρσενα), while Aleph Q have αρρενα. The word is old (either αρσην or αρρην), as in [Mt 19:4](#), only in this chapter in the Apocalypse. It is really redundant after υιον (son), as in [Tob. 6:12](#) (Aleph).

**Who is to rule all the nations with a rod of iron** (ος μελλε ποιμαινειν παντα τα εθνη εν ραβδω σιδηρα). See [2:27](#) for these words (from [Ps 2:9](#)) applied there to victorious Christians also, and in [19:15](#) to the triumphant Christian. His rule will go beyond the Jews ([Mt 2:6](#)). There is here, of course, direct reference to the birth of Jesus from Mary, who thus represented in her person this "ideal woman" (God's people).

**Was caught unto God** (ηρπασθη). First aorist passive indicative of αρπαζω, old verb for seizing or snatching away, as in [Joh 10:12](#), here alone in the Apocalypse. Reference to the ascension of Christ, with omission of the ministry, crucifixion, and resurrection of Christ because he is here simply showing that "the Dragon's vigilance was futile" (Swete). "The Messiah, so far from being destroyed, is caught up to a share in God's throne" (Beckwith).

[Rev 12:6](#)

**Fled into the wilderness** (εφυγεν εις την ερημον). Second aorist active indicative of φευγω. Here, of course, not Mary, but "the ideal woman" (God's people) of the preceding verses, who fled under persecution of the dragon. God's people do not at once share the rapture of Christ, but the dragon is unable to destroy them completely. The phrases used here seem to be reminiscent of [De 8:2ff.](#) (wanderings of Israel in the wilderness), [1Ki 17:2f.](#) and [19:3f.](#) (Elijah's flight), [I Macc. 2:29](#) (flight of the Jews from Antiochus Epiphanes), [Mt 2:13](#) (flight of Joseph and Mary to Egypt), [Mr 13:14](#) (the flight of Christians at the destruction of Jerusalem).

**Where** (οπου--εκε). Hebrew redundancy (where--there) as in [3:8](#); [8:9,9](#); [13:8,12](#); [17:9](#); [20:8](#).

**Prepared** (ητοιμασμενον). Perfect passive predicate participle of ετοιμαζω, for which verb see [Mt 20:23](#); [Re 8:6](#); [9:7,15](#); [16:12](#); [19:7](#); [21:2](#), and for its use with τοπος [Joh 14:2f.](#) and for the kind of fellowship meant by it ([Ps 31:21](#); [2Co 13:13](#); [Col 3:3](#); [1Jo 1:3](#)).

**Of God** (απο του θεου). "From (by) God," marking the source as God ([9:18](#); [Jas 1:13](#)). This anticipatory symbolism is repeated in [12:13f.](#)

**That there they may nourish her** (ινα εκε τρεφωσιν αυτην). Purpose clause with ινα and the present for continued action: active subjunctive according to A P though C reads τρεφουσιν, present active indicative, as is possible also in [13:17](#) and certainly so in [1Jo 5:20](#) (Robertson, *Grammar*, p. 984), a solecism in late vernacular Greek. The plural is indefinite "they" as in [10:11](#); [11:9](#). One MSS. has τρεφετα (is nourished). The stereotyped phrase occurs here, as in [11:2f.](#), for the length of the dragon's power, repeated in [12:14](#) in more general terms and again in [13:5](#).

## Rev 12:7

**There was war in heaven** (εγενετο πολεμος εν τω ουρανω). "There came to be war in heaven" (εγενετο, not ην). "Another ταβλεαυ, not a σημειον (vv. 1,3), but consequent upon the two σημεια which precede it. The birth and rapture of the Woman's Son issue in a war which invades the επουρανια" (Swete). The reference is not to the original rebellion of Satan, as Andreas held. As the coming of Christ brought on fresh manifestations of diabolic power (Mr 1:13; Lu 22:3,31; Joh 12:31; 14:30; 16:11), just so Christ's return to heaven is pictured as being the occasion of renewed attacks there. We are not to visualize it too literally, but certainly modern airplanes help us to grasp the notion of battles in the sky even more than the phalanxes of storm-clouds (Swete). John even describes this last conflict as in heaven itself. Cf. Lu 10:18; 1Ki 22:1ff.; Job 1; 2; Zec 3:1f. .

**Michael and his angels** (ο Μιχαηλ κα ο αγγελο αυτου). The nominative here may be in apposition with πολεμος, but it is an abnormal construction with no verb, though εγενετο (arose) can be understood as repeated. Michael is the champion of the Jewish people (Da 10:13,21; 12:1) and is called the archangel in Jude 9.

**Going forth to war** (του πολεμησης). This genitive articular infinitive is another grammatical problem in this sentence. If εγενετο (arose) is repeated as above, then we have the infinitive for purpose, a common enough idiom. Otherwise it is anomalous, not even like Ac 10:25.

**With the dragon** (μετα του δρακοντος). On the use of μετα with πολεμew see 2:16; 13:4; 17:14 (nowhere else in N.T.). The devil has angels under his command (Mt 25:41) and preachers also (2Co 11:14f. ).

**Warred** (επολεμησεν). Constative aorist active indicative of πολεμew, picturing the whole battle in one glimpse.

## Rev 12:8

**And they prevailed not** (κα ουκ ισχυσαν). Here κα equals "and yet" or "but." A few MSS. read the singular ισχυσεν like επολεμησεν, but wrongly so.

**Neither was their place found any more** (ουδε τοπος ευρεθη αυτων ετ). First aorist passive indicative of ευρισκω, to find. Probably αυτων is the objective genitive (place for them), just as in 20:11 αυτοις (dative, for them) is used with τοπος ουχ ευρεθη. The phrase occurs in Da 2:35 Theod. and Zec 10:10. The dragon is finally expelled from heaven (cf. Job 1:6), though to us it seems a difficult conception to think of Satan having had access to heaven.

## Rev 12:9

**Was cast down** (εβληθη). Effective first aorist passive indicative of βαλλω, cast down for good and all, a glorious consummation. This vision of final victory over Satan is given by Jesus in Lu 10:18; Joh 12:31. It has not come yet, but it is coming, and the hope of it should be a spur to missionary activity and zeal. The word megas (great) occurs here with



δρακων as in 12:3, and the whole picture is repeated in 20:2. The dragon in both places is identified with the old serpent (Ge 3:1ff. ) and called αρχαιος (from αρχη, beginning), as Jesus said that the devil was a murderer "from the beginning" (Joh 8:44 ). Both διαβολος (slanderer) and Satan (Σατανας) are common in N.T. for this great dragon and old serpent, the chief enemy of mankind. See on Mt 4:1; Re 2:10 for διαβολος and Lu 10:18 for Σατανας.

**The deceiver of the whole world** (ο πλανων την οικουμενην ολην). This is his aim and his occupation, pictured here by the nominative articular present active participle of πλαναω, to lead astray. For "the inhabited world" see Lu 2:1; Re 3:10; 16:14 . Satan can almost "lead astray" the very elect of God (Mt 24:24 ), so artful is he in his beguilings as he teaches us how to deceive ourselves (1Jo 1:8 ).

**He was cast down to the earth** (εβληθη εις την γην). Effective aorist repeated from the beginning of the verse. "The earth was no new sphere of Satan's working" (Swete).

**Were cast down** (εβληθησαν). Triple use of the same verb applied to Satan's minions. The expulsion is complete.

Rev 12:10

**A great voice saying** (φωνην μεγαλην λεγουσαν). Accusative after ηκουσα in this phrase as in 5:11; 10:4; 14:2; 18:4 , but the genitive φωνης λεγουσης in 11:12; 14:13 . We are not told whence this voice or song comes, possibly from one of the twenty-four elders (Swete) or some other heavenly beings ( 11:15) who can sympathize with human beings ( 19:10), the martyrs in heaven (Charles).

**Now is come** (αρτ εγενετο). Αρτ (Joh 13:33 ) shows how recent the downfall of Satan here proleptically pictured as behind us in time (aorist tense εγενετο).

**The salvation** (η σωτηρια). Here "the victory" as in 7:10; 19:1 .

**The power** (η δυναμις). Gods power over the dragon (cf. 7:12; 11:17; 19:1 ).

**The kingdom** (η βασιλεια). "The empire of God" as in 11:15.

**The authority of his Christ** (η εξουσια του Χριστου αυτου). Which Christ received from the Father (Mt 28:18; Joh 17:2 ). See 11:15 (Ps 2:2 ) for "his Anointed."

**The accuser** (ο κατηγορ). The regular form, κατηγορος, occurs in Joh 8:10; Ac 23:30,35; 25:16,18 and in many MSS. here in Re 12:10 , but A reads κατηγορ, which Westcott and Hort accept. It was once considered a Greek transliteration of a Hebrew word, but Deissmann (*Light*, etc., p. 93f.) quotes it from a vernacular magical papyrus of the fourth century A.D. with no sign of Jewish or Christian influence, just as διακων appears as a vernacular form of διακονος. Only here is the word applied to Satan in the N.T. In late Judaism Satan is the accuser, and Michael the defender, of the faithful.

**Of our brethren** (των αδελφων ημων). The saints still on earth battling with Satan and his devices.

**Which accuseth them** (ο κατηγορων αυτους). Articular present active participle of κατηγορεω, old verb, to accuse, usually with the genitive of the person ([Joh 5:45](#)), but here with the accusative. This is the devil's constant occupation ([Job 1:6f.](#)).

**Day and night** (ημερας κα νυκτος). Genitive of time. "By day and by night."

[Rev 12:11](#)

**They overcame him** (αυτο ενικησαν). First aorist active indicative of νικαω, the verb used by Jesus of his own victory ([Joh 16:33](#)) and about him ([Re 3:21](#); [5:5](#)). "The victory of the martyrs marks the failure of Satan's endeavours" (Swete).

**Because of the blood of the Lamb** (δια το αιμα του αρνιου). As in [1:5](#); [5:6,9](#); [7:14](#). The blood of Christ is here presented by δια as the ground for the victory and not the means, as by εν in [1:5](#); [5:9](#). Both ideas are true, but δια with the accusative gives only the reason. The blood of Christ does cleanse us from sin ([Joh 1:29](#); [1Jo 1:7](#)). Christ conquered Satan, and so makes our victory possible ([Lu 11:21f.](#); [Heb 2:18](#)). "Thus the Lamb is the true συνηγορος (like Michael) of the New Israel, its παρακλητος προς τον πατερα ([1Jo 2:1](#))" (Swete).

**Because of the Word of their testimony** (δια τον λογον της μαρτυριας αυτων). The same use of δια, "because of their testimony to Jesus" as in John's own case in [1:9](#). These martyrs have been true to their part.

**They loved not their life even unto death** (ουκ ηγαπησαν τεν ψυχην αυτων αχρ θανατου). First aorist active indicative of αγαπαω. They did resist "unto blood" (μεχρις αιματος [Heb 12:4](#)) and did not put their own lives before loyalty to Christ. There is a direct reference to the words of Jesus in [Joh 12:25](#) as illustrated also in [Mr 8:35](#); [Mt 10:39](#); [16:25](#); [Lu 9:24](#); [17:33](#). Paul's own example is pertinent ([Ac 21:13](#); [Php 1:20ff.](#)). Jesus himself had been "obedient unto death" ([Php 2:8](#)). These martyrs seem to be still alive on earth, but their heroism is proleptically pictured.

[Rev 12:12](#)

**Therefore** (δια τουτο). "For this reason" as in [7:15](#); [18:8](#) (15 times in John's Gospel, Charles notes). It points back to verse 10.

**Rejoice** (ευφραινεσθε). Present middle imperative of ευφραινω as in [11:10](#); [18:20](#).

**O heavens** (ο ουρανο). Plural here alone in the Apocalypse, though common elsewhere in the N.T. Satan is no longer in the heavens.

**They that dwell therein** (ο εν αυτοις σκηνουντες). Present active articular participle of σκηνω (see [7:15](#); [13:6](#)) to dwell (tabernacle) as of Christ in [Joh 1:14](#) and of God in [Re 21:3](#). The inhabitants of heaven (angels and saints) have cause to rejoice, and earth reason to mourn.

**Woe for the earth and for the sea** (ουα την γην κα την θαλασσαν). The accusative after ουα as in [8:13](#), but nominative in [18:10,16,19](#) in place of the usual dative ([Mt 11:21](#); [18:7](#), etc.).

**Is gone down** (κατεβη). Second aorist (effective) active indicative of καταβαινω, "did go down."

**But a short time** (ολιγον καιρον). Accusative of extent of time, "a little time." The devil's departure from his warfare in the heavens reveals (ειδως, knowing, perfect active participle) to him that his time for doing harm to men is limited, and hence his great wrath (θυμον, boiling rage).

[Rev 12:13](#)

**He persecuted** (εδιωξεν). First aorist active participle of διωκω, to pursue, to chase, hostile pursuit here as in [Mt 5:10f.](#); [10:23](#), etc. John now, after the "voice" in [10-13](#), returns to the narrative in verse [9](#). The child was caught away in verse [5](#), and now the woman (the true Israel on earth) is given deadly persecution. Perhaps events since A.D. 64 (burning of Rome by Nero) amply illustrated this vision, and they still do so.

**Which** (ητις). "Which very one."

[Rev 12:14](#)

**There were given** (εδοθησαν). As in [8:2](#); [9:1,3](#).

**The two wings of the great eagle** (α δυο πτερυγες του αετου του μεγαλου). Not the eagle of [8:13](#), but the generic use of the article. Every eagle had two wings. Probably here, as in [Mt 24:28](#), the griffon or vulture rather than the true eagle is pictured. For the eagle in the O.T. see [Ex 19:4](#); [Isa 40:31](#); [Job 9:26](#); [Pr 24:54](#).

**That she might fly** (ινα πετητα). Purpose clause with ινα and present middle subjunctive of πετομα, old verb, to fly, in N.T. only in the Apocalypse ([4:7](#); [8:13](#); [12:14](#); [14:6](#); [19:17](#)). Resumption of the details in verse [6](#) (which see) about the "wilderness," her "place," the redundant εκε with οπου, the "time and times, and half a time" (καιρον κα καιρους κα ημισυ), 1260 days, but with τρεφετα (present passive indicative) instead of τρεφωσιν (general plural of the present active subjunctive), and with the addition of "from the face of the serpent" (απο προσωπου του οφεως), because the serpent rules the earth for that period. "To the end of the present order the Church dwells in the wilderness" (Swete), and yet we must carry on for Christ.

[Rev 12:15](#)

**Water as a flood** (υδωρ ως ποταμον). "Water as a river," accusative case after εβαλεν (cast). The serpent could not follow the woman or stop her flight and so sought to drown her.

**That he might cause her to be carried away by the stream** (ινα αυτην ποταμοφορητον ποιηση). Purpose clause with ινα and the first aorist active subjunctive of ποιεω. For this use of ποιεω see [17:16](#). This compound verbal ποταμοφορητον in the predicate accusative (ποταμος, river, φορητον from φορεω, to bear) was not coined by John, but occurs in a papyrus of B.C. 110 and in several others after N.T. times. It means simply "carried away by the river."

[Rev 12:16](#)

**Helped the woman** (εβοηθησεν τη γυναικ). First aorist active indicative of βοηθεω, old verb with the dative as in [Heb 2:18](#), which see. Herodotus tells of the Lycus disappearing underground near Colossae. But this vivid symbol is not dependent on historical examples.

**Swallowed up** (κατεπιεν). Second aorist active indicative of καταπινω, literally "drank down."

[Rev 12:17](#)

**Waxed wroth** (ωργισθη). First aorist (ingressive) passive indicative of οργιζομα, "became angry."

**With the woman** (επ τη γυναικ). "At the woman," "because of the woman."

**Went away** (απηλθεν). "Went off" in his rage to make war with the scattered followers of the Lamb not in the wilderness, perhaps an allusion to [Ge 3:15](#). The devil carries on relentless war with all those "which keep the commandments of God and hold the testimony of Jesus" (των τηρουντων τας εντολας του θεου κα εχοντων την μαρτυριαν Ιησου). These two marks excite the wrath of the devil then and always. Cf. [1:9](#); [6:9](#); [14:12](#); [19:10](#); [20:4](#).

## Revelation 13

### Rev 13:1

**He stood** (εσταθη). First aorist passive indicative of ἵστημι (intransitive), as in 8:3. "He stopped" on his way to war with the rest of the woman's seed. P Q read here εσταθην (I stood) when it has to be connected with chapter Re 13 .

**Upon the sand** (επ την αμμον). The accusative case as in 7:1; 8:3 , etc. Αμμος is an old word for sand, for innumerable multitude in 20:8.

**Out of the sea** (εκ της θαλασσης). See 11:7 for "the beast coming up out of the abyss." The imagery comes from Da 7:3 . See also Re 17:8 . This "wild beast from the sea," as in Da 7:17,23 , is a vast empire used in the interest of brute force. This beast, like the dragon ( 12:3), has ten horns and seven heads, but the horns are crowned, not the heads. The Roman Empire seems to be meant here ( 17:9,12 ). On "diadems" (διαδηματα) see 12:3, only ten here, not seven as there.

**Names of blasphemy** (ονοματα βλασφημιας). See 17:3 for this same phrase. The meaning is made plain by the blasphemous titles assumed by the Roman emperors in the first and second centuries, as shown by the inscriptions in Ephesus, which have θεος constantly applied to them.

### Rev 13:2

**Like unto a leopard** (ομοιον παρδαλε). Associative-instrumental case of παρδαλις, old word for panther, leopard, here only in N.T. The leopard (λεο, παρδ) was considered a cross between a panther and a lioness.

**As the feet of a bear** (ως αρκου). Old word, also spelled αρκτος, here only in N.T. From Da 7:4 . No word in the Greek for "feet" before "bear."

**As the mouth of a lion** (ως στομα λεοντος). From Da 7:4 . This beast combines features of the first three beasts in Da 7:2f. . The strength and brutality of the Babylonian, Median, and Persian empires appeared in the Roman Empire. The catlike vigilance of the leopard, the slow and crushing power of the bear, and the roar of the lion were all familiar features to the shepherds in Palestine (Swete).

**The dragon gave him** (εδωκεν αυτω ο δρακων). First aorist active indicative of διδωμι (to give) and dative case αυτω (the beast). The dragon works through this beast. The beast is simply Satan's agent. Satan claimed this power to Christ (Mt 4:9; Lu 4:6 ) and Christ called Satan the prince of this world (Joh 12:31; 14:30; 16:11 ). So the war is on.

### Rev 13:3

**And I saw** (κα). No verb (ειδον) in the old MSS., but clearly understood from verse 2.

**As though it had been smitten** (ως εσφαγμενην). Perfect passive participle of σφαζω, as in 5:6, accusative singular agreeing with μιαν (one of the heads), object of ειδον understood,

"as though slain" (so the word means in seven other instances in the book). There is a reference to the death and new life of the Lamb in [5:6](#).

**And his death-stroke was healed** (κα η πληγη αυτου εθεραπευθη). First aorist passive indicative of θεραπευω. "The stroke of death" (that led to death). Apparently refers to the death of Nero in June 68 A.D. by his own hand. But after his death pretenders arose claiming to be Nero *redivivus* even as late as 89 (Tacitus, *Hist.* i. 78, ii. 8, etc.). John seems to regard Domitian as Nero over again in the persecutions carried on by him. The distinction is not always preserved between the beast (Roman Empire) and the seven heads (emperors), but in [17:10](#) the beast survives the loss of five heads. Here it is the death-of one head, while in verses [12,14](#) the beast himself receives a mortal wound.

**Wondered after the beast** (εθαυμασθη οπισω του θηριου). First aorist passive (deponent) indicative of θαυμαζω, to wonder at, to admire, as in [17:8](#). For this pregnant use of οπισω see [Joh 12:9](#); [Ac 5:37](#); [20:30](#); [1Ti 5:15](#). "All the earth wondered at and followed after the beast," that is Antichrist as represented by Domitian as Nero *redivivus*. But Charles champions the view that Caligula, not Nero, is the head that received the death-stroke and recovered and set up statues of himself for worship, even trying to do it in Jerusalem.

[Rev 13:4](#)

**They worshipped the dragon** (προσεκυνησαν τω δρακοντ). First aorist active indicative of προσκυνεω, with dative case δρακοντ (from δρακων). They really worshipped Satan (the dragon) when "they worshipped the beast" (προσεκυνησαν τω θηριω) or any one of the heads (like Caligula, Nero, Domitian) of the beast. The beast is merely the tool of the devil for worship. Recall the fact that the devil even proposed that Jesus worship him. Emperor-worship, like all idolatry, was devil-worship. The same thing is true today about self-worship (humanism or any other form of it).

**Who is like unto the beast?** (τις ομοιος τω θηριω;). Associative-instrumental case after ομοιος. An echo, perhaps parody, of like language about God in [Ex 15:11](#); [Ps 35:10](#); [113:5](#). "The worship of such a monster as Nero was indeed a travesty of the worship of God" (Swete).

**And who is able to war with him?** (κα τις δυνατα πολεμησα μετ' αυτου;). Worship of the devil and the devil's agent is justified purely on the ground of brute force. It is the doctrine of Nietzsche that might makes right.

[Rev 13:5](#)

**There was given to him** (εδοθη αυτω). First aorist passive indicative of διδωμ, to give, as in next line and verse [7](#). Perhaps a reference to εδωκεν (he gave) in verse [4](#), where the dragon (Satan) gave the beast his power. The ultimate source of power is God, but the reference seems to be Satan here.

**Speaking great things and blasphemies** (λαλουν μεγαλα κα βλασφημιας). Present active participle of λαλεω, agreeing with στομα (nominative neuter singular and subject of

εδοθη). The words are like Daniel's description of the Little Horn (7:8,20,25) and like the description of Antiochus Epiphanes (I Macc. 1:24). Cf. 2 Peter 2:11.

**To continue** (ποιησα). First aorist active infinitive (epexegetic use) of ποιεω, either in the sense of working (signs), as in Da 8:12-14, with the accusative of duration of time (μηνας months), or more likely in the sense of doing time, with μηνας as the direct object as in Mt 20:12; Ac 20:3; Jas 4:13.

Rev 13:6

**For blasphemies** (εις βλασφημιας). "For the purpose of blasphemies."

**Against God** (προς τον θεον). "Face to face with God" in sheer defiance, like Milton's picture of Satan in *Paradise Lost*. See Da 7:25; 8:10. The aorist ηνοιξεν is probably constative, for he repeated the blasphemies, though the phrase (ανοιγω to stoma, to open the mouth) is normally ingressive of the beginning of an utterance (Mt 5:2; Ac 8:35). This verse explains verse 5. The Roman emperors blasphemously assumed divine names in public documents. They directed their blasphemy against heaven itself ("his tabernacle," την σκηνην αυτου, 7:15; 12:12; 21:3) and against "them that dwell in the heaven" (τους εν τω ουρανω σκηνουντας), the same phrase of 12:12 (either angels or the redeemed or both).

Rev 13:7

**To make war with the saints and to overcome them** (ποιησα πολεμον μετα των αγιων κα νικησα αυτους). This clause with two epexegetical first aorist active infinitives (πολεμησα and νικησα) is omitted in A C P, but probably by ομοιοτελευτον (like ending) because of the repetition of εδοθη. The words seem to come from Da 7:21,23. There was no escape from the beast's rule in the Mediterranean world. See 5:9 for the phrases here used, there for praise to the Lamb.

Rev 13:8

**Shall worship him** (προσκυνησουσιν αυτον). Future active of προσκυνεω with the accusative here as some MSS. in 13:4 (το θηριον), both constructions in this book.

**Whose** (ου--αυτου). Redundant use of genitive αυτου (his) with ου (whose) as common in this book, and singular instead of plural ων with antecedent παντες (all, plural), thus calling attention to the responsibility of the individual in emperor-worship.

**Hath not been written** (ου γεγραπτα). Perfect passive indicative of γραφω, permanent state, stands written.

**In the book of life of the Lamb** (εν τω βιβλιω της ζωης του αρνιου). See 3:5 for this phrase and the O.T. references. It occurs again in 17:8; 20:12,15; 21:27. "Here and in 21:27, the Divine Register is represented as belonging to 'the Lamb that was slain'" (Swete).

**That hath been slain from the foundation of the world** (του εσφαγμενου (for which see 5:6) απο καταβολης κοσμου). For the phrase απο καταβολης κοσμου (not in the LXX) there are six other N.T. uses (Mt 13:35 without κοσμου; 25:34; Lu 11:50; Heb 4:3; 9:26; Re 17:8), and for προ καταβολης κοσμου three (Joh 17:24; Eph 1:4; 1Pe 1:20). It is doubtful



here whether it is to be taken with του εσφαγμενου (cf. [1Pe 1:20](#)) or with γεγραπτα as in [Re 17:8](#). Either makes sense, and here the most natural use is with εσφαγμενου. At any rate the death of Christ lies in the purpose of God, as in [Joh 3:16](#).

[Rev 13:9](#)

**If any one hath an ear** (ε τις εχε ους). Condition of first class, repetition of the saying in [2:7,11,17,29](#), etc.

[Rev 13:10](#)

**If any man is for captivity** (ε τις εις αιχμαλωσιαν). Condition of first class, but with no copula (εστιν) expressed. For αιχμαλωσιαν (from αιχμαλωτος captive) see [Eph 4:8](#), only other N.T. example. Apparently John means this as a warning to the Christians not to resist force with force, but to accept captivity as he had done as a means of grace. Cf. [Jer 15:2](#). The text is not certain, however.

**If any man shall kill with the sword** (ε τις εν μαχαيره αποκτενε). First-class condition with future active of αποκτεινω, not future passive, for it is a picture of the persecutor drawn here like that by Jesus in [Mt 26:52](#).

**Must he be killed** (δε αυτον εν μαχαيره αποκτανθηνα). First aorist passive infinitive of αποκτεινω. The inevitable conclusion (δε) of such conduct. The killer is killed.

**Here** (ωδε). In this attitude of submission to the inevitable. For ωδε see [13:18](#); [14:12](#); [17:9](#). "Faith" (πιστις) here is more like faithfulness, fidelity.

[Rev 13:11](#)

**Another beast** (αλλο θηριον). Like the first beast (verse [1](#)), not a ετερον θηριον (a different beast).

**Out of the earth** (εκ της γης). Not "out of the sea" as the first (verse [1](#)), perhaps locating him in Asia Minor without world-wide scope, but plainly the agent of the first beast and so of the dragon.

**He had** (ειχεν). Imperfect active of εχω. Only two horns (not ten like the first, verse [1](#)).

**Like unto a lamb** (ομοια αρνιω). Usual construction. Only the two horns of a young lamb and without the ferocity of the other beast, but "he spake as a dragon" (ελαλε ως δρακων). Gunkel and Charles confess their inability to make anything out of this item. But Swete thinks that he had the roar of a dragon with all the looks of a lamb (weakness and innocence). Cf. the wolves in sheep's clothing ([Mt 7:15](#)).

[Rev 13:12](#)

**He exerciseth** (ποιε). Present active dramatic present of ποιεω. In his sight (ενωπιον αυτου). In the eye of the first beast who gets his authority from the dragon ([13:2](#)). The second beast carries on the succession of authority from the dragon and the first beast. It has been a common Protestant interpretation since the Reformation of Luther to see in the first beast Pagan Rome and in the second beast Papal Rome. There is undoubted verisimilitude in this interpretation, but it is more than doubtful if any such view comes within the

horizon of the imagery here. Ramsay takes the first beast to be the power of imperial Rome and the second beast to be the provincial power which imitated Rome in the persecutions.

**To worship the first beast** (ἵνα προσκυνήσουσιν το θηριον το πρωτον). Sub-final clause with ἵνα after ποιε seen in [Joh 11:37](#); [Col 4:16](#); [Re 3:9](#) , usually with the subjunctive, but here with the future indicative as in [3:9](#). Note the accusative after προσκυνεω as in verse [8](#). Here the death-stroke of one of the heads (verse [3](#)) is ascribed to the beast. Clearly the delegated authority of the provincial priests of the emperor-worship is rigorously enforced, if this is the correct interpretation.

[Rev 13:13](#)

**That he should even make fire come down out of heaven** (ἵνα κα πυρ ποιη εκ του ουρανου καταβαινειν). Purpose clause again with ἵνα and the present active subjunctive of ποιεω and the object infinitive of καταβαινω after ποιε. Christ promised great signs to the disciples ([Joh 14:12](#) ), but he also warned them against false prophets and false christs with their signs and wonders ([Mr 13:22](#) ). So also Paul had pictured the power of the man of sin ([2Th 2:9](#) ). Elijah had called down fire from heaven ([1Ki 18:38](#); [2Ki 1:10](#) ) and James and John had once even urged Jesus to do this miracle ([Lu 9:54](#) ).

[Rev 13:14](#)

**And he deceiveth** (κα πλανα). Present active (dramatic) indicative of πλαναω, the very thing that Jesus had said would happen ([Mt 24:24](#) , "So as to lead astray" ωστε πλανασθα, the word used here, if possible the very elect). It is a constant cause for wonder, the gullibility of the public at the hands of new charlatans who continually bob up with their pipe-dreams.

**That they should make an image to the beast** (ποιησα εικονα τω θηριω). Indirect command (this first aorist active infinitive of ποιεω) after λεγων as in [Ac 21:21](#) , not indirect assertion. This "image" (εικων, for which word see [Mt 22:20](#); [Col 1:15](#) ) of the emperor could be his head upon a coin ([Mr 12:16](#) ), an *imago* painted or woven upon a standard, a bust in metal or stone, a statue, anything that people could be asked to bow down before and worship. This test the priests in the provinces pressed as it was done in Rome itself. The phrase "the image of the beast," occurs ten times in this book ([13:14,15 ter](#); [14:9,11](#); [15:2](#); [16:2](#); [19:20](#); [20:4](#) ). Emperor-worship is the issue and that involves worship of the devil.

**The stroke of the sword** (την πληγην της μαχαيره). This language can refer to the death of Nero by his own sword.

**And lived** (κα εξησεν). "And he came to life" (ingressive first aorist active indicative of ζαω). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

[Rev 13:15](#)

**To give breath to it** (δουνα πνευμα αυτη). This second beast, probably a system like the first (not a mere person), was endowed with the power to work magical tricks, as was true of Simon Magus and Apollonius of Tyana and many workers of legerdemain since.

Πνευμα here has its original meaning of breath or wind like πνευμα ζωης (breath of life) in [11:11](#).

**Even to the image** (τη εικον). No "even" in the Greek, just apposition with αυτη (her).

**That should both speak and cause** (ινα κα λαληση κα ποιηση). Final clause with ινα and the first aorist active subjunctive of λαλεω and ποιεω. Ventriloquism like that in [Ac 16:16](#).

**That should be killed** (ινα αποκτανθωσιν). Sub-final clause with ινα and the first aorist passive subjunctive of αποκτεινω, after ποιηση, as in verse [12](#) (future indicative).

**As many as should not worship** (οσο εαν μη προσκυνησωσιν). Indefinite relative clause with modal εαν (= αν) and the first aorist active subjunctive of προσκυνεω with the accusative την εικονα (some MSS. the dative). Note the triple use of "the image of the beast" in this sentence. "That refusal to worship the image of the emperor carried with it capital punishment in Trajan's time is clear from Pliny's letter to Trajan (X. 96)" (Charles).

#### [Rev 13:16](#)

**He causeth all** (same use of ποιεῖν as in [12,15](#)). Note article here with each class (the small and the great, etc.).

**That there be given them** (ινα δωσιν αυτοις). Same use of ινα after ποιεω as in [12,15](#), only here with indefinite plural δωσιν (second aorist active subjunctive), "that they give themselves," as in [10:11](#); [12:6](#); [16:15](#).

**A mark** (χαραγμα). Old word from χαρασσω, to engrave, in [Ac 17:29](#) of idolatrous images, but in Rev. ([Re 13:16,17](#); [14:9,11](#); [16:2](#); [19:20](#); [20:4](#)) of the brand of the beast on the right hand or on the forehead or on both. Deissmann (*Bible Studies*, pp. 240ff.) shows that in the papyri official business documents often have the name and image of the emperor, with the date as the official stamp or seal and with χαραγμα as the name of this seal. Animals and slaves were often branded with the owner's name, as Paul ([Ga 6:17](#)) bore the stigmata of Christ. Ptolemy Philadelphus compelled some Alexandrian Jews to receive the mark of Dionysus as his devotees ([III Macc. 3:29](#)). The servants of God receive on their foreheads the stamp of the divine seal ([Re 7:3](#)). Charles is certain that John gets his metaphor from the τεφιλιν (phylacteries) which the Jew wore on his left hand and on his forehead. At any rate, this "mark of the beast" was necessary for life and all social and business relations. On the right hand, that is in plain sight.

**Upon their forehead** (επ το μετωπον αυτων). Accusative with επ, though genitive just before with χειρος (hand). See already [7:3](#); [9:4](#) (genitive επ των μετωπων). Only in the Apocalypse in N.T.

#### [Rev 13:17](#)

**That no man should be able to buy or to sell** (ινα μη τις δυνητα αγορασα η πωλησα). Final clause with ινα and present middle subjunctive of δυναμα with aorist active infinitives.

This is a regular boycott (Ramsay, *Seven Letters*, p. 106f.) against all not worshippers of the emperor.

**Save** (ε μη). "If not," "except."

**Even the name** (το ονομα). No "even," just apposition with χαραγμα (the mark).

**Or the number** (η τον αριθμον). The stamp (the mark) may bear either the name or the number of the beast. The name and the number are one and the same. They could write the name in numerals, for numbers were given by letters. Swete suggests that it was "according to a sort of γεματρία known to the Apocalypticist and his Asian readers, but not generally intelligible."

[Rev 13:18](#)

**Here is wisdom** (ωδε η σοφια). The puzzle that follows as in [17:9](#). See [Eph 1:17](#) for "a spirit of wisdom and of understanding."

**He that understands** (ο εχων νουν). "The one having intelligence" in such matters. Cf. the adverb νουνεχως (discreetly) in [Mr 12:34](#) .

**Let him count** (ψηφισατω). First active imperative of ψηφιζω, old verb (from ψηφος pebble), to count, in N.T. only here and [Lu 14:28](#) .

**The number of a man** (αριθμος ανθρωπου). "A man's number." But what man and what name?

**Six hundred and sixty-six** (εξακοσιο εξηκοντα εξ). Unfortunately some MSS. here read 616 instead of 666. All sorts of solutions are offered for this conundrum. Charles is satisfied with the Hebrew letters for Nero Caesar, which give 666, and with the Latin form of Nero (without the final n), which makes 616. Surely this is ingenious and it may be correct. But who can really tell?

## Revelation 14

### Rev 14:1

**The Lamb** (το αρνιον). See 5:6; 7:17; 12:11; 13:8 and is in contrast with the anarthrous αρνιον in 13:11. This proleptic vision of the Lamb "standing on the mount Zion" (εστος επ το ορος Σιων, second perfect active participle neuter of ιστημι with επ and accusative) is reasoning after the visions of the two beasts. Mount Zion is the site of the new city of God (Heb 12:22), the Jerusalem above (Ga 4:26), the seat of the Messianic Kingdom whether heaven or the new earth (Re 21; 22). These victors have the name of the Lamb and God upon their foreheads as in 3:12; 22:4, in place of the mark of the beast above (13:16; 14:11). This seal protects them (9:4).

**A hundred and forty and four thousand** (εκατον τεσσερακοντα τεσσαρες χιλιαδες). "Thousands" literally (χιλιας feminine word for a thousand and so εχουσα feminine plural). For the 144,000 see 7:5,8, though some scholars seek a distinction somehow.

### Rev 14:2

**As a voice of many waters** (ως φωνην υδατων πολλων). For which see 1:15.

**Of a great thunder** (βροντης μεγαλης). For which see 6:1; 19:6. For this voice out of heaven see 10:4; 14:15; 18:4 and note accusative with ηκουσα.

**As the voice of harpers harping with their harps** (ως κιθαρωιδων κιθαριζοντων εν ταις κιθαραις αυτων). Triple use of κιθαρα (5:8), κιθαρωιδων (18:22), κιθαριζοντων (old verb κιθαριζω, in N.T. only here and 1Co 14:7). Wonderful melody in this chorus by the angels, not by the 144,000.

### Rev 14:3

**They sing as it were a new song** (αιδουσιν ως ωιδην καινην). See 5:9 for this phrase (cognate accusative) save that here ως (as if) is added. There the new song was sung by the four living creatures and the elders, but here "before" (ενωπιον) them and so apparently by the throng who were themselves redeemed by the Lamb.

**No man could learn the song save** (ουδεις εδυνατο μαθειν την ωιδην ε μη). Imperfect (εδυνατο) of δυναμα and second aorist (ingressive) active infinitive of μαθανω. In 5:9-12 the angels join in the song. In 15:3 it is the Song of Moses and the Lamb.

**Even they that had been purchased out of the earth** (ο ηγορασμενο απο της γης). Perfect passive articular participle of αγοραζω, purchased by the blood of the Lamb (5:9), masculine plural in apposition with χιλιαδες (thousands) feminine plural (7:5,8; 14:1). Απο (from) here, though εκ (out of) in 5:9. The 144,000 are not yet separated from the earth (Joh 17:15). Whether the 144,000 here are identical with that number in 7:4-8 or not, they must embrace both men and women.

### Rev 14:4

**Were not defiled with women** (μετα γυναικων ουκ εμολυνθησαν). First aorist passive indicative of μολυνω, old verb, to stain, already in [3:4](#), which see. The use of this word rules out marriage, which was not considered sinful.

**For they are virgins** (παρθενο γαρ εισιν). Παρθενος can be applied to men as well as women. Swete takes this language "metaphorically, as the symbolical character of the Book suggests." Charles considers it an interpolation in the interest of celibacy for both men and women. If taken literally, the words can refer only to adultery or fornication (Beckwith). Jesus recognised abstinence only for those able to receive it ([Mt 19:12](#)), as did Paul ([1Co 7:1,8,32,36](#)). Marriage is approved by Paul in [1Ti 4:3](#) and by [Heb 13:4](#). The New Testament exalts marriage and this passage should not be construed as degrading it.

**Whithersoever he goeth** (οπου αν υπαγε). Indefinite local clause with modal αν and the present active indicative of υπαγω. The Christian life is following the Lamb of God as Jesus taught ([Mr 2:14](#); [10:21](#); [Lu 9:59](#); [Joh 1:43](#); [21:19](#), etc.) and as Peter taught ([1Pe 2:21](#)) and John ([1Jo 2:6](#)).

**Were purchased from among men** (ηγωρασθησαν απο των ανθρωπων). First aorist passive indicative of αγοραζω, repeating the close of verse [3](#).

**First fruits** (απαρχη). See for this word [1Co 16:15](#); [Ro 11:16](#); [16:5](#). This seems to mean that the 144,000 represent not the whole, but only a portion of the great harvest to come ([Mt 9:37](#)), not only the first installment, but those marked by high spiritual service to God and the Lamb ([Ro 12:1](#); [Heb 13:15](#); [1Pe 2:5](#)).

[Rev 14:5](#)

**Was found no lie** (ουχ ευρεθη ψευδος). First aorist passive indicative of ευρισκω. In [1Pe 2:23](#) this passage ([Isa 53:9](#)) is quoted with δολος (deceit, guile) instead of ψευδος (lie), but the difference is not great.

**Without blemish** (αμωμο). Alpha privative and μωμος (blemish, spot). As Christ the Paschal Lamb is ([1Pe 1:19](#); [Heb 9:14](#)), so the followers of the Lamb are to be in the end ([Php 2:15](#)).

[Rev 14:6](#)

**Another angel** (αλλον αγγελον). A new turn in the drama comes with each angel ([7:2](#); [8:3,13](#); [10:1](#)). Here the angel is seen "flying in mid heaven" (πετομενον εν μεσουρανηματ), while in [8:13](#) John heard him "flying in mid heaven" (genitive case of same participle, which see). This one is in the sight and hearing of all.

**Having** (εχοντα). Accusative singular agreeing with αγγελον like πετομενον (flying), but λεγων in verse [7](#) is nominative, as if a new sentence like λεγων in [4:1](#).

**An eternal gospel** (ευαγγελιον αιωνιον). The only use of ευαγγελιον in John's writings, though the verb ευαγγελισα (first aorist active infinitive epexegetical with εχοντα like [Joh 16:12](#)) occurs here and in [10:7](#). Here it is not το ευαγγελιον (the gospel), but merely a proclamation of God's eternal (αιωνιος here alone in the Apocalypse, though common in the

Fourth Gospel and I John) purpose. Origen even took this "eternal gospel" to be another book to be written! Note the double use of *ἐπ* (with accusative after *εὐαγγελισα* and the genitive with *γῆς*). See [5:9](#) for the races, etc.

[Rev 14:7](#)

**And he saith** (*λεγων*). See above.

**Fear God** (*φοβηθητε τον θεον*). First aorist passive (deponent) imperative of *φοβεομαι*, here transitive with the accusative as in [Lu 12:5](#). It is a call to judgment with no hope offered except by implication ([Ac 14:15ff.](#)).

**Give him glory** (*δοτε αυτω δοξαν*). Second aorist active indicative of *διδωμι*. For the phrase see [11:13](#).

**The hour is come** (*η ωρα ηλθεν*). Second aorist (prophetic use) active indicative of *ερχομαι*. Common idiom in John's Gospel ([2:4](#); [4:21,23](#); [5:25,28](#); [7:30](#), etc.).

**Worship** (*προσκυνησατε*). First aorist active imperative of *προσκυνεω* with the dative case. Solemn call to the pagan world to worship God as Creator ([4:11](#); [10:6](#)), as in [Ps 96:6](#); [Ac 14:15](#). For "the fountains of waters" see [8:10](#).

[Rev 14:8](#)

**Another, a second angel** (*αλλος δευτερος αγγελος*). This second angel "followed" (*ηκολουθησεν*, first aorist active indicative of *ακολουθεω*) and interpreted in part the first one.

**Fallen, fallen** (*επεσεν, επεσεν*). Prophetic aorist active indicative of *πιπτω*, repeated as a solemn dirge announcing the certainty of the fall. The English participle "fallen, fallen" is more musical and rhythmical than the literal rendering "fell, fell." The language is an echo of [Isa 21:9](#), though B in the LXX has *πεπτωκεν, πεπτωκεν* (perfect).

**Babylon the great** (*Βαβυλων η μαγαλη*). The adjective *μεγαλη* occurs with *Βαβυλων* each time in the Apocalypse ([14:8](#); [16:19](#); [17:5](#); [18:2,10,21](#)) as a reminder of Nebuchadnezzar. There is no doubt that Rome is meant by Babylon, as is probably seen already in [1Pe 5:13](#). As a prisoner in Patmos John can speak his mind by this symbolism.

**Hath made to drink** (*πεποτικεν*). Perfect active indicative of *ποτιζω*, old causative verb (from *ποτος* drinking, [1Pe 4:3](#)), as in [Mt 25:35](#). The remarkable phrase that follows seems based on [Jer 51:8](#) ([Jer 25:15](#)). It is a combination also of [Re 14:10](#) (the wine of God's wrath, also in [16:19](#); [19:15](#)) and [17:2](#). There is no doubt of the dissoluteness of the old Babylon of Jeremiah's day as of the Rome of John's time. Rome is pictured as the great courtesan who intoxicates and beguiles the nations to fornication ([17:2,4,6](#)), but the cup of God's wrath for her and her paramours is full ([14:10](#); [16:19](#); [18:2](#)).

[Rev 14:9](#)

**A third** (*τριτος*). "The third of this succession of herald angels denounces the Caesar-worshippers" (Swete). Cf. [13:12f.](#). This counter proclamation (verses [9-12](#)) warns those tempted to yield to the threats of the second beast about boycott and death ([13:11-17](#)).



**If any man worshippeth the beast and his image** (ε τις προσκυνε το θηριον κα την εικονα αυτου). Condition of first class challenging those afraid of the beast. Note accusative (θηριον) after προσκυνε, not dative as in verse 7.

**And receiveth a mark** (κα λαμβανε χαραγμα). Carries on the same condition and picks up the very language of 13:16. These Caesar-are guilty of an "eternal sin" (Mr 3:29).

Rev 14:10

**He also shall drink** (κα αυτος πιετα). Future middle of πινω. Certainty for him as for Babylon and her paramours ( 16:17).

**Of the wine of the wrath of God** (εκ του οινου του θυμου του θεου). Note εκ (partitive) after πιετα. In 16:19; 19:15 we have both θυμου and οργης (wrath of the anger of God). The white heat of God's anger, held back through the ages, will be turned loose.

**Prepared unmixed** (του κεκρασμενου ακρατου). A bold and powerful oxymoron, "the mixed unmixed." Ακρατος is an old adjective (alpha privative and κεραννυμι to mix) used of wine unmixed with water (usually so mixed), here only in N.T. So it is strong wine mixed (perfect passive participle of κεραννυμι) with spices to make it still stronger (cf. Ps 75:9).

**In the cup of his anger** (εν τω ποτηριω της οργης αυτου). Both θυμος (vehement fury) and οργη (settled indignation).

**He shall be tormented** (βασανισθησεται). Future passive of βασανιζω. See 9:5; 11:10 .

**With fire and brimstone** (εν πυρ κα θειω). See 9:17 for fire and brimstone and also 19:20; 20:10; 21:8 . The imagery is already in Ge 19:24; Isa 30:33; Eze 38:22 .

**In the presence of the holy angels and in the presence of the Lamb** (ενωπιον αγγελων αγιων κα ενωπιον του αρνιου). This holy environment adds to the punishment.

Rev 14:11

**The smoke of their torment** (ο καπνος του βασανισμου αυτων). See 9:5 for βασανισμος, only there it was a limited penalty, here it is "for ever and ever" (εις αιωνας αιωνων, unto ages of ages). See also 18:9; 19:3; 20:10 .

**They have no rest** (ουκ εχουσιν αναπαυσιν). The very language used in 4:8 of the four living creatures in praising God. "Those who desert Christ for Caesar will be the victims of a remorse that never dies or sleeps" (Swete). The rest of the verse repeats the solemn challenge of verse 9.

Rev 14:12

**Here is the patience of the saints** (Ηωδε η υπομονη των αγιων εστιν). John's own comment as in 13:10; 17:9 . In this struggle against emperor worship lay their opportunity (Ro 5:3 ). It was a test of loyalty to Christ.

**They that keep** (ο τηρουντες). In apposition with των αγιων (genitive), though nominative, a frequent anacoluthon in this book ( 2:20, etc.). Cf. 12:17.

**The faith of Jesus** (την πιστιν Ιησου). "The faith in Jesus" (objective genitive) as in [2:13](#); [Mr 11:22](#); [Jas 2:1](#) .

[Rev 14:13](#)

**Write** (Γραψον). First aorist active imperative of γραφω as in [1:11](#). John's meditation is broken by this command. This new beatitude (μακαριο, Blessed) for the Christian dead goes farther than Paul's words ([1Th 4:14-16](#); [1Co 15:18](#) ). Probably "from henceforth" (απ' αρτ) goes with "those who die in the Lord," giving comfort to those facing persecution and death.

**That they may rest** (ινα αναπαησοντα). Purpose clause with ινα and the second future passive of αναπαυω.

**From their labours** (εκ των κοπων αυτων). From the toils, the wearinesses, but not from the activities (εργα), for these "follow with them." There is this to comfort us for all our growth here. Even if cut short, it can be utilized in heaven, which is not a place of idleness, but of the highest form of spiritual service.

[Rev 14:14](#)

**A white cloud** (νεφελη λευκη). Like the "bright cloud" of [Mt 17:5](#) (Transfiguration), a familiar object in the Mediterranean lands. See [Da 7:13](#); [Mt 24:30](#); [26:64](#); [Ac 1:9,11](#) for the picture of Christ's return.

**I saw one sitting** (καθημενον). No ειδον here, but the accusative follows the ειδον at the beginning, as νεφελη is nominative after ιδου, as in [4:1,4](#) .

**Like unto a son of man** (ομοιον υιον ανθρωπου). Accusative here after ομοιον as in [1:13](#), instead of the usual associative instrumental ( [13:4](#) ).

**Having** (εχων). Nominative again after the ιδου construction, just before, not after, ειδον.

**A golden crown** (στεφανον χρυσουν). Here a golden wreath, not the diadems of [19:12](#).

**A sharp sickle** (δρεπανον οξυ). Old form δρεπανη (from δρεπω, to pluck), pruning-hook, in N.T. only in this chapter and [Mr 4:29](#) . Christ is come for reaping this time ([Heb 9:28](#) ) for the harvesting of earth (verses [15-17](#)). The priesthood of Christ is the chief idea in [1:12-20](#) and "as the true *Imperator*" (Swete) in chapter [Re 19](#) .

[Rev 14:15](#)

**Send forth** (πεμψον). First aorist (urgency) active imperative of πεμπω. "Thrust in thy sickle now," this angel urges Christ.

**And reap** (κα θερισον). First aorist (urgency) active imperative of θεριζω, old verb (from θερος, summer), as in [Mt 6:26](#) . See verse [7](#) for "the hour is come." Θερισα (to reap) is epexegetical infinitive (first aorist active of θεριζω).

**The harvest** (ο θερισμος). Old, but rare word (from θεριζω, to harvest), as in [Mt 13:30](#); [Joh 4:35](#) , here only in Revelation.

**Is over-ripe** (εξηρανθη). First aorist (prophetic as in [10:17](#); [15:1](#)) passive of ξηραίνω (cf. [Jas 1:11](#)), to wither, to dry up. Perhaps just "ripe," not "over-ripe." Cf. [Joe 1:17](#).

[Rev 14:16](#)

**Cast** (εβαλεν). Second aorist active indicative of βαλλω. No violence by the use of εβαλεν as is seen in [Mt 10:34](#) (βαλειν ειρηνην, to bring peace).

**Was reaped** (εθερισθη). First aorist passive indicative of θερίζω. Both prophetic aorists again. Christ puts in the sickle as he wills with his own agents ([Mt 9:37f.](#); [13:39,41](#)).

[Rev 14:17](#)

**He also** (κα αυτος). As well as the Reaper on the cloud. This is the fifth angel who is God's messenger from heaven (temple where God dwells). This fifth angel with his sharp sickle is to gather the vintage ([18-20](#)) as Christ did the wheat.

[Rev 14:18](#)

**Another angel** (αλλος αγγελος). The fifth angel above Swete terms "the Angel of vengeance." He responds to the call of the sixth angel here as Christ does to the call of the fourth angel in verse [15](#).

**Out from the altar** (εκ του θυσιαστηριου). From the altar of incense where he is in charge of the fire (εξουσιαν επ του πυρος). If it is the altar of burnt offering ([6:9](#); [11:1](#)), we are reminded of the blood of the martyrs (Swete), but if the altar of incense ([8:3,5](#); [9:13](#); [16:7](#)), then of the prayers of the saints.

**The sharp sickle** (το δρεπανον το οξυ). Useful for vintage as for harvesting. So "send forth" (πεμψον) as in verse [15](#).

**Gather** (τρυγησον). First aorist active imperative of τρυγαιω, old verb (from τρυγη dryness, ripeness), in N.T. only [Re 15:18f.](#) and [Lu 6:44](#).

**The clusters** (τους βοτρυας). Old word βοτρυς, here only in N.T. ([Ge 40:10](#)).

**Her grapes** (α σταφυλα αυτης). Old word again for grapes, bunch of grapes, in N.T. only here, [Mt 7:16](#); [Lu 6:44](#).

**Are fully ripe** (ηκμασαν). Old and common verb (from ακμη, [Mt 15:16](#)), to come to maturity, to reach its acme, here only in N.T.

[Rev 14:19](#)

**Cast** (εβαλεν). As in verse [16](#).

**Gathered** (ετρυγησεν). Like εθερισθη in verse [16](#), in obedience to the instructions in verse [18](#) (τρυγησον).

**The vintage of the earth** (την αμπελον της γης). "The vine of the earth." Here αμπελος is used for the enemies of Christ collectively pictured.

**And cast it** (εβαλεν). Repeating εβαλεν and referring to αμπελον (vintage) just before.

**Into the winepress the great winepress** (εις την ληνον τον μεγαν). Ληνος is either feminine as in verse [20](#); [19:15](#), or masculine sometimes in ancient Greek. Here we have

both genders, a solecism frequent in the Apocalypse ( [21:14](#) το τειχος εχων). See [Mt 21:33](#) . For this metaphor of God's wrath see [14:10](#); [15:1,7](#); [16:1,19](#); [19:15](#) .

[Rev 14:20](#)

**Was trodden** (επατηθη). First aorist passive indicative of πατεω, to tread. The image of treading out the grapes is a familiar one in the East. Perhaps [Isa 63:3](#) is in mind.

**Without the city** (εξωθεν της πολεως). Ablative case with εξωθεν (like εξω). This was the usual place ([Heb 13:12](#) ). See εξωθεν in [11:2](#). Joel ([Joe 3:12](#) ) pictures the valley of Jehoshaphat as the place of the slaughter of God's enemies. Cf. [Zec 14:4](#) .

**Blood from the winepress** (αιμα εκ της ληνου). Bold imagery suggested by the colour of the grapes.

**Unto the bridles** (αχρ των χαλινων). Old word (from χαλαω to slacken), in N.T. only here and [Jas 3:3](#) . Bold picture.

**As far as a thousand and six hundred furlongs** (απο σταδιων χιλιων εξακοσιων). A peculiar use of απο, for "distance from (of)" as also in [Joh 11:18](#); [21:8](#) , somewhat like the use of προ in [Joh 12:1](#) . The distance itself covers the length of Palestine, but it is more likely that "the metaphor is worked out with the exuberance of apocalyptic symbolism" (Swete) for the whole earth.

## Revelation 15

### Rev 15:1

**Another sign in heaven** (αλλο σημειον εν τω ουρανω). Looking back to [12:1,3](#) , after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. [Re 6](#) ) and the Seven Trumpets (chapters [Re 8-11](#) ), but there is an even closer connection with chapters [Re 12-14](#) , "the drama of the long conflict between the church and the world" (Swete).

**Great and marvellous** (μεγα κα θαυμαστον). Θαυμαστος is an old verbal adjective (from θαυμαζω, to wonder) and is already in [Mt 21:42](#) . The wonder extends to the end of this vision or sign ( [16:21](#) ).

**Seven angels** (αγγελους επτα). Accusative case in apposition with σημειον after ειδον. Cf. [8:2](#).

**Which are the last** (τας εσχατας). "Seven plagues the last." As in [21:9](#) , "the final cycle of such visitations" (Swete).

**Is finished** (ετελεσθη). Proleptic prophetic first aorist passive indicative of τελω as in [10:7](#) . The number seven seems particularly appropriate here for finality and completeness.

### Rev 15:2

**As it were a glassy sea** (ως θαλασσαν υαλινην). Accusative case after ειδον and ως here, not in [4:6](#) , which see for the symbol.

**Mingled with fire** (μεμιγμενην πυρ). Perfect passive participle of μιγνυμι, to mix, and the associative instrumental case πυρ. This item not in [4:6](#) (a vision of peace), but here it adds to the splendour of the vision. This parenthesis ( [2-4](#) ) gives a picture of the martyrs in their state of bliss.

**Them that come off victorious** (τους νικωντας). Present active articular participle of νικω, accusative after ειδον, "those that come off victorious" ( [14:4](#) ).

**From the beast and from his image** (εκ του θηριου κα εκ της εικονος αυτου). This use of εκ after νικω is unusual, also with εκ του αριθμου. For these items see [13:1,14,17](#); [14:9,11](#); [19:20](#); [20:4](#) .

**By the glassy sea** (επ την θαλασσαν την υαλινην). Or "upon" more likely ( [4:6](#) ) with the accusative as in [Mt 14:25f.](#) .

**Harps of God** (κιθαρας του θεου). Objective genitive, for the worship of God ([5:8](#); [14:2](#); [1Ch 16:42](#) ).

### Rev 15:3

**The song of Moses** (την ωιδην του Μωυσεως). [Ex 14:31](#); [15:1-19](#) . A song of victory like that of Moses after crossing the Red Sea.

**And the song of the Lamb** (την ωιδην του αρνιου). A separate note of victory like that of Moses, though one song, not two. Charles finds it impossible to reconcile the two expressions, if genuine, but it is a needless objection. The words come from the O.T.: "great"

(μεγαλα) from [Ps 111:2](#), "wonderful" (θαυμαστα) from [Ps 139:14](#), "O Lord God the Almighty" (Κυριε ο θεος ο παντοκρατωρ) from [Am 4:13](#) ([Re 4:8](#)), "righteous and true" (δικαια κα αληθινα) from [De 32:4](#), "Thou King of the ages" (ο βασιλευς των αιωνων) like [Jer 10:10](#); [1Ti 1:17](#). Some MSS. have "the king of the saints" and some "the king of the nations," like [Jer 10:7](#). John thus combines in Hebraic tone the expressions of the old and the new in the song to the Glorified Messiah.

#### [Rev 15:4](#)

**Who shall not fear?** (τις ου μη φοβηθη;). Rhetorical question with ου μη (double negative) and first aorist passive subjunctive of φοβεομαι future passive in [Jer 10:7](#)).

**And glorify** (κα δοξασε). Change here to the future indicative instead of the aorist subjunctive, as often. Cf. [Ps 86:9](#).

**Thou only art holy** (μονος οσιος). Both predicate adjectives, "Thou art alone holy." God alone is perfectly holy ([16:5](#)).

**Shall come** (ηξουσιν). Future active of ηκω.

**And worship** (κα προσκυνησουσιν). Future active of προσκυνεω. Both from [Ps 86:9](#).

**Have been made manifest** (εφανερωθησαν). Prophetic first aorist passive indicative of φανερω. This martyr's song has the ring of great poetry.

#### [Rev 15:5](#)

**The temple of the tabernacle of the testimony** (ο ναος της σκηνης του μαρτυριου). Charles calls this "strange" language. Probably the tabernacle or tent of witness ([Nu 9:15](#); [17:7](#)) is in mind and the tent of meeting ([Ex 27:21](#) rather than the temple in Jerusalem.

**Was opened** (ηνοιγη). Second aorist passive indicative of ανοιγω as in [11:19](#). For ναος see [3:12](#); [7:15](#); [14:15,17](#); [16:1,17](#).

#### [Rev 15:6](#)

**There came out** (εξηλθαν). Second aorist active indicative of εξερχομα with -αν rather than -οι. Proleptic and prophetic aorist.

**The seven angels** (οι επτα αγγελοι). Those in verse [1](#).

**The seven plagues** (τας επτα πληγας). The bowls are not given them till verse [7](#).

**Arrayed** (ενδεδυμενοι). Perfect passive participle of ενδυω.

**With precious stone pure and bright** (λιθον καθαρων λαμπρων). Accusative case retained with verb of clothing as so often, literally "with a stone pure bright." For both adjectives together see [19:8,14](#). Some MSS. read λινον (linen). For λιθον see [17:4](#); [18:16](#); [Eze 28:13](#).

**Girt** (περιεζωσμενοι). Perfect passive participle of περιζωννυω. See [1:13](#) for both participles. For στήθος (breast) see [Lu 18:13](#).

**With golden girdles** (ζωνας χρυσας). Accusative case after the perfect passive participle περιεζωσμενοι as in [1:13](#).

#### [Rev 15:7](#)

**Seven golden bowls** (επτα φιαλας χρυσας). Golden saucers, but not full of incense as in 5:8, but "full (γεμουσας for which see 5:8) of the wrath of God who liveth for ever and ever" (του θυμου του θεου του ζωντος εις τους αιωνας των αιωνων). Portents of dreadful events.

**Rev 15:8**

**Was filled with smoke** (εγεμισθη καπνου). First aorist passive indicative of γεμιζω (from γεμω), to fill full, and with the genitive καπνου (smoke). Smoke is here the symbol of God's presence (Ex 19:18; Isa 6:5).

**Till should be finished** (αχρ τελεσθωσιν). Temporal clause for future time with αχρ (equal to εως in import) and the first aorist passive subjunctive of τελεω, a metaphorical and symbolic "smoke screen" to keep all out of the sanctuary for the time being.



## Revelation 16

### Rev 16:1

**A great voice** (μεγαλης φωνης). Not an angel as in [5:2](#); [7:2](#); [10:3](#); [14:7,9,15,18](#) , but of God as [15:8](#) shows, since no one could enter the ναος.

**Pour out** (εκχεετε). Second aorist active imperative of εκχεω (same form as present active imperative). Blass would change to εκχεατε (clearly aorist) as in verse [6](#).

**The seven bowls** (τας επτα φιαλας). The article points to verse [7](#).

### Rev 16:2

**Went and poured out** (απηλθεν κα εξεχεεν). Second aorist active indicative of απερχομα (redundant use like υπαγετε with εκχεετε, "go and pour out," in verse [1](#)) and of εκχεω. Each angel "went off" to perform his task. For εξεχεεν see it repeated in verses [3,4,8,10,12,17](#) .

**Into the earth** (εις την γην). This same use of εις after εξεχεεν in verses [3,4](#) .

**It became** (εγενετο). "There came" (second aorist middle indicative of γινομα).

**A noisome and grievous sore** (ελκος κακον κα πονηρον). "Bad and malignant sore." Ηελκος is old word for a suppurated wound (Latin *ulcus*), here, verse [11](#); [Lu 16:21](#) . See the sixth Egyptian plague ([Ex 9:10](#); [De 28:27,35](#) ) and [Job 2:7](#) . The magicians were attacked in Egypt and the worshippers of Caesar here ([13:17](#); [14:9,11](#); [19:20](#) ).

### Rev 16:3

**Into the sea** (εις την θαλασσαν). Like the first Egyptian plague ([Ex 7:12-41](#) ) though only the Nile affected then.

**Blood as of a dead man** (αιμα ως νεκρου). At the trumpet ( [8:11](#) ) the water becomes wormwood. Here ως νεκρου is added to [Ex 7:19](#) , "the picture of a murdered man weltering in his blood" (Swete). "Coagulated blood, fatal to animal life" (Moffatt).

**Every living soul** (πασα ψυχη ζωης). "Every soul of life" (Hebraism, [Ge 1:21](#) , marked by life).

**Even the things that were in the sea** (τα εν τη θαλασση). "The things in the sea," in apposition with ψυχη. Complete destruction, not partial as in [8:9](#).

### Rev 16:4

**Into the rivers and the fountains of waters** (εις τους ποταμους κα τας πηγας των υδατων). See [8:10](#) for this phrase. Contamination of the fresh-water supply by blood follows that of the sea. Complete again.

### Rev 16:5

**The angel of the waters** (του αγγελου τον υδατων). Genitive case object of ηκουσα. See [7:1](#) for the four angels in control of the winds and [14:18](#) for the angel with power over fire. The rabbis spoke also of an angel with power over the earth and another over the sea.

**Which art and which wast** (ο ων κα ο ην). See this peculiar idiom for God's eternity with ο as relative before ην in 1:4,8; 4:8, but without ο ερχομενος (the coming on, the one who is to be) there for the future as in 11:17.

**Thou Holy One** (ο οσιος). Nominative form, but vocative case, as often. Note both δικαιος and οσιος applied to God as in 3:1; 15:3f.

**Because thou didst thus judge** (οτ ταυτα εκρινας). Reason for calling God δικαιος and οσιος. The punishment on the waters is deserved. First aorist active indicative of κρινω, to judge.

Rev 16:6

**For** (οτ). Second causal conjunction (οτ) explanatory of the first οτ, like the two cases of οτ in 15:4.

**They poured out** (εξεχεαν). Second aorist active indicative of εκχεω with -αν instead of -ον.

**Blood hast thou given them to drink** (αιμα αυτοις δεδωκας πειν). Ηαιμα (blood) is the emphatic word, measure for measure for shedding the blood of saints and prophets (11:18; 18:24). Perfect active indicative of διδωμ, and so a permanent and just punishment. Πειν is the abbreviated second aorist active infinitive of πινω for πιειν (επιον). It is the epexegetical infinitive after δεδωκας. There was no more drinking-water, but only this coagulated blood.

**They are worthy** (αξιο εισιν). "Terrible antithesis" (Swete) to 3:4. The asyndeton adds to it (Alford).

Rev 16:7

**O Lord God, the Almighty** (Κυριε ο θεος ο παντοκρατωρ). Just as in 15:3 in the Song of Moses and of the Lamb, vocative with the article ο. "Judgments" (κρισεις) here instead of "ways" (οδο) there, and with the order of the adjectives reversed (αληθινα κα δικαια, true and righteous).

Rev 16:8

**Upon the sun** (επ τον ηλιον). Not εις (into) as in verses 2,3,4. The fourth trumpet (8:12) affected a third of the sun, moon, and stars with a plague of darkness, but here it is a plague of extreme heat.

**To scorch with fire** (καυματισα εν πυρ). First aorist active infinitive of καυματιζω, late (Plutarch, Epictetus) causative verb (from καυμα, heat), in N.T. only here and verse 9; Mt 13:6; Mr 4:6. The addition of εν πυρ (in fire, with fire) intensifies the picture.

Rev 16:9

**Were scorched** (εκαυματισθησαν). First aorist passive indicative of same verb.

**With great heat** (καυμα μεγα). Cognate accusative retained with the passive verb. Old word (from καιω to burn), in N.T. only 7:16 and here. For blaspheming the name of God see 13:6; Jas 2:7; Ro 2:24; 1Ti 6:1. They blamed God for the plagues.

**They repented not** (ου μετενοησαν). This solemn negative aorist of μετανοεω is a refrain like a funeral dirge (9:20f.; 16:11 ). In 11:13 some did repent because of the earthquake. Even deserved punishment may harden the heart.

**To give him glory** (δουνα αυτω δοξαν). Second aorist active infinitive of διδωμ, almost result. For the phrase see 11:13; 14:7; 19:7 .

Rev 16:10

**Upon the throne of the beast** (επ τον θρονον του θηριου). That is Rome ( 13:2). The dragon gave the beast his throne ( 2:13).

**Was darkened** (εγενετο εσκοτωμενη). Periphrastic past perfect passive with γινομα and σκοτω ( 9:2). Like the darkness of the Egyptian plague (Ex 10:22 ) and worse, for the effects of the previous plagues continue.

**They gnawed their tongues** (εμασωντο τας γλωσσας αυτων). Imperfect middle of μασαομα, old verb (to chew), from μαω (to knead), only here in N.T.

**For pain** (εκ του πονου). "Out of distress" (cf. εκ in 8:13), rare sense of old word (from πενομα to work for one's living), in N.T. only here, 21:4; Col 4:13 . See Mt 8:12 .

Rev 16:11

**They blasphemed** (εβλασφημησαν)

**and they repented not** (κα ου μετενοησαν). Precisely as in verse 9, which see. Not just because of the supernatural darkness, but also "because of their pains" (εκ των πονων αυτων, plural here and same use of εκ) and their sores (κα εκ των ελκων αυτων, as in verse 2, only plural, and same use of εκ).

**Of their works** (εκ των εργαων αυτων). "Out of their deeds," and addition to verse 9.

**The God of heaven** (τον θεον του ουρανου). As in Da 2:44 . Like the pride of Nebuchadrezzar against Jehovah.

Rev 16:12

**Upon the great river, the river Euphrates** (επ τον ποταμον τον μεγαν τον Ευφρατην). The sixth trumpet brings up the river Euphrates also ( 9:14), only there επ with the locative, while here επ with the accusative. Note triple use of the article τον here.

**Was dried up** (εξηρανθη). First aorist (prophetic) passive of ξηραινω ( 14:15). Cf. Zec 10:11 .

**That may be made ready** (ινα ετοιμασθη). Purpose clause with ινα and the first aorist passive of ετοιμαζω. Common verb in Rev. (8:6; 9:7,15; 12:6; 19:7; 21:2 ).

**The way for the kings** (η οδος των βασιλεων). Objective genitive βασιλεων.

**That come from the sunrising** (των απο ανατολης ελιου). "Those from the rising of the sun," the kings from the east (cf. Mt 2:2 ) in their march against Rome. Parthia in particular resisted Rome before Trajan's day.

Rev 16:13

**Coming out of** (εκ alone, no participle ερχομενα).

**Of the dragon** (του δρακοντος). That is Satan ([12:3,9](#)).

**Of the beast** (του θηριου). The first beast ([13:1,12](#)) and then just the beast ([13:14ff](#); [14:9,11](#); [15:2](#); [16:2,10](#)), the brute force of the World-power represented by the Roman Empire" (Swete).

**Of the false prophet** (του ψευδοπροφητου). Cf. [Mt 7:15](#); [Ac 13:6](#); [1Jo 2:22](#); [4:3](#); [2Jo 1:7](#). Identified with the second beast ([13:11-14](#)) in [19:20](#); [20:10](#). So the sixth bowl introduces the dragon and his two subalterns of chapters [Re 12](#); [13](#) (the two beasts).

**Three unclean spirits** (πνευματα τρια ακαθαρτα). Out of the mouths of each of the three evil powers (the dragon and the two beasts) comes an evil spirit. See the use of mouth in [1:16](#) ([9:17f](#); [11:5](#); [12:15](#); [19:15,21](#)) as a chief seat of influence. In [2Th 2:8](#) we have "the breath of his mouth" (the other sense of πνευμα). For ακαθαρτον (unclean) with πνευμα see [Mr 1:23f](#); [3:11](#); [5:2ff](#); [Ac 5:16](#); [8:7](#). Christ expelled unclean spirits, but His enemies send them forth" (Swete). See [Zec 13:2](#) "the false prophets and the unclean spirits."

**As it were frogs** (ως βατραχο). Cf. [Ex 8:5](#); [Le 11:10f](#). Old word, here alone in N.T. Like loathsome frogs in form.

[Rev 16:14](#)

**Spirits of devils** (πνευματα δαιμονιων). "Spirits of demons." Explanation of the simile ως βατραχο. See [1Ti 4:1](#) about "deceiving spirits and teachings of demons."

**Working signs** (ποιουντα σημεια). "Doing signs" (present active participle of ποιω). The Egyptian magicians wrought "signs" (tricks), as did Simon Magus and later Apollonius of Tyana. Houdini claimed that he could reproduce every trick of the spiritualistic mediums.

**Which go forth** (α εκπορευετα). Singular verb with neuter plural (collective) subject.

**Unto the kings** (επ τους βασιλεις). The three evil spirits (dragon and the two beasts) spur on the kings of the whole world to a real world war. "There have been times when nations have been seized by a passion for war which the historian can but imperfectly explain" (Swete).

**To gather them together** (συναγαγειν). Second aorist active infinitive of συναγω, to express purpose (that of the unclean spirits).

**Unto the war of the great day of God, the Almighty** (εις τον πολεμον της ημερας της μεγαλης του θεου του παντοκρατορος). Some take this to be war between nations, like [Mr 13:8](#), but it is more likely war against God ([Ps 2:2](#)) and probably the battle pictured in [17:14](#); [19:19](#). Cf. [2 Peter 3:12](#), "the day of God," his reckoning with the nations. See [Joe 2:11](#); [3:4](#). Paul uses "that day" for the day of the Lord Jesus (the Parousia) as in [1Th 5:2](#); [2Th 1:10](#); [2:2](#); [1Co 1:8](#); [2Co 1:14](#); [Php 1:6](#); [2:16](#); [2Ti 1:12,18](#); [4:8](#).

[Rev 16:15](#)

**Behold, I come as a thief** (ιδου ερχομα ως κλεπτης). The voice of Christ breaks in with the same metaphor as in [3:3](#), which see. There comes one of seven beatitudes in Rev. ([1:3](#);

14:13; 16:15; 19:9; 20:6; 22:7,14 ). For γρηγορων (watching) see 3:2, and for τηρων (keeping), 1:3.

**Lest he walk naked** (ινα μη γυμνος περιπατη). Negative purpose clause with ινα μη and the present active subjunctive of περιπατω, and note predicate nominative γυμνος (naked).

**And they see his shame** (κα βλεπωσιν την ασχημοσυνην αυτου). Continuation of the final clause with present active subjunctive of βλεπω. Ασχημοσυνην is old word (from ασχημων, indecent, 1Co 12:23 ), in N.T. only here and Ro 1:27 , a euphemism for την αισχυνην (Re 3:18 ).

Rev 16:16

**They gathered** (συνηγαγεν). Second aorist active indicative of συναγω, singular (the three unclean spirits), like εκπορευετα in verse 14.

**Har-Magedon** (Har-Μαγεδων). John proceeds now after the interruption in verse 15. Perhaps "the mountains of Megiddo" though not certain. Megiddo is in the valley of Es-draelon, and by the waters of Megiddo (the Kishon) Israel gained a decisive victory over Sisera (Jud 5:19 ), celebrated in Deborah's song. See also Re 20:8ff. and Eze 39:2,4 .

Rev 16:17

**Upon the air** (επ τον αερα). All men breathe the air and this is worse than the smiting of the earth (verse 2), the sea ( 3), the fresh waters ( 4), the sun ( 8).

**A great voice** (φωνη μεγαλη). The voice of God as in 16:1.

**It is done** (Γεγονεν). Perfect active indicative of γινομα. Like Γεγοναν in 21:6. The whole series of plagues is now complete.

Rev 16:18

**And there were** (κα εγενοντο). "And there came" (same verb *ginomai*). See 8:5; 11:19 for this list of terrible sounds and lightnings, and for the great earthquake (σεισμος μεγας) see 6:12; 11:13 (cf. Lu 21:11 ).

**Such as was not** (οιος ουκ εγενετο). Qualitative relative with γινομα again, "such as came not."

**Since there were men** (αφ' ου ανθρωπο εγενοντο). "Since which time (χρονου understood) men came."

**So great an earthquake, so mighty** (τηλικουτος σεισμος ουτω μεγας). Quantitative correlative τηλικουτος rather than the qualitative τοιουτος, to correspond with οιος (not οσος). And then ουτω μεγας repeats (redundant) τηλικουτος. Cf. Mr 13:19 for οια--τοιαντη about like tribulation (θλιψις).

Rev 16:19

**Was divided into three parts** (εγενετο εις τρια μερη). "Came into three parts" (γινομα again). In 11:3 a tenth part of the city fell. Babylon (Rome) is meant ( 17:18).

**Fell** (επεσαν). Second aorist active indicative of πιπτω (-αν form in place of -ον).

**Was remembered** (εμνησθη). First aorist (prophetic) passive indicative of μνησκω. Babylon (Rome) had not been overlooked. God was simply biding his time with Rome.

**To give unto her** (δουνα αυτη). Second aorist active infinitive of διδωμ, exegetical use as in [11:18](#); [16:9](#) .

**The cup of the wine of the fierceness of his wrath** (το ποτηριον του οινου του θυμου της οργης αυτου). "The cup of the wine of the wrath of his anger," using both θυμος (boiling rage) and οργη (settled anger). See both in [Jer 30:24](#) .

[Rev 16:20](#)

**Fled** (εφυγεν). Second aorist active indicative of φευγω. Islands sometimes sink in the sea in earthquakes ( [6:14](#) ).

**Were not found** (ουχ ευρεθησαν). First aorist passive indicative of ευρισκω. See [20:11](#) for the same idea.

[Rev 16:21](#)

**Hail** (χαλαζα). As in [8:17](#); [11:19](#) .

**Every stone about the weight of a talent** (ως ταλαντιαια). Old adjective (from ταλαντον), here only in N.T., but in Polybius and Josephus. See [Ex 9:24](#) for the great hail in Egypt and also [Jos 10:11](#); [Isa 28:2](#); [Eze 38:22](#) for hail as the symbol of God's wrath. In the LXX a ταλαντον ranged in weight from 108 to 130 pounds.

**Because of the plague of hail** (εκ της πληγης της χαλαζης). "As a result of the plague of hail." This punishment had the same effect as in verses [9,11](#) .

**Exceeding great** (Μεγαλη--σφοδρα). Emphatic positions at ends of the clause (great--exceedingly).

## Revelation 17

### Rev 17:1

**I will show thee** (δειξω σο). Future active of δεικνυμι. It is fitting that one of the seven angels that had the seven bowls should explain the judgment on Babylon ( 16:19) already pronounced ( 14:8). That is now done in chapters Re 17; 18 .

**The judgment of the great harlot** (το κριμα της πορνης της μεγαλης). The word κριμα is the one used about the doom of Babylon in Jer 51:9 . Already in 14:8 Babylon is called the harlot. Πορνης is the objective genitive, "the judgment on the great harlot."

**That sitteth upon many waters** (της καθημενης επ υδατων πολλων). Note triple use of the article της. In Jer 51:13 we have εφ' υδασ πολλοις (locative in place of genitive as here). Babylon got its wealth by means of the Euphrates and the numerous canals for irrigation. Rome does not have such a system of canals, but this item is taken and applied to the New Babylon in 17:15. Nahum (Na 3:4 ) calls Nineveh a harlot, as Isaiah (Isa 23:16f. ) does Tyre.

### Rev 17:2

**The kings of the earth** (ο βασιλεις της γης). Repeated in 1:5; 6:15; 17:18; 18:3,9; 19:19; 21:24 and "the kings of the inhabited earth" ( 16:14) either for human rulers in general or the vassal kings absorbed by the Roman Empire.

**Committed fornication** (επορνευσαν). First aorist active indicative of πορνευω. "In purchasing the favour of Rome by accepting her suzerainty and with it her vices and idolatries" (Swete).

**Were made drunken** (εμεθυσθησαν). First aorist passive indicative of μεθυσκω, old verb (from μεθυ), as in Lu 12:45 , here only in the Apocalypse. Cf. Isa 51:7 and πεποτικεν in Re 14:8 . See 18:3.

### Rev 17:3

**He carried me away** (απηνεγκεν με). Second aorist active indicative of αποφερω, to bear away, prophetic aorist. This verb is used of angels at death (Lu 16:22 ) or in an ecstasy (Re 21:10 and here).

**In the Spirit** (εν πνευματ). Probably his own spirit, though the Holy Spirit is possible (1:10; 4:2; 21:10 ), without Paul's uncertainty (2Co 12:2 ). Cf. Eze 3:14f.; 8:3; 11:24 .

**Into a wilderness** (εις ερημον). In Isa 21:1 there is το οραμα της ερημου (the vision of the deserted one, Babylon), and in Isa 14:23 Babylon is called ερημον. John may here picture this to be the fate of Rome or it may be that he himself, in the wilderness (desert) this side of Babylon, sees her fate. In 21:10 he sees the New Jerusalem from a high mountain.

**Sitting** (καθημενην). Present middle participle of καθημα as in verse 1. "To manage and guide the beast" (Vincent).



**Upon a scarlet-coloured beast** (ἐπ θηριον κοκκινον). Accusative with ἐπ here, though genitive in verse 1. Late adjective (from κοκκος, a parasite of the *ilex coccifera*), a crimson tint for splendour, in [Re 17:3,4](#); [18:12,16](#); [Mt 27:28](#); [Heb 9:19](#) .

**Full of names of blasphemy** (γεμοντα ονοματα βλασφημιας). See [13:1](#) for "names of blasphemy" on the seven heads of the beast, but here they cover the whole body of the beast (the first beast of [13:1](#); [19:20](#) ). The harlot city (Rome) sits astride this beast with seven heads and ten horns (Roman world power). The beast is here personified with masculine participles instead of neuter, like θηριον (γεμοντα accusative singular, εχων nominative singular, though some MSS. read εχοντα), construction according to sense in both instances. The verb γεμω always has the genitive after it in the Apocalypse ([4:6,8](#); [5:8](#); [15:7](#); [17:4](#); [21:9](#) ) save here and apparently once in [17:4](#).

[Rev 17:4](#)

**Was arrayed** (ην περιβεβλημενη). Periphrastic past perfect indicative of περιβαλλω, to fling round one.

**In purple and scarlet** (πορφυρουν κα κοκκινον). Accusative retained after this passive verb of clothing, as so often. Πορφυρους is old adjective for purple (from πορφυρα), in N.T. only here and [Joh 19:2,5](#) . See preceding verse for κοκκινος.

**Decked** (κεχρυσωμενη). Perfect passive participle of χρυσω, old verb, to gild, to adorn with gold, here alone in N.T.

**With gold and precious stone and pearls** (χρυσω κα λιθω τιμω κα μαργαριταις). Instrumental case. Χρυσω is cognate with the participle. Λιθω τιμω is collective ([18:12,16](#); [21:19](#) ). There is a ζευγμα also with μαργαριταις ([18:12,16](#); [21:21](#) ), for which word see [Mt 7:6](#) . Probably John is thinking of the finery of the temple prostitutes in Asia Minor.

**Full of abominations** (γεμον βδελυγματων). Agreeing with ποτηριον, "cup" (neuter singular accusative). Some MSS. read γεμων (nominative masculine like εχων in verse 3, quite irregular). For βδελυγματων (genitive after γεμον) see [Mt 24:15](#) ; ([Mr 13:14](#) ), common in the LXX for idol worship and its defilements (from βδελυσσω, to render foul), both ceremonial and moral. See [Jer 15:7](#) .

**Even the unclean things of her fornication** (κα τα ακαθαρτα της πορνειας αυτης). Either the accusative after γεμον as in verse 3 (and full of the unclean things of her fornication) or the object of εχουσα, like ποτηριον.

[Rev 17:5](#)

**Upon her forehead a name written** (ἐπ το μετωπον αυτης ονομα γεγραμμενον). Roman harlots wore a label with their names on their brows (Seneca, *Rhet.* I. 2. 7; Juvenal VI. 122f.), and so here. In [19:16](#) Christ has a name on his garments and on his thigh, while in [14:1](#); [22:4](#) the redeemed have the name of God on their foreheads. There is undoubtedly a contrast between this woman here and the woman in chapter [Re 12](#) .

**Mystery** (μυστηριον). Either in apposition with ονομα or as part of the inscription on her forehead. In either case the meaning is the same, that the name Babylon is to be interpreted mystically or spiritually (cf. πνευματικως 11:8) for Rome.

**The Mother of the Harlots and of the Abominations of the Earth** (Η Μητηρ των Πορνων κα των Βδελυγματων της Γης). The Metropolis of the Empire is the mother of harlotry and of the world's idolatries. Charles quotes Tacitus (*Ann.* XV. 44) about Rome as the city "quo cuncta undique atrocita aut pudenda confluunt celebranturque\_."

Rev 17:6

**Drunken with the blood of the saints** (μεθουσσαν εκ του αιματος των αγιων). Present active feminine accusative singular participle of μεθω, old verb, to be drunk (Mt 24:49).

**Of the martyrs of Jesus** (των μαρτυρων Ιησου). "Witnesses" ( 2:13) for Jesus (objective genitive) unto blood (16:6; 18:24) and so martyrs in the modern sense of the word. "Drunk with blood" is a common idea with the ancients (Euripides, Josephus, Philo, Cicero, Pliny).

**With a great wonder** (θαυμα μεγα). Cognate accusative with εθαυμασα.

Rev 17:7

**I will tell thee the mystery** (εγω ερω σο το μυστηριον). The angel gives his interpretation of the woman and the beast ( 17:7-18). Ερω is the future active of ειπον (defective verb), to tell, to say.

Rev 17:8

**Was and is not** (ην κα ουκ εστιν). Imperfect and present of ειμι, an apparent antithesis to ο ην κα ο ων of 1:4. This is a picture of the beast of 13:1ff. which the woman is riding, but no longer just the empire, but one of the emperors who died (ουκ εστιν, is not).

**And is about to come up out of the abyss** (κα μελλε αναβαινειν εκ της αβυσσου). That is, he is going to come to life again.

**And to go into perdition** (κα εις απωλειαν υπαγε). So (and he goes into perdition) the best MSS. read rather than the infinitive υπαγειν. Most interpreters see here an allusion to the "Nero *redivivus*" expectancy realized in Domitian, who was ruling when John wrote and who was called Nero *redivivus*.

**Shall wonder** (θαυμασθησονται). First future passive (deponent) of θαυμαζω, with which compare εθαυμασθη in 13:3. John had wondered (εθαυμασα) in verse 6 "with the amazement of a horrible surprise; the world will wonder and admire" (Swete).

**Whose name** (ων ονομα). Singular ονομα, like πτωμα in 11:8. See 13:8 for the same description of those who worship the beast and for discussion of details.

**When they behold** (βλεποντων). Genitive plural of the present active participle of βλεπω, agreeing with ων (genitive relative) rather than with ο κατοικουντες (nominative just before ων).

**How that** (οτ). "Namely that."

**He was, and is not, and shall come** (ην κα ουκ εστιν κα παρεστα). Repetition of what is in verse 7 with παρεστα (future of παρειμ, from which παρουσία comes) in place of μελλε, "parody of the divine name" (Charles) in 1:4,8; 4:8, "as the hellish antitype of Christ." The Neronic Antichrist has also a παρουσία.

[Rev 17:9](#)

**Here is the mind which hath wisdom** (Ηωδε ο νους ο εχων σοφian). "Here is the intelligence which has wisdom" (Charles). A variation of 13:18, but the same idea.

**Seven mountains** (επτα ορη). Rome was known as the city on seven hills (Vergil, Horace, Ovid, Cicero, etc.).

**On which** (οπου--επ' αυτων). "Where--upon them." Pleonasm like οπου--εκε in 12:6. In 13:1ff. it is the beast that has the seven heads, while here the woman riding the beast has seven heads, a slight change in the symbolism, and the heads are further identified as kings.

[Rev 17:10](#)

**Seven kings** (βασιλεις επτα). This is another change in the symbolism. The identification of these seven kings is one of the puzzles of the book.

**The five are fallen** (ο πεντε επεσαν). Second aorist active indicative of πιπτω with the -αν ending. Common for the downfall of kings ([Eze 29:5](#); [30:6](#); [Isa 21:9](#), etc.). See [2Sa 3:38](#).

**The one is** (ο εις εστιν). The one when this vision is dated.

**The other is not yet come** (ο αλλος ουπω ηλθεν). Prophetic second aorist active of ερχομα. Charles takes this as the date of this "source" or part of the Apocalypse. But John could himself have used this language in the time of Domitian even if he was the one who had not yet come. The difficulty about counting these emperors is that Galba, Otho, Vitellius reigned so briefly that they hardly merit being included.

**When he cometh** (οταν ελθη). Indefinite temporal clause for the future, with οταν and the second aorist active subjunctive of ερχομα, "whenever he comes."

**He must continue a little while** (ολιγον αυτον δε μεινα). Swete takes this to be Titus, who died September 13, 81, after a short reign.

[Rev 17:11](#)

**Is himself also an eighth and is of the seven** (κα αυτος ογδοος κα εκ των επτα). This is the angel's interpretation and it looks like a reference to Domitian as the eighth, who is regarded as one of the seven because he was considered a second Nero (Nero *redivivus*). For εκ των επτα see [Ac 21:8](#). John may have used εκ των instead of εις εκ των to avoid absolute identity between Domitian and Nero (Beckwith).

**And he goeth unto perdition** (κα εις απωλειαν υπαγε). As in verse 8. "Domitian was assassinated (September 18, 96), after a terrible struggle with his murderers. The tyrant's end was a symbol of the end to which the Beast which he personated was hastening" (Swete). Cf. [19:11-21](#).

## Rev 17:12

**Which have received no kingdom as yet** (οιτινες βασιλειαν ουπω ελαβον). Second aorist (proleptic and prophetic) active indicative of λαμβανω. The heads are emperors and the horns are kings (both called βασιλεις).

**As kings** (ως βασιλεις). Compared to kings (see ως in 1:10; 4:6; 9:7; 13:3; 14:3; 16:21 ) without identification with the emperors, though succeeding them with "quasi-imperial powers" with the beast.

**For one hour** (μιαν ωραν). Accusative of extent of time, and that a brief time (18:10,16,19 ) in comparison with the beast ( 13:2).

## Rev 17:13

**Have one mind** (μιαν γνωμην εχουσιν). "One purpose" (γνωμη from γνωσκω) as in Ac 20:3; 1Co 1:10 . The new powers are allies of the beast.

**They give their power and authority unto the beast** (την δυναμιν κα την εξουσιαν αυτων τω θηριω διδοασιν). Present active indicative of διδωμι. Just as the dragon gave both power and authority to the beast ( 13:2), so they are wholly at the service of the beast.

## Rev 17:14

**These** (ουτο). These ten kings.

**Shall war against the Lamb** (μετα του θηριου πολεμησουσιν). Future active of πολεμεο, to war. As allies of the beast (the servant of the dragon, 12:7) they will wage war with the Lamb (the enemy of the dragon). These kings gather for battle as in 16:13f .

**And the Lamb shall overcome them** (κα το αρνιον νικησε αυτους). Future active of νικαω. This is the glorious outcome, victory by the Lamb over the coalition of kings as against the beast before.

**For he is Lord of lords and King of kings** (οτ Κυριος κυριων εστιν κα Βασιλευς βασιλεων). The same words are again descriptive of Christ in 19:16, as of God in De 10:17 (God of gods and Lord of lords) and Da 10:17 (God of gods and Lord of kings). Cf. also 1Ti 6:15; Re 1:5 . Crowned heads are Christ's subjects.

**And they also shall overcome that are with him** (κα ο μετ' αυτου). "And those with him shall also overcome" (supply νικησουσιν, not εισιν). They will share in the triumph of the Lamb, as they shared in the conflict. Cf. μετα του θηριου in verse 12.

**Called and chosen and faithful** (κλητο κα εκλεκτο κα πιστο). These are the three notes of those who share in the victory. For κλητος and εκλεκτος see Mt 22:14 (contrasted); Ro 8:28ff.; 2 Peter 1:10; Re 2:10,13 . The elect are called and prove faithful.

## Rev 17:15

**Where the harlot sitteth** (ου η πορνος καθητα). Relative adverb ου (where) referring to the waters (υδατα) of verse 1 on which the harlot sits. Present middle indicative of καθημα.

**Are peoples, and multitudes, and nations, and tongues** (λαο κα οχλο εισιν κα εθνη κα γλωσσα). The O.T. uses "waters" as symbol for "peoples" ([Isa 8:7](#); [Jer 47:2](#); [Ps 29:10](#), etc.). "Rome's greatest danger lay in the multitudes which were under her sway" (Swete).

[Rev 17:16](#)

**These shall hate the harlot** (ουτο μισησουσιν την πορνην). Future active of μισεω. Ηουτο is resumptive demonstrative pronoun (masculine) referring to the ten horns and the beast (neuter); construction according to sense. The downfall of Rome will come from the sudden change in subject peoples.

**Shall make her desolate and naked** (ηρημωμενην ποιησουσιν αυτην κα γυμνην). Future active of ποιεω and perfect passive predicate accusative participle of ερημωω, old verb (from ερημος desolate), again in [18:16,19](#). Γυμνην (naked) is predicate adjective.

**Shall eat her flesh** (τας σαρκας αυτης φαγοντα). Future middle of the defective verb εσθιω, to eat. Note plural σαρκας, portions of flesh ([Jas 5:3](#)) as in [Ps 27:2](#); [Mic 3:3](#).

**Shall burn her utterly with fire** (αυτην κατακαυσουσιν εν πυρ). Future active of κατακαιω, to burn down (perfective use of καιω). John wrote before the days of Alaric, Genseric, Ricimer, Totila, with their hordes which devastated Rome and the west in the fifth and sixth centuries. "No reader of the *Decline and Fall* can be at a loss for materials which will at once illustrate and justify the general trend of St. John's prophecy" (Swete).

[Rev 17:17](#)

**Did put** (εδωκεν). "Did give" (first aorist active of διδωμ).

**To do his mind** (ποιησα την γνωμην αυτου). Epexegetic first aorist active infinitive of ποιεω after εδωκεν, as often in this book. They are of one mind (verse [13](#)) because God put them up to it, clear statement of God's over-ruling hand among the nations.

**Until the words of God should be accomplished** (αχρ τελεσθησοντα ο λογο του θεου). Temporal clause about the future with αχρ (like εως), with the future indicative of τελεω, but with aorist passive subjunctive τελεσθωσιν in [15:8](#). For τελεω see also [10:7](#). For "the words of God" see [19:9](#). They will be fulfilled.

[Rev 17:18](#)

**The woman** (η γυνη). She is now explained after the beast has been interpreted. Verse [9](#) made it plain enough, but this verse demonstrates that the woman is the city of Rome "which reigneth (η εχουσα βασιλειαν, the one having a kingdom) over the kings of the earth (επ των βασιλεων της γης)." Rome followed Babylon, and other cities may follow in their train.

## Revelation 18

### Rev 18:1

**Coming down out of heaven** (καταβαινοντα εκ του ουρανου). Present active predicate participle. Not the angel of [17:1,7,15](#) (John's guide), but one announcing the doom of Babylon (Rome). As in [10:1](#); [20:1](#) .

**Was lightened** (εφωτισθη). First aorist passive of φωτιζω, old causative verb (from φως, light), common in N.T. as in [Re 18:1](#); [21:23](#); [22:5](#) .

**With his glory** (εκ της δοξης αυτου). "By reason of (εκ as in [8:13](#); [16:10](#) ) his glory." "So recently has he come from the Presence that in passing he flings a broad belt of light across the dark earth" (Swete).

### Rev 18:2

**Fallen, fallen is Babylon the great** (επεσεν, επεσεν Βαβυλων η μεγαλη). The very words of [14:8](#): "Did fall, did fall Babylon the great." Prophetic aorists of πιπτω repeated like a solemn dirge of the damned.

**Is become** (εγενετο). Prophetic aorist middle.

**A habitation of devils** (κατοικητηριον). Late word (from κατοικεω, to dwell), in N.T. only here and [Eph 2:22](#) . Devils should be demons, of course. So Isaiah prophesied of Babylon ([Isa 12:21f.](#) ) and also Jeremiah ([Jer 50:39](#) ) and Zephaniah of Nineveh ([Zep 2:14](#) ). Both Babylon and Nineveh are ruins.

**A hold of every unclean spirit** (φυλακη παντος πνευματος ακαθαρτου). Φυλακη is garrison or watch-tower as in [Hab 2:1](#) , rather than a prison ( [20:7](#) ).

**A hold of every unclean and hateful bird** (φυλακη παντος ορνεου ακαθαρτου κα μεμισημενου). Ορνεου is old word for bird, in N.T. only [Re 18:2](#); [19:17,21](#) . "The evil spirits, watching over fallen Rome like night-birds or harpies that wait for their prey, build their eyries in the broken towers which rise from the ashes of the city" (Swete). Long ago true of Babylon and Nineveh, some day to be true of Rome.

### Rev 18:3

**By** (εκ). "As a result of." Some MSS. omit "of the wine" (του οινου). Cf. [14:10](#); [16:10](#) .

**Have fallen** (πεπτωκαν). Perfect active third personal of πιπτω for usual πεπτωκασ. Some MSS. read πεπωκαν (have drunk), from πινω like the metaphor in [14:8,10](#); [16:19](#); [17:2](#) . See [17:2](#) for the same charge about the kings of the earth.

**The merchants of the earth** (ο εμπορο της γης). Old word for one on a journey for trade (from εν, πορος), like drummers, in N.T. only [Mt 13:45](#); [Re 18:3,11,15,23](#) . Like εμποριον ([Joh 2:16](#) ) and εμπορευομα ([Jas 4:13](#) ).

**Waxed rich** (επλουτησαν). First ingressive aorist active indicative of πλουτεω, to be rich (cf. [3:17](#)). Here alone in the N.T. do we catch a glimpse of the vast traffic between east and west that made Rome rich.

**Of her wantonness** (του στερηνους αυτης). Late word for arrogance, luxury, here alone in N.T. See στερηνιαω in verses 7,9 , to live wantonly.

[Rev 18:4](#)

**Come forth, my people, out of her** (εξελθατε, ο λαος μου, εξ αυτης). Second aorist (urgency) active imperative (-α form) of εξερχομα. Like [Isa 48:20](#); [52:11](#); [Jer 50:8](#); [51:6](#) , (about Babylon). See also the call of Abram ([Ge 12:1](#) ). the rescue of Lot ([Ge 19:12ff.](#) ). In the N.T. see [Mr 13:4](#); [2Co 6:14](#); [Eph 5:11](#); [1Ti 5:11](#) . Ho λαος is vocative with the form of the nominative.

**That ye have no fellowship with her sins** (ινα μη συνκοινωνησητε ταις αμαρταις αυτης). Purpose clause with ινα μη and the first aorist active subjunctive of συνκοινωνεω, old compound (συν, together, κοινωνος, partner), in N.T. only here, [Php 4:14](#); [Eph 5:11](#) . With associative instrumental case αμαρταις.

**And that ye receive not of her plagues** (κα εκ των πληγων αυτης ινα μη λαβητε). Another purpose clause dependent on the preceding, with ινα μη and the second aorist active subjunctive of λαμβανω, and with proleptic emphatic position of εκ των πληγων αυτης before ινα μη.

[Rev 18:5](#)

**Have reached** (εκολληθησαν). First aorist passive (deponent) indicative of κολλαω, old verb (from κολλα, gluten, glue), to cleave to, to join one another in a mass "up to heaven" (αχρ του ουρανου). Cf. [Jer 51:9](#); [Zec 14:5](#) .

**Hath remembered** (εμνημονευσεν). First aorist (prophetic) active indicative of μνημονεω, here with the accusative (αδικηματα, iniquities) instead of the genitive ([Col 4:18](#) ).

[Rev 18:6](#)

**Render as she rendered** (αποδοτε ως απεδωκεν). Second aorist (effective) active imperative and first aorist (effective) active of αποδιδωμ, old and common verb for requital, to give back, the *lex talionis* which is in the O.T. ([Jer 50:15,29](#); [51:24,56](#); [Ps 137:8](#) ), and in the N.T. also ([Mt 7:2](#) ). Here the reference is to persecutions by Rome, particularly the martyrdom of the saints ([18:24](#); [19:2](#) ).

**Double the double** (διπλωσατε τα διπλα). First aorist imperative of διπλωω, old verb (from διπλοος, double, [Mt 23:15](#) ), here only in N.T. Διπλα is simply the neuter plural accusative (cognate) contract form for διπλοα (not διπλω). Requite here in double measure, a full requital ([Ex 22:4,7,9](#); [Isa 40:2](#); [Jer 16:18](#); [17:18](#); [Zec 9:12](#) ). The double recompense was according to the Levitical law.

**Which she mingled** (ω κεκρασεν). First aorist active indicative of κεραννυμ. The relative ω is attracted to the locative case of its antecedent ποτηριω (cup), for which see [14:8,10](#); [17:4](#); [18:3](#) .



**Mingle unto her double** (κερασατε αυτη διπλουν). First aorist active imperative of the same verb κεραννυμ, with the same idea of double punishment.

[Rev 18:7](#)

**How much soever** (οσα). Indefinite quantitative relative pronoun οσος in the accusative (cognate) neuter plural object of εδοξασεν (first aorist active indicative of δοξαζω).

**Herself** (αυτην). Reflexive pronoun, accusative also with εδοξασεν.

**Waxed wanton** (εστρηνιασεν). First aorist (ingressive) active indicative of στρηνιαω (to live luxuriously), verb in late comedy instead of τρυφωω ([Jas 5:5](#)), from στρηνος ([Re 18:3](#)), only here in N.T.

**So much give her of torment and mourning** (τοσουτον δοτε αυτη βασανισμον κα πενθος). Second aorist active imperative of διδωμ, to give. The correlative pronoun τοσουτον is masculine singular accusative, agreeing with βασανισμον, for which see [9:5](#); [14:11](#), and is understood with the neuter word πενθος (mourning), in N.T. only in [Jas 4:9](#); [Re 18:7ff](#); [21:4](#) (kin to παθος, πενομα).

**I sit a queen** (καθημα βασιλισσα). Predicate nominative for the old form βασιλεια (βασιλις), as in [Mt 12:42](#). Babylon and Tyre had preceded Rome in such boasting ([Isa 47:7-9](#); [Eze 27:3](#); [28:2](#); [Zep 2:15](#)).

**And am no widow** (κα χηρα ουκ ειμ). Feminine of the adjective χηρος (barren), old word ([Mr 12:40](#)).

**Shall in no wise see mourning** (πενθος ου μη ιδω). Confident boast of security with emphatic position of πενθος (see above) and double negative ου μη with the second aorist active subjunctive of οραω (defective verb).

[Rev 18:8](#)

**Therefore** (δια τουτο). Because of her presumption added to her crimes.

**In one day** (εν μια ημερα). Symbolical term for suddenness like μια ωρα, in one hour ([18:10,16,19](#)). John has in mind still [Isa 47:7-9](#).

**Shall come** (ηξουσιν). Future active of ηκω. Her plagues are named (death, mourning, famine).

**She shall be utterly burned** (κατακαυθησεται). Future passive of κατακαιω (perfective use of κατα).

**With fire** (εν πυρ). "In fire," as in [17:16](#).

**Which judged her** (ο κρινας αυτην). Articular first aorist active participle of κρινω referring to κυριος ο θεος (the Lord God). The doom of Babylon is certain because of the power of God.

[Rev 18:9](#)

**Shall weep** (κλαουσουσιν). Future active of κλαιω, middle κλαουσοντα in Attic, as in [Joh 16:20](#).

**And wail over her** (κα κοψοντα επ' αυτην). Future direct middle of κοπτω, old verb, to beat, to cut, middle to beat oneself ([Re 1:7](#)). For combination with κλαιω as here see [Lu 8:52](#). See [17:2](#); [18:3,7](#) for ο πορνευσαντες κα στρηνιασαντες).

**When they look upon** (οταν βλεπωσιν). Indefinite temporal clause with οταν and the present active subjunctive of βλεπω.

**The smoke of her burning** (τον καπνον της πυρωσεως αυτης). Πυρωσις is an old word (from πυρωω to burn), in N.T. only [1Pe 4:12](#); [Re 18:9,18](#). See verse [8](#) for other plagues on Rome, but fire seems to be the worst ([17:16](#); [18:8,9,17](#); [19:3](#)).

[Rev 18:10](#)

**Standing afar off** (απο μακροθεν εστηκοτες). Perfect active (intransitive) participle of ιστημι. Vivid picture of the terrible scene, fascinated by the lurid blaze (cf. Nero's delight in the burning of Rome in A.D. 64), and yet afraid to draw near. On απο μακροθεν see [Mr 5:6](#). There is a weird charm in a burning city. They feared the same fate (cf. verse [7](#) for βασανισμου, torment).

**Woe, woe, the great city** (ουαι, ουαι, η πολις η μεγαλη). Only example in the Apocalypse of the nominative with ουα except verses [16,19](#), though in [Lu 6:25](#) and common in LXX ([Isa 5:7,11](#), etc.). For the dative see [Re 8:13](#), once so "strong" (η ισχυρα)!

**In one hour** (μια ωρα). Repeated in verses [16,19](#), and like μια ημερα (in one day) in verse [8](#). Some MSS. have here μιαν ωραν, like ποιαν ωραν (accusative of extent of time) in [3:3](#). See verse [8](#) (ο κρινας) for η κρισις σου (thy judgment). This is the dirge of the kings.

[Rev 18:11](#)

**The merchants** (ο εμπορο). As in [18:3,15,23](#). The dirge of the merchants follows the wail of the kings.

**Weep and mourn** (κλαιουσιν κα πενθουσιν). Present active indicatives of κλαιω and πενθεω as in verses [9](#) (for κλαιω), [15,19](#).

**For no man buyeth their merchandise any more** (οτ τον γομον αυτων ουδεις αγοραζε ουκετ). Reason enough for their sorrow over Rome's fall. Γομος is old word (from γεμω to be full) for a ship's cargo ([Ac 21:3](#)) and then any merchandise ([Re 18:11f.](#)). Galen, Pliny, Aristides tell of the vastness of the commerce and luxury of Rome, the world's chief market. Many of the items here are like those in the picture of the destruction of Tyre in [Eze 26; 27](#). There are twenty-nine items singled out in verses [12,13](#) of this merchandise or cargo (γομον), imports into the port of Rome. Only a few need any comment.

[Rev 18:12](#)

**Of fine linen** (βυσσινου). Genitive case after γομον, as are all the items to κοκκινου. Old adjective from βυσσος (linen, [Lu 16:19](#)), here a garment of linen, in N.T. only [Re 18:12,16](#); [19:8,14](#).

**Purple** (πορφυρας). Fabric colored with purple dye (πορφυρεος, [17:4](#); [18:16](#)), as in [Mr 15:17,20](#); [Lu 16:19](#).

**Silk** (σιρικου). So the uncials here. Το σηρικον (the silken fabric) occurs in Plutarch, Strabo, Arrian, Lucian, only here in N.T. Probably from the name of the Indian or Chinese people (ο Σηρες) from whom the fabric came after Alexander invaded India. Silk was a costly article among the Romans, and for women as a rule.

**Scarlet** (κοκκινου). See [17:4](#); [18:16](#) .

**All thyine wood** (παν ξυλον θυινον). Now accusative again without γομον dependence. An odoriferous North African citrus tree, prized for the colouring of the wood for dining-tables, like a peacock's tail or the stripes of a tiger or panther. Here only in N.T.

**Of ivory** (ελεφαντινον). Old adjective (from ελεφας elephant) agreeing with σκευος (vessel), here only in N.T. Cf. Ahab's ivory palace ([1Ki 22:39](#) ).

**Of marble** (μαρμαρου). Old word (from μαρμαιρω, to glisten), genitive after σκευος (vessel), here only in N.T.

[Rev 18:13](#)

**Cinnamon** (κινναμωμον). Old word transliterated into English, here only in N.T. Of Phoenician origin (Herodotus) as to name and possibly from South China.

**Spice** (αρωμον). A fragrant plant of India, αμομυμ, for perfume.

**Incense** (θυμιαματα). See [5:8](#); [8:3](#) .

**Ointment** (μυρον). See [Mt 26:7](#) .

**Frankincense** (λιβανον). See [8:3](#).

**Fine flour** (σεμιδαλιν). Old word for finest wheaten flour, here only in N.T.

**Of horses** (ιππων). Here then is a return to the construction of the genitive after γομον in verse [12](#), though not used here, an anomalous genitive construction (Charles).

**Of chariots** (ρεδων). A Gallic word for a vehicle with four wheels, here only in N.T.

**Of slaves** (σωματων). "Of bodies," treated as animals or implements, like the horses and the chariots (cf. *rickshaw* men in China). This use of σωμα for slave occurs in [Ge 34:29](#) ; [Tob 10:11](#) (σωματα κα κτηνη, slaves and cattle); [II Macc. 8:11](#).

**Souls of men** (ψυχας ανθρωπων). Deissmann (*Bible Studies*, p. 160) finds this use of σωμα for slave in the Egyptian Delta. Return to the accusative ψυχας. From [Nu 31:35](#); [1Ch 5:21](#); [Eze 27:13](#) . This addition is an explanation of the use of σωματα for slaves, "human live stock" (Swete), but slaves all the same. Perhaps κα here should be rendered "even," not "and": "bodies even souls of men." The slave merchant was called σωματεμπορος (body merchant).

[Rev 18:14](#)

**The fruits** (η οπωρα). The ripe autumn fruit ([Jer 40:10,12](#) ). Here only in N.T. Of uncertain etymology (possibly οπος, sap, ωρα, hour, time for juicy sap). See [Jude 1:12](#) for δενδρα φθινοπωρινος (autumn trees).

**Which thy soul lusteth after** (σου της επιθυμιας της ψυχης). "Of the lusting of thy soul."

**Are gone from thee** (απηλθεν απο σου). Prophetic aorist active indicative of απερχομα with repetition of απο.

**All things that were dainty and sumptuous** (παντα τα λιπαρα κα τα λαμπρα). "All the dainty and the gorgeous things." Λιπαρος is from λιπος (grease) and so fat, about food (here only in N.T.), while λαμπρος is bright and shining ([Jas 2:2f.](#)), about clothing.

**Are perished from thee** (απωλετο απο σου). Prophetic second aorist middle indicative of απολλυμ (intransitive).

**Shall find them no more at all** (ουκετ ου μη αυτα ευρησουσιν). Doubled double negative with future active, as emphatic a negation as the Greek can make.

[Rev 18:15](#)

**Of these things** (τουτων). Listed above in verses [12-14](#).

**Who were made rich by her** (ο πλουτησαντες απ' αυτης). "Those who grew rich (ingressive aorist active participle of πλουτεω, for which see verses [3,13](#)) from her."

**Shall stand afar off** (απο μακροθεν στησονται). Future middle of ιστημι. Repeating the picture in verse [10](#). Again in verse [17](#). See verse [11](#) for the two participles κλαιοντες κα πενθουντες.

[Rev 18:16](#)

For the Woe see verses [10,19](#). For the next clause see [17:4](#) with the addition here of βυσσινον ([18:12](#)).

**For in one hour so great riches is made desolate** (οτ μια ωρα ηρημωθη ο τοσουτος πλουτος). The reason (οτ) for the "woe." First aorist passive indicative of ερημωω, for which verb see [17:16](#); [18:19](#). This is the dirge of the merchants.

[Rev 18:17](#)

**Shipmaster** (κυβερνητης). Old word (from κυβερναω, to steer), helmsman, sailing-master, in N.T. only here and [Ac 27:11](#). Subordinate to the ναυκληρος (supreme commander).

**That saileth any whither** (ο επ τοπον πλεων). "The one sailing to a place." See [Ac 27:2](#), τους κατα την Ασιαν πλεοντας (those sailing down along Asia). Nestle suggests ποντον (sea) here for τοπον (place), but it makes sense as it is.

**Mariners** (ναυτα). Old word (from ναυς, ship), in N.T. only here and [Ac 27:27,30](#).

**Gain their living by the sea** (την θαλασσαν εργαζοντα). "Work the sea." This idiom is as old as Hesiod for sailors, fishermen, etc. See verses [10,15](#).

[Rev 18:18](#)

**As they looked** (βλεποντες). Present active participle of βλεπω. See οταν βλεπωσιν in verse [10](#).

**What city is like the great city?** (τις ομοια τη πολε τη μεγαλη;). No πολις with τις, but implied. Associative instrumental case, as usual, with ομοια. "The eternal city" is eternal no longer.

## Rev 18:19

**They cast dust** (εβαλον χουν). Second aorist active of βαλλω. Χους is old word (from χεω to pour) for heap of earth, dust, in N.T. only here and [Mr 6:11](#) . Cf. [Eze 27:30](#); [Lu 10:13](#) . This is the dirge of the sea-folk (cf. verses [10,16](#) ).

**By reason of her costliness** (εκ της τιμιότητος αὐτης). Occasionally in later literary Greek, though here only in N.T. and not in LXX. The same use of τιμη appears in [1Pe 2:7](#) . Common in the papyri as a title like "Your Honor" (Moulton and Milligan's *Vocabulary*).

## Rev 18:20

**Rejoice over her** (Ευφραινου επ' αυτη). Present middle imperative of ευφραίνω, for which verb see [11:10](#), used there of the joy of the wicked over the death of the two witnesses, just the opposite picture to this. "The song of doom" (Charles) here seems to be voiced by John himself.

**God hath judged your judgment** (εκρινεν ο θεος το κριμα). First aorist (prophetic) active of κρινω and cognate accusative κριμα, here a case for trial ([Ex 18:22](#); [1Co 6:7](#) ), not a sentence as in [17:1](#). God has approved the case of heaven.

## Rev 18:21

**A strong angel** (εις αγγελος ισχυρος). Here εις = a, just an indefinite article, not "one" as a numeral.

**Took up** (ηρεν). First aorist active indicative of αἶρω.

**As it were a great millstone** (ως μωλινον μεγαν). Late adjective, in inscriptions, here only in N.T., made of millstone (μωλος, [Mt 18:6](#); [Re 18:22](#) ), while μωλικος ([Lu 17:2](#) ) means belonging to a mill. This is not a small millstone turned by women ([Mt 24:41](#) ), but one requiring an ass to turn it ([Mr 9:42](#) ), and so "a great" one.

**Cast** (εβαλεν). Second aorist active of βαλλω, to hurl.

**With a mighty fall** (ορμηματ). Instrumental case (manner) of ορμημα, a rush, old word from ορμαω, to rush ([Mt 8:32](#) ), here only in N.T.

**Shall be cast down** (βλεθησεται). Future (first) passive of βαλλω, the same verb (εβαλεν), effective punctiliar future. Like a boulder hurled into the sea.

**Shall be found no more at all** (ου μη ευρεθη ετ). Double negative with first aorist passive subjunctive of ευρισκω. See [9:6](#) for ου μη with the active voice of ευρισκω. Already the old Babylon was a desert waste (Strabo, XVI. 1073).

## Rev 18:22

**The voice** (φωνη). Cf. [Eze 26:13](#) . Or "sound" as in [1Co 14:8](#) with σαλπιγξ (trumpet). For this song of judgment see [Jer 25:10](#) .

**Of harpers** (κιθαρωιδων). Old word (from κιθαρα, harp, and ωιδος, singer) as in [14:2](#).

**Of minstrels** (μουσικων). Old word (from μουσα, music), here only in N.T., one playing on musical instruments.

**Of flute-players** (αυλητων). Old word (from αυλεω, to play on a flute, [Mt 11:17](#) , αυλος, flute, [1Co 14:7](#) ), in N.T. only here and [Mt 9:23](#) .

**Of trumpeters** (σαλπιστων). Late form for the earlier σαλπικτης (from σαλπίζω), here only in N.T.

**Shall be heard no more at all** (ου μη ακουσθη). First aorist passive subjunctive of ακουω with the double negative as below, with φωνη μυλου (sound of the millstone), and as in verse [21](#) with ου με ευρεθη and again with πας τεχνιτης (craftsman). This old word is from τεχνη, art, as here in some MSS. ("of whatsoever craft," πασης τεχνης). Τεχνιτης occurs also in this sense in [Ac 19:24,38](#) ; and in [Heb 11:10](#) of God as the Architect. There is power in this four-fold sonorous repetition of ου μη and the subjunctive with two more examples in verse [23](#).

[Rev 18:23](#)

**Of a lamp** (λυχνου). Old word ([Mt 5:15](#) ), again in [Re 22:5](#) .

**Shall shine no more at all** (ου μη φανη). Fifth instance in these verses of ου μη with the aorist subjunctive, here the active of φαινω as in [Re 8:12](#) . It is not known whether Rome had street lights or not.

**The voice of the bridegroom and of the bride** (φωνη νυμφιου κα νυμφης). See [Joh 3:29](#); [Jer 7:34](#); [16:9](#) . "Even the occasional flash of the torches carried by bridal processions ([Mt 25:1ff.](#) ) is seen no more" (Swete). The sixth instance of ου μη, in verses [21-23](#), occurs with ακουσθη (third instance of ακουσθη, two in verse [22](#)).

**Were the princes of the earth** (ησαν ο μεγιστανες της γης). For μεγισταν see [Re 6:15](#); [Mr 6:21](#) . "Thy merchants were the grandees" once, but now these merchant princes are gone.

**With thy sorcery** (εν τη φαρμακια σου). Εν (instrumental use) and the locative case of φαρμακια, old word (from φαρμακεω, to prepare drugs, from φαρμακον, sorcery, [Re 9:21](#) ), in N.T. only here and [Ga 5:20](#) for sorcery and magical arts. If one is puzzled over the connection between medicine and sorcery as illustrated by this word (our pharmacy), he has only to recall quackery today in medicine (patent medicines and cure-alls), witch-doctors, professional faith-healers, medicine-men in Africa. True medical science has had a hard fight to shake off chicanery and charlatanry.

**Were deceived** (επλανηθησαν). First aorist passive indicative of πλαναω. These charlatans always find plenty of victims. See [Mr 12:24](#) .

[Rev 18:24](#)

**In her** (εν αυτη). In Rome.

**Was found** (ευρεθη). First aorist passive indicative of ευρισκω. See [16:6](#); [17:6](#) for the blood already shed by Rome. Rome "butchered to make a Roman holiday" (Dill, *Roman Society*, p. 242) not merely gladiators, but prophets and saints from Nero's massacre A.D. 64 to Domitian and beyond.

**Of all that have been slain** (παντων των εσφαγμενων). Perfect passive articular participle genitive plural of σφαζω, the verb used of the Lamb slain ([5:9,12](#); [13:8](#) ). Cf. [Mt 23:35](#) about Jerusalem.

## Revelation 19

### Rev 19:1

**After these things** (μετα ταυτα). Often when a turn comes in this book. But Beckwith is probably correct in seeing in 19:1-5 the climax of chapter Re 18 . This first voice (verses 1,2 ) ως φωνην μεγαλην ουχλου πολλου (as it were great voice of much multitude) is probably the response of the angelic host (Re 5:11; Heb 12:22 ). There is responsive singing (grand chorus) as in chapters Re 4; 5 .

**Saying** (λεγοντων). Present active participle of λεγω, genitive plural, though ουχλου is genitive singular (collective substantive, agreement in sense).

**Hallelujah** (Αλληλουια). Transliteration of the Hebrew seen often in the Psalms (LXX) and in III. Macc. 7:13, in N.T. only in Re 19:1,3,4,6 . It means, "Praise ye the Lord." Fifteen of the Psalms begin or end with this word. The Great Hallel (a title for Ps 104-109 ) is sung chiefly at the feasts of the passover and tabernacles. This psalm of praise uses language already in 12:10.

### Rev 19:2

**For** (οτ). Because. The reason for God's judgments is given in 15:3; 16:7 . The doom of Babylon seen in 14:7 is now realized.

**For** (οτ). Second use of οτ, explaining the first.

**He hath judged** (εκρινεν). First aorist (prophetic and climacteric, effective) active indicative of κρινω.

**Which** (ητις). The very one which.

**Did corrupt** (εφθειρεν). This is the terrible fact. First aorist active indicative of φθειρω. Cf. 11:18; 14:8; 17:2; 18:3 .

**And he hath avenged** (κα εξεδικησεν). God has exacted vengeance for the blood of his servants from (εκ) her. Prophetic aorist again of εκδικεω with accusative and εκ with ablative as in 6:10.

### Rev 19:3

**A second time** (δευτερον). Adverbial accusative, a heavenly encore.

**They say** (ειρηκαν). Perfect active indicative of ειπον. "They have said," not an "aoristic" perfect for "they say," but vivid dramatic perfect as in 5:7 and the form in -αν instead of -ασιν as in 18:3; 21:6 .

**Goeth up** (αναβαινε). Linear present active indicative of αναβαινω, "keeps on going up," "a last touch to the description already given (18:21ff. ) of Babylon's utter collapse" (Swete). The smoke of the city's ruin (14:11; 18:8f.,18 ) instead of incense ( 8:4). Cf. Isa 34:9f .

### Rev 19:4



**Fell down and worshipped God** (επεσαν κα προσεκυνησαν τω θεω). Precisely as in [7:11](#), which see. The twenty-four elders and the four living creatures take up the antiphonal chorus of the angels.

[Rev 19:5](#)

**A voice from the throne** (φωνη απο του θρονου). Not the voice of God, nor of the Lamb, nor εκ του ναου ([16:17](#)), but from an angel of the Presence. This angel summons all the servants of God to join in the antiphonal praise to God.

**Give praise to our God** (αινειτε τω θεω ημων). Present active imperative of αινεω, old verb, with the accusative elsewhere in N.T., but here with the dative as occasionally in the LXX ([1Ch 16:36](#), etc.).

[Rev 19:6](#)

**As it were the voice** (ως φωνην). Used here three times, as once in verse [1](#): once of a second great multitude (οχλου πολλου), not of angels as in verse [1](#), but the innumerable multitude of the redeemed of [7:9](#); then "of many waters" (υδατων πολλων) as in [1:15](#); [14:2](#) like "the roar of a cataract" (Swete); and once more "the voice of mighty thunders" (βροντων ισχυρων) as in [6:1](#); [10:3f.](#) .

**Saying** (λεγοντων). The best attested reading, genitive plural of λεγω, agreeing with οχλου (genitive singular), for roll of the waters and the roar of the thunders were not articulate. Some MSS. have λεγοντες (nominative plural) referring also to οχλου, though nominative instead of genitive. The fourth "Hallelujah" comes from this vast multitude.

**The Lord our God, the Almighty** (Κυριος, ο θεος, ο παντοκρατωρ). For this designation of God see also [1:8](#); [4:8](#); [11:17](#); [15:3](#); [16:7,14](#); [19:15](#); [21:22](#) . Cf. *deus et dominus noster* used of the Roman emperor.

**Reigneth** (εβασιλευσεν). First aorist active of βασιλευω. Probably ingressive prophetic aorist, "God became king" in fulness of power on earth with the fall of the world power.

[Rev 19:7](#)

**Let us rejoice and be exceeding glad** (χαρωμεν κα αγαλλιωμεν). Present active subjunctive (volitive) of χαιρω and αγαλλιαω (elsewhere in N.T. in the middle except [Lu 1:47](#); [1Pe 1:8](#) ). For both verbs together see [Mt 5:12](#) .

**Let us give** (δωμεν). Second aorist active subjunctive of διδωμ, but A reads δωσομεν (future active) and P δωσωμεν. If the future indicative is read, the tone is changed from exhortation to declaration (we shall give glory unto him).

**The marriage of the Lamb** (ο γαμος του αρνιου). In the O.T. God is the Bridegroom of Israel ([Hos 2:16](#); [Isa 54:6](#); [Eze 16:7ff.](#) ). In the N.T. Christ is the Bridegroom of the Kingdom (the universal spiritual church as seen by Paul, [2Co 11:2](#); [Eph 5:25ff.](#) , and by John in [Re 3:20](#); [19:7,9](#); [21:2,9](#); [22:17](#) . In the Gospels Christ appears as the Bridegroom ([Mr 2:19f.](#); [Mt 9:15](#); [Lu 5:34f.](#); [Joh 3:29](#) ). The figure of γαμος occurs in [Mt 22:2-14](#) . Three metaphors of women appear in the Apocalypse (the Mother in chapter [Re 12](#) , the Harlot in [Re 17-19](#) ,

and the Bride of Christ here to the end). "The first and third present the Church under two different aspects of her life, while the second answers to her great rival and enemy" (Swete).

**Is come** (ηλθεν). Prophetic aorist, come at last.

**Made herself ready** (ητοιμασεν εαυτην). First aorist active indicative of ετοιμαζω and the reflexive pronoun. See 22:2 for ητοιμασμενην ως νυμφην (prepared as a bride). There is something for her to do (1Jo 3:3; Jude 1:21; 2Co 7:1), but the chief preparation is the act of Christ (Eph 5:25ff.).

Rev 19:8

**That she should array herself** (ινα περιβαλητα). Sub-final object clause subject of εδοθη (was given to her) with ινα and the second aorist middle (direct) of περιβαλλω to fling around. This bridal dress is a gift from Christ. This form, εδοθη (it was given), occurs some 20 times in this book.

**In fine linen, bright and pure** (βυσσινον λαμπρον καθαρον). See 19:14 for the same raiment on those accompanying "The Word of God" and for the seven angels in 15:6. See by contrast the garments of the harlot (17:4; 18:16). For βυσσινον see 18:16.

**The righteous acts of the saints** (τα δικαιωματα των αγιων). This is the explanation (γαρ) of the bridal dress and explains why there is work for the Bride as well as for Christ (Php 2:12f.). See 15:4 for δικαιομα (also Ro 5:18).

Rev 19:9

**Write** (Γραψον). First aorist active imperative of γραφω as in 1:11; 14:13. The speaker may be the angel guide of 17:1.

**It is another beatitude** (μακαριο, Blessed) like that in 14:13 (fourth of the seven in the book).

**They which are bidden** (ο κεκλημενο). Articular perfect passive participle of καλεω, like Mt 22:3; Lu 14:17. Cf. Re 17:14. This beatitude reminds us of that in Lu 14:15. (Cf. Mt 8:11; 26:29.)

**These are true words of God** (Ηουτο ο λογο αληθινο του θεου εισιν). Undoubtedly, but one should bear in mind that apocalyptic symbolism "has its own methods and laws of interpretation, and by these the student must be guided" (Swete).

Rev 19:10

**To worship him** (προσκυνησα αυτω). First aorist active infinitive of purpose. John either felt that the angel represented God or he was beside himself with excitement over the glorious consummation. He was tempted to worship an angel (Col 2:18).

**See thou do it not** (ορα μη). Repeated in 22:9. Here there is no verb after μη (ellipse of ποιησις τουτο) as in Mr 1:44; 1Th 5:15), the aorist subjunctive of negative purpose with μη after ορα (present active imperative of οραω), a common enough idiom.

**Fellow-servant** (συνδουλος). The angel refuses worship from John on this ground. All Christians are συνδουλο (fellow-servants) as Christ taught (Mt 18:28ff.; 24:49) and as Paul

(Col 1:7; 4:7) and John (Re 6:11) taught. Angels are God's servants also (Heb 1:4-14). For "the testimony of Jesus see 1:2,9; 6:9; 12:17; 22:4.

**Worship God** (τω θεω προσκυνησον). And Christ, who is the Son of God (5:13f.).

**The spirit of prophecy** (το πνευμα της προφητειας). Explanatory use of γαρ (for) here as in 8. The possession of the prophetic spirit shows itself in witness to Jesus. In illustration see Mr 1:10; Mt 3:16; Lu 3:21; Joh 1:51; Re 4:1; 10:1; 11:19; 14:17; 15:5; 18:1; 19:1,7-9.

Rev 19:11

**The heaven opened** (τον ουρανον ηνεωιγμενον). Perfect passive participle (triple reduplication) of ανοιγω. Accusative case after ειδον. So Ezekiel ( 1:1) begins his prophecy. See also the baptism of Jesus (Mt 3:16; Lu 3:21, but σχιζομενους in Mr 1:10). Jesus predicted the opened heavens to Nathanael (Joh 1:51). In Re 4:1 a door is opened in heaven, the sanctuary is opened (11:19; 15:5), angels come out of heaven (10:1; 14:17; 18:1), and sounds come from heaven ( 19:1).

**Behold, a white horse** (ιδου ιππος λευκος). Nominative case because of ιδου, not ειδον. Cf. 6:2 for ιππος λευκος. The emblem of victory in both cases, but the riders are very different. Here it is the Messiah who is the Warrior, as is made plain by "Faithful and True" (πιστος κα αληθινος), epithets already applied to Christ (1:5; 3:7,14). Cf. also 22:6.

**In righteousness he doth judge and make war** (εν δικαιοσυνη κρινε κα πολεμε). See Isa 11:3f. . The Messiah is both Judge and Warrior, but he does both in righteousness (15:3; 16:5,7; 19:2). He passes judgment on the beast (antichrist) and makes war on him. Satan had offered Christ a victory of compromise which was rejected.

Rev 19:12

**A flame of fire** (φλοξ πυρος). As in the opening vision of Christ in 1:14 ( 2:18).

**Many diadems** (διαδηματα πολλα). A new feature, but the dragon has a diadem on each of his seven heads ( 12:3) and the first beast one upon each of his ten horns ( 13:1). So the victorious Messiah will wear many royal diadems and not mere crowns, because he is King of kings ( 19:16).

**And he hath** (κα εχων). Nominative active present participle of εχω either used absolutely as an independent verb (like indicative) or in an anacoluthon, though αυτου (his) is genitive.

**A name written** (ονομα γεγραμμενον). Perfect passive participle of γραφω as in 2:17 (cf. 3:12).

**But he himself** (ε μη αυτος). "Except himself" (common ellipsis of the verb after ε μη, "if not"). See 2:17; 3:12 for the new name there described. See 14:1 for the name of Christ on the forehead of the 144,000, and 17:5 for the name on the forehead of the harlot. This word here supplements what Jesus says in Mt 11:27.

Rev 19:13

**Arrayed** (περιβεβλημενος). Perfect passive participle of περιβαλλω, to clothe, often in this book.

**In a garment** (ιματιον). Accusative case after the passive participle περιβεβλημενος.

**Sprinkled** (ρεραντισμενον). Perfect passive participle of ραντιζω, in the predicate accusative case agreeing with ιματιον. A Q here read βεβαμμενον (perfect passive participle of βαπτω, to dip). Probably ρεραντισμενον (sprinkled) is correct, because the picture comes from [Isa 63:3](#), where Aquila and Symmachus use ραντιζω. The use of βεβαμμενον (dipped) is a bolder figure and Charles considers it correct. In either case it is the blood of Christ's enemies with which his raiment (ιματιον, perhaps a χλαμυς [Mt 27:28,31](#)) is sprinkled or dipped as the case may be, not his own blood on Calvary ([1:5](#); [5:9](#); [7:14](#); [12:11](#)), but proleptically and prophetically the blood of Christ's enemies. Ηαιματ can be either locative case with βεβαμμενον (dipped in blood) or instrumental with ρεραντισμενον (sprinkled with blood).

**The Word of God** (ο Λογος του θεου). Some scholars hold this addition inconsistent with verse [12](#), but it may be merely the explanation of the secret name or still another name besides that known only to himself. The personal use of the Logos applied to Christ occurs only in the Johannine writings unless that is the idea in [Heb 4:12](#). In [Joh 1:1,14](#) it is merely ο Λογος (the Word), in [1Jo 1:1](#) ο Λογος της ζωης (the Word of Life), while here it is ο Λογος του θεου (the Word of God), one of the strongest arguments for identity of authorship. The idiom here is one common in Luke and Paul for the teaching of Christ ([Lu 5:1](#); [8:11](#), etc.; [1Co 14:36](#); [2Co 2:17](#), etc.). Jesus is himself the final and perfect revelation of God to men ([Heb 1:1f.](#)).

[Rev 19:14](#)

**The armies which are in heaven** (τα στρατευματα τα εν τω ουρανω). See [12:7](#) for Michael and angels warring with the dragon, and also [Mt 26:53](#) for the angels at Christ's call, not to say [Heb 1:6f.,14](#); [Mt 13:41](#); [Re 5:11f.](#)

**Followed** (ηκολουθε). Imperfect active and singular (στρατευματα, neuter plural) of ακολουθεω, graphic picture of the celestial Warrior with his angelic hosts "upon white horses" (εφ' ιπποις λευκοις) like the Leader and, like him "clothed in fine linen white and pure" (ενδεδυμενο βυσσινον λευκον καθαρον) like the Leader again ([19:8](#)). Note ενδεδυμενο here as in [1:13](#); [15:6](#).

[Rev 19:15](#)

**A sharp sword** (ρομφαια οξεια). As in [1:16](#); [2:12,15](#).

**That he should smite** (ινα παταξη). Purpose clause with ινα and the first aorist active subjunctive of πατασσω, old verb already in [11:6](#) and like [Isa 11:4](#), a figure here for forensic and judicial condemnation.

**And he shall rule them** (κα αυτος ποιμανε). Emphatic use of αυτος twice (he himself). Future active of ποιμαινω, to shepherd as in [2:27](#); [12:5](#) "with a rod of iron" (εν ραβδω σιδηρα) as there. See [1Pe 2:25](#); [Heb 13:20](#) for Christ as Shepherd.

**And he treadeth** (κα αυτοσ πατε). Change to present tense of πατεω, to tread (here transitive), with solemn repetition of κα αυτοσ.

**The winepress of the fierceness of the wrath of Almighty God** (την ληνον του οινου του θυμου της οργης του θεου του παντοκρατορος). Literally, "the winepress of the wine of the wrath of the anger of God the Almighty" (four genitives dependent on one another and on ληνον). These images are here combined from [14:8,10,19f.](#); [16:19](#). The fact is already in [19:13](#) after [Isa 63:1f.](#) .

[Rev 19:16](#)

**And on his thigh** (κα επ τον μηρον αυτου). "Even upon his thigh." Old word, here alone in N.T.

**King of kings, and Lord of lords** (Βασιλευσ βασιλεων κα Κυριος κυριων). The title already given to the Lamb in [17:14](#), but in reverse order. See the same idea in [1Ti 6:15](#) .

[Rev 19:17](#)

**An angel** (ενα αγγελον). Like εις in [18:21](#), just "an," not "one."

**Standing in the sun** (εστωτα εν τω ηλιω). Second perfect active participle of ιστημι (intransitive). "Where all the birds of prey would behold him" (Beckwith). For ορνεις (birds) see [18:2](#) and for εν μεσουρανηματ (in mid heaven) see [18:13](#); [14:6](#) .

**Come and be gathered together** (Δευτε συναχθητε). Δευτε is the adverb δευρω (hither), used when two or more are addressed, possibly from δευρο ιτε (come here). Asyndeton also without κα (and). First aorist passive imperative of συναγω. The metaphor is drawn from [Eze 39:17](#) .

**Unto the great supper of God** (εις το δειπνον το μεγα του θεου). The habits of vultures are described by Christ in [Mt 24:28](#) . This is a bold and powerful picture of the battlefield after the victory of the Messiah, "a sacrificial feast spread on God's table for all the vultures of the sky" (Swete). Is this battle the same as that of Har Magedon ( [16:16](#)) and that of Gog and Magog ([20:8ff.](#) ) mentioned after the thousand years? The language in [20:8ff.](#) seems like this derived from [Eze 39:17ff.](#) , and "in the Apocalypse priority in the order of sequence does not always imply priority in time" (Swete). There seems no way to decide this point save that the end seems to be at hand.

[Rev 19:18](#)

**That ye may eat** (ινα φαγητε). Purpose clause with ινα and the second aorist active subjunctive of εσθιω.

**The flesh of kings** (σαρκας βασιλεων). "Pieces of flesh" (plural of σαρξ, flesh) and of all classes and conditions of men who fell in the battle ([6:18](#); [11:13](#); [13:16](#); [19:5](#); [20:12](#) ). War is no respecter of persons.

[Rev 19:19](#)

**Gathered together** (συνηγμενα). Perfect passive participle of συναγω. In battle array.

**To make war against** (ποιησα πολεμον μετα). First aorist active infinitive of ποιειω, to express purpose. See πολεμεω μετα in [12:7](#) and the use of συναγω εις πολεμον in [16:14](#); [20:8](#). The beast (for his army see [16:13f.](#)) led a league of ten kings against Babylon in [17:16f.](#), but with the purpose also of fighting the Lamb ([17:14](#)).

[Rev 19:20](#)

**Was taken** (επιασθη). First aorist (prophetic) passive indicative of the Doric παζω (Attic πιεζω). Cf. [2Th 2:8](#).

**The false prophet** (ο ψευδοπροφητης). Possibly the second beast of [13:11-17](#); [16:13](#); [20:10](#). Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast."

**That wrought the signs in his sight** (ο ποιεσας τα σημεια ενωπιον αυτου). As in [13:14](#).

**Wherewith** (εν οις). "In which" signs.

**He deceived** (επλανησεν). First aorist active indicative of πλαναω. He was only able to deceive "them that had received" (τους λαβοντας, articular second aorist active participle of λαμβανω, "those receiving") "the mark of the beast" ([13:16](#); [14:9ff.](#); [16:2](#); [20:4](#)) "and them that worshipped his image" (τους προσκυνουντας τη εικον αυτου) as in [13:15](#).

**They twain** (ο δυο). "The two."

**Were cast** (εβληθησαν). First aorist passive Indicative of βαλλω. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

**Alive** (ζωντες). Present active participle of ζαω, predicative nominative, "living."

**Into the lake of fire** (εις την λιμνην του πυρος). Genitive πυρος describes this λιμνην (lake, cf. [Lu 5:1](#)) as it does γεεννα in [Mt 5:22](#). See also [20:10](#); [21:8](#). It is a different figure from the "abyss" in [9:1f.](#); [20:1f.](#). This is the final abode of Satan, the beast, the false prophet, and wicked men.

**That burneth with brimstone** (της καιομενης εν θειω). Note the genitive here in place of the accusative λιμνην, perhaps because of the intervening genitive πυρος (neuter, not feminine). The agreement is regular in [21:8](#). For εν θειω (with brimstone) see [14:10](#); [20:10](#); [21:8](#). The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters [Re 4](#); [5](#); [21](#); [22](#) is to be so understood. Both fall short of the reality.

[Rev 19:21](#)

**The rest** (ο λοιπο). Of the enemy (the kings and their hosts of verse [19](#)).

**Were killed** (απεκτανθησαν). First aorist (effective) passive indicative of αποκτεινω. Those affected by the Caesar-worship ([14:9ff.](#)) were not at once cast into the lake with the two beasts.

**Were filled** (εχορτασθησαν). First aorist (effective) passive of χορταζω. As they had been invited to do in verse [17](#).

## Revelation 20

[Rev 20:1](#)

**Coming down out of heaven** (καταβαινοντα εκ του ουρανου). As in [10:1](#); [18:1](#) .

**The key of the abyss** (την κλειν της αβυσσου). As in [9:1](#).

**A great chain** (αλυσιν μεγαλην). Paul wore a αλυσις (alpha privative and λυω, to loose) in Rome ([2Ti 1:16](#) ;, as did Peter in prison in Jerusalem ([Ac 12:6](#) ).

**In his hand** (επ την χειρα αυτου). "Upon his hand," ready for use. See επ with the genitive in [1:20](#).

[Rev 20:2](#)

**He laid hold on** (εκρατησεν). First aorist active indicative of κρατεω, to seize.

**The dragon** (τον δρακοντα). Accusative after εκρατησεν instead of the genitive as in [2:1](#). He has been behind the beast and the false prophet from the start. Now he is seized.

**The old serpent** (ο οφεις ο αρχαιος). Precisely the description in [12:9](#), only the nominative is here retained, though in apposition with the accusative τον δρακοντα, a frequent anacoluthon in the Apocalypse ( [1:5](#), etc.). Swete calls it a parenthesis.

**Which is** (ος εστιν). The relative here relieves the construction and takes the place of ο καλούμενος in [12:9](#) before Διαβολος κα ο Σατανας.

**And bound him** (κα εδησεν αυτον). First aorist active indicative of δεω.

**For a thousand years** (χιλια ετη). Accusative of extent of time. Here we confront the same problem found in the 1260 days. In this book of symbols how long is a thousand years? All sorts of theories are proposed, none of which fully satisfy one. Perhaps Peter has given us the only solution open to us in [2 Peter 3:8](#) when he argues that "one day with the Lord is as a thousand years and a thousand years as one day." It will help us all to remember that God's clock does not run by ours and that times and seasons and programs are with him. This wonderful book was written to comfort the saints in a time of great trial, not to create strife among them.

[Rev 20:3](#)

**Into the abyss** (εις την αβυσσον). The one in [9:1f.](#) and the one spoken of by the legion of demons in [Lu 8:31](#) under the charge of the angel of the abyss (Apollyon, [Re 9:11](#) ) who is either Satan himself or a kindred power. "Already he has been cast out of Heaven ( [12:9](#)), now he is cast out of the earth, and returns to his own place" (Swete).

**Shut it and sealed it** (εκλεισεν κα εσφραγισεν). Effective first aorists active indicative of κλειω and σφραγιζω.

**That he should deceive no more** (ινα μη πλανηση). Negative purpose clause with ινα μη and the first aorist active subjunctive of πλαναω. Glorious relief after the strain of the previous visions of conflict. Small wonder that Christians today cherish this blessed hope whatever the actual meaning may be.



**Until should be finished** (αχρ τελεσθη). Temporal clause of future purpose with αχρ (as a conjunction like εως) and the first aorist passive subjunctive of τελεω. Repeated in verse 5 and see αχρ and the subjunctive in 7:3; 15:8 .

**He must be loosed** (δε λυθηνα). Sad necessity, alas, with δε and the first aorist passive infinitive of λυω.

**For a little time** (μικρον χρονον). Accusative of time. Whatever the thousand years means, it is here said plainly that after it is over the devil will again have power on earth "for a little time."

[Rev 20:4](#)

**And they sat upon them** (κα εκαθισαν επ' αυτους). First aorist active indicative of καθιζω. Another period here apparently synchronous (verse 7) with the confinement of Satan in the abyss. No subject is given for this plural verb. Apparently Christ and the Apostles ([Mt 19:28](#); [Lu 22:30](#) ) and some of the saints ([1Co 6:3](#) ), martyrs some hold.

**Judgment was given unto them** (κριμα εδοθη αυτοις). First aorist passive of διδωμ. Picture of the heavenly court of assizes.

**The souls** (τας ψυχας). Accusative after ειδον at the beginning of the verse.

**Of them that had been beheaded** (των πεπελεκισμενων). Genitive of the articular perfect passive participle of πελεκιζω, old word (from πελεκυς an axe, the traditional instrument for execution in republican Rome, but later supplanted by the sword), to cut off with an axe, here only in N.T. See [6:9](#); [18:24](#); [19:2](#) for previous mention of these martyrs for the witness of Jesus ([1:9](#); [12:17](#); [19:10](#) ). Others also besides martyrs shared in Christ's victory, those who refused to worship the beast or wear his mark as in [13:15](#); [14:9ff.](#); [16:2](#); [19:20](#) .

**And they lived** (κα εζησαν). First aorist active indicative of ζαω. If the ingressive aorist, it means "came to life" or "lived again" as in [2:8](#) and so as to verse 5. If it is the constative aorist here and in verse 5, then it could mean increased spiritual life. See [Joh 5:21-29](#) for the double sense of life and death (now literal, now spiritual) precisely as we have the second death in [Re 2:11](#); [20:6,14](#) .

**And reigned with Christ** (κα εβασιλευσαν μετα του Χριστου). Same use of the first aorist active indicative of βασιλευω, but more clearly constative. Beckwith and Swete take this to apply solely to the martyrs, the martyrs' reign with Christ.

[Rev 20:5](#)

**The rest of the dead** (ο λοιπο των νεκρων). "All except the martyrs, both the righteous and the unrighteous" (Beckwith). But some take this to mean only the wicked.

**Lived not until the thousand years should be finished** (ουκ εζησαν αχρ τελεσθη τα χιλια ετη). See verse 4 for the items here. "To infer from this statement, as many expositors have done, that the εζησαν of v. 4 must be understood of bodily resuscitation, is to interpret apocalyptic prophecy by methods of exegesis which are proper to ordinary narrative" (Swete). I sympathize wholly with that comment and confess my own ignorance therefore as to the



meaning of the symbolism without any predilections for post-millennialism or premillennialism.

**This is the first resurrection** (αυτη η αναστασις η πρωτη). Scholars differ as to the genuineness of this phrase. Accepting it as genuine, Swete applies it to "the return of the martyrs and confessors to life at the beginning of the Thousand Years." According to this view the first resurrection is a special incident in the present life before the Parousia. It has no parallel with [1Th 4:16](#), where the dead in Christ are raised before those living are changed. Some think that John here pictures the "Regeneration" (παλιγγενεσια) of [Mt 19:28](#) and the "Restoration" (αποκαταστασις) of [Ac 3:21](#). No effort is here made to solve this problem, save to call attention to the general judgment out of the books in [20:12](#) and to the general resurrection in [Joh 5:29](#); [Ac 24:15](#).

[Rev 20:6](#)

**Blessed and holy** (μακαριος κα αγιος). A fifth beatitude ([1:3](#); [14:13](#); [16:15](#); [19:9](#)) already and two more to come ([22:7,14](#), seven in all). Here αγιος is added to the usual μακαριος. The second death (ο δευτερος θανατος). The spiritual death of [2:11](#); [20:14](#); [21:8](#) in contrast to the first or physical death. This language raises a question about the interpretation of the first and the second resurrections, whether both are of the body or one of the spirit. There seems no way to reach a solid conception about it. In [1Co 15:23](#) there is no mention of the resurrection of any save "those of Christ" (ο του Χριστου), though the end follows (verse [24](#)). However, Paul elsewhere ([Ac 24:15](#)) speaks of the resurrection of the just and of the unjust as if one event.

**Priests of God and of Christ** (ιερεις του θεου κα του Χριστου). As in [1:6](#); [5:10](#); [22:3,5](#).

**Shall reign with him** (βασιλευσουσιν μετ' αυτου). As promised in the same passages. The servants of God are to be priests with Christ and to reign with him ([Mt 19:28](#)). In [5:10](#) επ της γης (upon earth) occurs, but this item does not appear here. "No hint is given as to where this service is to be rendered and this royalty to be exercised" (Swete).

[Rev 20:7](#)

**When are finished** (οταν τελεσθη). Indefinite future temporal clause with οταν and the first aorist passive subjunctive of τελεω, "whenever are finished."

**Shall be loosed** (λυθησεται). Future passive of λυω, no longer bound as in [20:2f](#). He uses the future as a prophet in verses [7,8](#), but in [9,10](#) he uses the aorist as a seer.

**Out of his prison** (εκ της φυλακης αυτου). For φυλακη in this sense see [2:10](#). Out of the abyss of verses [2,3](#).

[Rev 20:8](#)

**To deceive the nations** (πλανησα τα εθνη). First aorist active infinitive of purpose of πλαναω, Satan's chief task (chapters 12 to 18, in particular [12:9](#); [13:14](#); [19:20](#); [20:3,10](#)).

**Which are in the four corners of the earth** (τα εν ταις τεσσαρσ γωνιαις της γης). Clearly the reign with Christ, if on earth, was not shared in by all on earth, for Satan finds a large and ready following on his release. See [7:1](#) ([Isa 11:12](#)) for "the four corners of the earth."

**Gog and Magog** (τον Γωγ κα Μαγωγ). Accusative in explanatory apposition with τα εθνη (the nations). Magog is first mentioned in [Ge 10:2](#). The reference here seems to be [Eze 38:2](#), where both are mentioned. Josephus (*Ant.* I. 6. 1) identifies Magog with the Scythians, with Gog as their prince. In the rabbinical writings Gog and Magog appear as the enemies of the Messiah. Some early Christian writers thought of the Goths and Huns, but Augustine refuses to narrow the imagery and sees only the final protest of the world against Christianity.

**To gather them together to the war** (συναγαγειν αυτους εις τον πολεμον). Second aorist active infinitive of purpose of συναγω, a congenial task for Satan after his confinement. See [16:14](#) for this very phrase and also [17:14](#); [19:19](#).

**Of whom** (ων--αυτων). Pleonasm or redundant pronoun as in [3:8](#) and often (of whom--of them).

**As the sand of the sea** (ως η αμμος της θαλασσης). Already in [12:18](#). Clearly then the millennium, whatever it is, does not mean a period when Satan has no following on earth, for this vast host rallies at once to his standard.

[Rev 20:9](#)

**They went up** (ανεβησαν). Second aorist active indicative of αναβαινω, a return to the manner of the seer as in verses [4,5](#).

**Over the breadth of the earth** (επ το πλατος της γης). Πλατος is old word, in N.T. only here, [21:16](#); [Eph 3:18](#). The hosts of Satan spread over the earth.

**Compassed** (εκυκλευσαν). First aorist (prophetic) active indicative of κυκλευω, to encircle, late verb (Strabo) from κυκλος (circle), in N.T. only here and margin in [Joh 10:24](#) (for εκυκλωσαν from κυκλω).

**The camp of the saints** (την παρεμβολην των αγιων). Παρεμβολη (παρα, εν, βαλλω) is common late word for military camp, in LXX for the Israelites in the desert ([Ex 29:14](#), etc.), in N.T. for Roman barracks ([Ac 24:34,37](#)) and for an army in line of battle ([Heb 11:34](#); [Re 20:9](#)).

**The beloved city** (την πολιν την ηγαπημενην). Perfect passive participle of αγαπαω, "the city the beloved." See [Ps 78:68](#); [87:2](#) for Jerusalem so described. So Charles takes it here, but Swete holds it to be "the Church the New Zion" that is meant.

**And fire came down out of heaven** (κα κατεβη πυρ εκ του ουρανου). Second aorist (prophetic) active indicative of καταβαινω. Cf. [Ge 19:24](#); [39:6](#); [Eze 38:22](#); [2Ki 1:10,12](#); [Lu 9:54](#) (about John).

**Devoured them** (κατεφαγεν αυτους). Second aorist (prophetic) active of κατεσθιω, to eat up (down). Vivid climax to this last great battle with Satan.

[Rev 20:10](#)

**Was cast** (εβληθη). First aorist (prophetic, affective) passive indicative of βαλλω (verse 3).

**Into the lake of fire and brimstone** (εις την λιμνην του πυρος κα θειου). As in [19:20](#) with the two beasts, as he adds, "where are also the beast and the false prophet" (οπου κα το θηριον κα ο ψευδοπροφητης).

**They shall be tormented** (βασανισθησονται). Return to the prophetic future of verses [7,8](#). For βασανιζω see [9:5](#); [14:10](#). For "day and night" (ημερας κα νυκτος) see [4:8](#); [7:15](#); [12:10](#); [14:11](#). For "for ever and ever" (εις τους αιωνας τον αιωνων) see [1:6,18](#); [4:9,10](#); [5:13](#); [7:12](#); [10:6](#); [11:15](#), etc. The devil was cast down from heaven ([12:9](#)), then imprisoned ([20:2ff.](#)), now he received his final doom.

[Rev 20:11](#)

**A great white throne** (θρονον μεγαν λευκον). Here μεγαν (great) is added to the throne pictures in [4:4](#); [20:4](#). The scene is prepared for the last judgment often mentioned in the N.T. ([Mt 25:31-46](#); [Ro 14:10](#); [2Co 5:10](#)). "The absolute purity of this Supreme Court is symbolized by the colour of the Throne" (Swete) as in [Da 7:9](#); [Ps 9:1](#); [97:2](#). The name of God is not mentioned, but the Almighty Father sits upon the throne ([4:2f.,9](#); [5:1,7,13](#); [6:16](#); [7:10,15](#); [19:4](#); [21:5](#)), and the Son sits there with him ([Heb 1:3](#)) and works with the Father ([Joh 5:19-21](#); [10:30](#); [Mt 25:31ff.](#); [Ac 17:31](#); [2Co 5:10](#); [2Ti 4:1](#)).

**From whose face the earth and the heaven fled away** (ου απο προσωπου εφυγεν η γε κα ο ουρανος). Second aorist (prophetic) active of φευγω. See [16:20](#). The non-of matter is a common teaching in the O.T. ([Ps 97:5](#); [102:27](#); [Isa 51:6](#)) as in the N.T. ([Mr 13:31](#); [2 Peter 3:10](#)).

**Was found** (ευρεθη). First aorist passive indicative of ευρισκω. All is now spiritual. Even scientists today are speaking of the non-eternity of the universe.

[Rev 20:12](#)

**The dead, the great and the small** (τους νεκρους τους μεγαλους κα τους μικρους). The general resurrection of verse [13](#) is pictured by anticipation as already over. No living are mentioned after the battle of verses [7-10](#), though some will be living when Jesus comes to judge the quick and the dead ([2Ti 4:1](#); [1Th 4:13ff.](#)). All classes and conditions ([11:18](#); [13:16](#); [19:5,18](#)) John saw "standing before the throne" (εστωτας ενωπιον του θρονου).

**Books were opened** (βιβλια ηνοιχθησαν). First aorist passive of ανοιγω. Like [Da 7:10](#). The record of each human being has been kept in God's books.

**Were judged** (εκριθησαν). First aorist passive indicative of κρινω. The sentence upon each rests upon written evidence.

**Another book which is the book of life** (αλλο βιβλιον ο εστιν της ζωης). This book has already been mentioned (3:5; 13:8; 17:8). "It is the roll of living citizens of Jerusalem" (Swete), "the church of the first born enrolled in heaven" (Heb 12:23). The books are "the vouchers for the book of life" (Alford). We are saved by grace, but character at last (according to their works) is the test as the fruit of the tree (Mt 7:16,20; 10:32f.; 25:31-46; Joh 15:6; 2Co 5:10; Ro 2:10; Re 2:23; 20:12; 22:12).

#### Rev 20:13

**Gave up** (εδωκεν). Just "gave" (first aorist active indicative of διδωμι), but for the sea to give is to give up (effective aorist). Sea as well as land delivers its dead (all kinds of dead, good and bad). Swete notes that accidental deaths will not prevent any from appearing. Milligan is sure that the sea here means "the sea of the troubled and sinful world."

**Death and Hades** (ο θανατος κα ο αιδης). "An inseparable pair" (Swete) as in 1:18; 6:8; 20:14. So in Mt 16:18 "the gates of Hades" means the power of death. Etymologically Hades is the unseen world where all who die are as opposed to this visible world, but in actual use Hades is sometimes treated as the abode of the unrighteous (Lu 16:23). Charles thinks that this is true here, though there is nothing to show it apart from the personification of death and Hades and the casting of both into the lake of fire in verse 14. Here again "each man" (εκαστος) receives judgment according to his deeds (Mt 16:27; 1Co 3:13; 2Co 5:10; Ro 2:6; 14:12; 1Pe 1:17; Re 2:23).

#### Rev 20:14

**Were cast** (εβληθησαν). As the devil (20:10) followed the two beasts (19:20) into the same dread lake of fire. Death is personified and is disposed of, "the last enemy" (1Co 15:26) and Paul sings the paean of victory over death (1Co 15:54f., from Ho 13:14). Hades has no more terrors, for the saints are in heaven. There is no more fear of death (Heb 2:15), for death is no more (Re 21:4). The second death (2:11; 20:6; 21:8) is here identified as in 21:8 with the lake of fire.

#### Rev 20:15

**If any was not found written in the book of life** (ε τις ουχ ευρεθη εν τη βιβλω της ζωης). Condition of first class with ε and the first aorist passive indicative of ευρισκω. In this short sentence the doom is told of all who are out of Christ, for they too follow the devil and the two beasts into the lake of fire (the counterpart of the Gehenna of fire, Mt 5:22). There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. In Da 12:2 there is a resurrection to death as well as to life and so in Joh 5:29; Ac 24:15.

## Revelation 21

### Rev 21:1

**A new heaven and a new earth** (ουρανον καινον κα γην καινην). This new vision (ειδον) is the picture of the bliss of the saints.

**The first heaven and the first earth** (ο πρωτος ουρανος κα η πρωτη γη) **are passed away** (απηλθαν, went away, second aorist active indicative of απερχομα). "Fled away" (εφυγεν) in 20:11.

**And the sea is no more** (κα η θαλασσα ουκ εστιν ετ). The sea had given up its dead (20:13). There were great risks on the sea (18:17ff. ). The old physical world is gone in this vision. It is not a picture of renovation of this earth, but of the disappearance of this earth and sky (not heaven where God dwells). It is a glorious picture here in 21:1-8 in sharp contrast to the lake of fire in 20:11-15. The symbolism in neither case is to be pressed too literally, but a stern and a glorious reality exists behind it all.

### Rev 21:2

**The holy city, new Jerusalem** (την πολιν την αγιαν Ιερουσαλημ καινην). "The New Earth must have a new metropolis, not another Babylon, but another and greater Jerusalem" (Swete), and not the old Jerusalem which was destroyed A.D. 70. It was called the Holy City in a conventional way (Mt 4:5; 27:53 ), but now in reality because it is new and fresh (καινην), this heavenly Jerusalem of hope (Heb 12:22 ), this Jerusalem above (Ga 4:26ff. ) where our real citizenship is (Php 3:20 ).

**Coming down out of heaven from God** (καταβαινουσαν εκ του ουρανου απο του θεου). Glorious picture caught by John and repeated from 3:12 and again in 21:10. But Charles distinguishes this new city of God from that in 21:9-22:2 because there is no tree of life in this one. But one shrinks from too much manipulation of this symbolism. It is better to see the glorious picture with John and let it tell its own story.

**Made ready** (ητοιμασμενην). Perfect passive participle of ετοιμαζω as in 19:7. The Wife of the Lamb made herself ready in her bridal attire.

**As a bride adorned** (ως νυμφην κεκοσμημενην). Perfect passive participle of κοσμεω, old verb (from κοσμος ornament like our cosmetics), as in 21:19. Only here the figure of bride is not the people of God as in 19:7, but the abode of the people of God (the New Jerusalem).

**For her husband** (τω ανδρ αυτης). Dative case of personal interest.

### Rev 21:3

**The tabernacle of God is with men** (η σκηνη του θεου μετα των ανθρωπων). It is one of the angels of the Presence (16:17; 19:5 ) speaking.

**And he shall dwell with them** (κα σκηνωσε μετ' αυτων). Future active of σκηνωω, already in 7:15 from Eze 37:27; Zec 2:10; 8:8 and used of the Incarnate Christ on earth by

John ([Joh 1:14](#)), now a blessed reality of the Father. The metaphor stands for the Shekinah Glory of God in the old tabernacle ([7:15](#); [13:6](#); [15:5](#)), the true tabernacle of which it was a picture ([Heb 8:2](#); [9:11](#)). God is now Immanuel in fact, as was true of Christ ([Mt 1:23](#)).

[Rev 21:4](#)

**Shall wipe away every tear from their eyes** (ἐξαλειψε παν δακρυον εκ των οφθαλμων αυτων). More exactly, "shall wipe out every tear out of their eyes" (repetition of ἐξ) like a tender mother as in [7:17](#) ([Isa 25:8](#)). There is no more that ought to cause a tear, for death (θανατος) is no more, mourning (πενθος), associated with death and crying (κραυγη, wailing), and pain (πονος as in [16:10](#)) are all gone. There is peace and bliss.

[Rev 21:5](#)

**Behold, I make all things new** (Ιδου καινα ποιω παντα). The first time since [1:8](#) that God has been represented as speaking directly, though voices have come out of the throne before ([21:3](#)) and out of the sanctuary ([16:1,17](#)), which may be from God himself, though more likely from one of the angels of the Presence. This message is not addressed to John ([7:14](#); [17:7](#); [21:6](#); [22:6](#)), but to the entire world of the blessed. See [Isa 43:18f.](#) for the words (Ιδου εγω ποιω καινα). The idea of a new heaven and a new earth is in [Isa 65:17](#); [66:22](#); [Ps 102:25f.](#) For the locative here with επ (επ τω θρονω) see [7:10](#); [19:4](#) (genitive more usual, [4:9f.](#); [5:1,7,13](#), etc.). See [20:11](#) for the picture.

**And he saith** (κα λεγε). Probably this means a change of speakers, made plain by μο (to me) in many MSS. An angel apparently (as in [14:13](#); [19:9f.](#)) assures John and urges him to write (γραφον as in [1:11](#); [2:1,8,12,18](#); [3:1,7,14](#); [14:3](#)). The reason given (οτ, for) is precisely the saying in [22:6](#) and he uses the two adjectives (πιστο κα αληθινο) employed in [19:11](#) about God himself, and [3:14](#) about Christ. In [19:9](#) αληθινο occurs also about "the words of God" as here. They are reliable and genuine.

[Rev 21:6](#)

**They are come to pass** (Γεγοναν). Second perfect active indicative of γινομα with -αν for -ας. See [16:17](#) for a like use of γεγονεν, "They have come to pass." Here again it is the voice of God because, as in [1:8](#), He says:

**I am the Alpha and the Omega** (Εγω το Αλφα κα το Ο) with the addition "the beginning and the end" (η αρχη κα το τελος), the whole used in [22:13](#) of Christ. In [Isa 44:6](#) there is something like the addition, and in [Col 1:18](#); [Re 3:14](#) η αρχη is applied to Christ, while here God is the First Cause (αρχη) and the Finality (τελος) as in [Ro 11:36](#); [Eph 4:6](#). But God works through Christ ([Joh 1:3](#); [Heb 1:2f.](#); [Col 1:12-20](#)). God is the bountiful Giver ([Jas 1:5,17](#)) of the Water of Life. See [7:17](#); [22:1,17](#) for this metaphor, which is based on [Isa 55:1](#). It is God's own promise (Εγω δωσω), "I will give."

**Of the fountain** (εκ της πηγης). For this partitive use of εκ see [Mt 25:8](#), without εκ [Re 2:17](#).

**Freely** (δωρεαν). See [Mt 10:8](#); [Joh 4:10](#); [Ro 3:24](#); [Ac 8:20](#); [Re 22:17](#).

## Rev 21:7

**He that overcometh** (ο νικων). Recalls the promises at the close of each of the Seven Letters in chapters 2 and 3.

**Shall inherit** (κληρονομησε). Future active of κληρονομεω, word with great history (Mr 10:17; 1Pe 1:4; Ga 4:7; Ro 8:17), here interpreted for the benefit of these who share in Christ's victory.

**I will be his God** (Εσομα αυτω θεος). Repeated Old Testament promise (first to Abraham, Ge 17:7f.). Cf. Re 21:3.

**He shall be my son** (αυτος εστα μο υιος). Made first of Solomon (2Sa 7:14) and applied to David later in Ps 89:26f.

## Rev 21:8

**Their part shall be** (το μερος αυτων). In contrast to the state of the blessed (verses 3-7) the state of "those who have disfranchised themselves from the Kingdom of God" (Charles) is given. They are with Satan and the two beasts, and are the same with those not in the book of life (20:15) in the lake of fire and brimstone (19:20; 20:10,14f.), that is the second death (2:11; 20:6,14). See also 14:10. There are eight epithets here used which apply to various sections of this direful list of the doomed and the damned, all in the dative (case of personal interest).

**For the fearful** (τοις δειλοις). Old word (from δειδω, to fear) for the cowardly, who recanted under persecution, in N.T. only here, Mt 8:26; Mr 4:40.

**Unbelieving** (απιστοις). "Faithless," "untrustworthy," in contrast with Christ "ο πιστος" (1:5). Cf. 2:10,13; 3:14; 17:14. Disloyalty is close kin to cowardice.

**Abominable** (εβδελυγμενοις). Perfect passive participle of βδελυσσω, old verb, in N.T. only here and Ro 2:22, common in LXX, to pollute (Ex 5:21). Those who have become defiled by the impurities of emperor-worship (7:4f.; 21:27; Ro 2:22; Tit 1:16).

**Murderers** (φονευσιν). As a matter of course and all too common always (Mr 7:21; Ro 1:29; Re 9:21).

**Fornicators** (πορνοις). Again all too common always, then and now (1Co 5:10; 1Ti 1:9f.). These two crimes often go together.

**Sorcerers** (φαρμακοις). Old word, in N.T. only here and 22:15. Closely connected with idolatry and magic (9:21; 13:13f.).

**Idolaters** (ειδωλολατραις). See 1Co 5:10f.; 10:7; Eph 5:5; Re 22:15. With a powerful grip on men's lives then and now.

**All liars** (πας τοις ψευδεσιν). Repeated in 22:15 and stigmatized often (2:2; 3:9; 14:5; 21:8,27; 22:15). Not a "light" sin.

## Rev 21:9

**One of the seven angels** (εις εκ των επτα αγγελων). As in 17:1 with the same introduction when the angel made the announcement about the harlot city (Babylon), so here the