

## Chapter Sixteen

This chapter (which begins with *kai* or and) describes in some detail the pouring out of the bowls by the seven angels which correlate with the ten plagues of Egypt (Ex 7-12). While paralleling the respective plagues, it is helpful to keep in mind the resistance Moses and Aaron met from Pharaoh after each affliction. Also, the Israelites did not suffer from the plagues but enjoyed bounty while their Egyptian neighbors suffered.

The “loud voice” (*phone*) issues from the *naos* or temple. Such a voice is impersonal and is directed towards the seven angels. Note that the command to pour (*excheo*, literally, to empty out entirely) parallels Ps 69.24: “Pour out your indignation upon them and let your burning anger overtake them.” Chapter Sixteen may be outlined as follows with regard to each of the seven angels and the contents of their bowls:

First angel: he is bidden to go (*hupago*, literally, to lead under), a verb which connotes departure. “Leave your gift at the altar and go” [Mt 5.24]. Vs. 2 has this angel going (*aperchomai*); compare the two prepositions, *hupo* and *apo*, in these two verbs of departure, that latter signifying departure from the voice’s presence. The angel pours his bowl (*phiale*, cf. 15.7) “on (literally into, *eis*) the earth,” indicating thorough penetration of the earth of divine *thumos*. Such *thumos* results in sores (*helkos*), the same term the LXX uses for the sixth plague in Egypt: “And it shall become fine dust over all the land of Egypt and become boils breaking out in sores” [Ex 9.9]. The sores are foul (*kakos*, the usual word for iniquity and evil (*poneros*), the latter connoting something full of labors and morally bad. After the bowl was poured “into the earth” its contents came “upon (*epi*) men” who are marked by the beast and who worship it.

Second angel: his *phiale* was poured “into the sea,” reminiscent of the first plague: “And the Nile became foul so that the Egyptians could not drink water from the Nile; and there was blood throughout all the land of Egypt” [Ex 7.21]. The second angel’s plague has a worse type of blood, that of a dead corpse.

Third angel: his *phiale* went into rivers and fountains (*pege*), causing them to become blood. These are sources of water for drinking as opposed to the sea of vs. 3. Vs. 5 mentions “angel of waters” who may be distinguished from the third angel; the former may be taken as a protector of the source of life. He directly addresses God (Holy One, *Hosios*) by acknowledging the just action of the second angel’s *phiale*. The blood of saints and prophets directly correspond to the blood in the sea, rivers and fountains. Compare *excheo* (to shed) with its use in vs. 1, to pour out (that is, the divine *thumos*). Those responsible for shedding such holy blood are due or *axios* which means worthy.

After the angel of waters speaks, John hears the altar (*thusiasterion*) itself

“cry;” the Greek text simply has says, *lego*. This is the same altar of 6.9 under which were located “the souls of those who had been slain for the word of God and the witness they had borne.” Since the altar is used for sacrifice and thereby connotes the presence of blood, it rightly responds to the previous verses which speaks of blood. The altar refers to judgments or *krisis* with respect to the shedding of innocent blood; such judgments belong to God as *Pantokrator*, 1.8, where he is also the Alpha and Omega.

Fourth angel: his *phiale* is poured “upon the sun” which intensified its heat to scorch (*kaumatizo*) men, a plague which is clearly more devastating than drought. “But when the sun rose they were scorched” [Mt 13.6]. Note the result of such scorching: men curse (*blasphemeo*, 16.11) God. “The name of God is blasphemed among the Gentiles because of you” [Rom 2.24]. Connected with such profanation is a two-fold failure: not to repent (*metanoeo*) and not to give God glory or *doxa*.

Fifth angel: his *phiale* is poured on (*epi*) the beast’s throne causing it to be in darkness (*skotoo*). Cf. 13.1: “And to it (beast) the dragon gave his power and his throne and great authority.” I.e., the throne onto which the angel emptied his bowl ultimately is intended for the dragon; the beast remains subordinate to him. The darkness causes men to curse (*blasphemeo*) God; another mentioned of their failure to repent (*metanoeo*).

Sixth angel: his *phiale* is poured on the Euphrates River to dry it up not so much to cause a drought but to prepare a way for “kings from the east.” Compare the drying up of the Red Sea in preparation for Israel’s exodus. In addition to this, “three foul spirits” (*pneuma*) came from the mouths of the dragon, beast and false prophet (*pseudoprophetos*) or the second beast of 13.11-15, despite the fact that this designation is not expressly used; cf. 19.20. Such spirits resemble frogs: “...cause frogs to come upon the land of Egypt” [Ex 8.7]. In addition to being foul, vs. 14 calls such frogs “demonic (*daimonion*) spirits” who assemble kings for battle “on the great day of God the Almighty (*Pantokrator*).” Cf. 19.19: “The beast and the kings of the earth with their armies gathered to make war against him who sits upon the horse and against his army.” Such a battle is designated as a *kairos* event or a day (*hemera*) belonging to God as *Pantokrator*.

Vs. 15 is a kind of interpolation and is an exclamation which begins with the attention-getting idou, behold. Here (presumably) it has Jesus Christ identifying himself as a thief or *kleptes*, reminiscent of Mt 24.43-4: “If the householder had known in what part of the night the thief was coming, he would have watched...Therefore you also must be ready; for the Son of man is coming at an hour you do not expect.” This verse’s hour (*hora*) has a parallel with the “great day (*hemera*)

of the Almighty” of vs. 14, i.e., another way of stating a *kairos* event. Bound up with this thief-like coming is an exclamation of blessedness (*makarios*, adjective), the third of seven beatitudes in Revelation. For the future coming of Jesus Christ, cf. 4.8 and 11.17, both of which are in the context of calling God *Pantokrator*.

The beatitude of vs. 15 pertains to the person who is awake (*gregoreo*), the present participle being used to show continuous watchfulness. “Watch therefore, for you do not know on what day your Lord is coming” [Mt 24.42]. This verse is in the same context of vss. 43-4 cited just above, only here the time frame is day (*hemera*). The watchfulness of vs. 15 pertains to keeping (*tereo*) one’s garments. Parallel it with 3.3: “Keep that, and repent. If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you.” Refer to this verse for remarks with regard to *tereo*, etc. Reference to garments may connote having them on at all times in preparation for immediate departure: “Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast” [Lk 12.35]. Failure to be thus prepared results in going about naked; the verb here is *peripateo* which connotes wandering from one place to another. Similarly, being exposed (*aschemosune*) has a fuller meaning of being ashamed.

Vs. 16: a return to the main theme of battle preparation where the demonic spirits of vs. 14 assemble the world’s kings at Armageddon. “The kings came, they fought; then fought the kings of Canaan at Taanach, by the waters of Megiddo” [Jdg 5.19]. In brief, Armageddon is a site of several decisive battles in Israelite history; for another, cf. 2 Kg 9.27. Mention of this place in vs. 16 indicates the final and conclusive engagement between forces of good and evil. The nature of this engagement is illuminated by reference to Christ as thief...as though he will sneak in among the assembled forces and thwart them from within. Such stealth is heightened by the words “at the place” (*topos*), that is, at that locality where the world’s kings overtly gathered in contrast to the secret, stealth-like coming of Jesus Christ.

Seventh angel: the final pouring of a *phiale*, this time upon the air, followed by vs 1's “loud voice” from the temple (*naos*). In the verse at hand, the words come “out of” as well as “away from.” The double use of *ek* and *apo* can signify full departure from the temple’s sacred precincts of the unidentified voice. The verb *teleioo* is used which means that something has come to full completion.

-Verses 18-21 may be outlined as follows:

-Flashes of lightening, loud noises, peals of thunder: they result from a great earthquake and are reminiscent of 8.5 as well as the theophany at Mt. Sinai, Ex 19.16-19.

-This earthquake, resulting from the last of seven bowls being poured out, resembles what occurred at Christ's death: "And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split" [Mt 27.51].

-The earthquake was one which no person had ever seen, evocative of Dan 12.1: "And there shall be a time of trouble, such as never has been since there was a nation until that time."

-The earthquake noted with regard to Christ's crucifixion has as its chief purpose the revelation of the sanctuary in the temple made visible by the rent curtain. Its rending parallels the piercing of Christ's side from which blood and water flowed (cf. Jn 19.34). The six consequences of the earthquake are as follows:

1) "The great city" (split into three parts) is juxtaposed with "cities of nations" and is therefore most likely the Gentile city of Rome, not Jerusalem. The same phrase is used in 11.8 referring to Jerusalem: "the great city which is allegorically called Sodom and Egypt, where their Lord was crucified."

2) Cities of nations fell, most likely those subject to the great Babylon or those within the Roman Empire.

3) God remembered great Babylon, symbol of Rome (cf. 17.9 & 18), that is, "the great city." The Greek text reads: "and great Babylon was remembered (*mimnesko*) before (*enopion*) God." The passive has greater force in that Babylon is remembered alike by God and his allies; a permanent (eternal) sense of duration is implied.

4) Islands fled away: "The sky vanished like a scroll that is rolled up, and every mountain and island was removed from its place" [6.14].

5) No mountains were found: cf. 6.14 just above. With the removal of islands and mountains the earth is completely level to receive the great hailstones of the next verse.

6) Great hailstones as the seventh plague: "And the Lord sent thunder and hail, and fire ran down to the earth. And the Lord rained hail upon the land of Egypt" [Ex 9.23]. Each plague commences with Moses stretching forth his hand which parallels the *phiale* or bowls of the seven angels. Men cursed (*blasphemeo*, cf. vss. 9 & 11) God as a result of this hail which in the Greek text is described literally as "great exceedingly." The force of impact is enhanced by two prepositions: "from (*ek*) heaven" and "upon (*epi*) men."

## Chapter Seventeen

This and the next chapter deal with the fall of Babylon (Rome) and are filled with implications for readers who were contemporary with the Book of Revelation. Thus

salient points will be outlined verse by verse, keeping in mind that these Notes are presented with the intention of reading Revelation in the light of *lectio divina*, not with a view of presenting historical facts and their various interpretations which may be obtained elsewhere.

Vs. 1: Chapter Seventeen begins with the conjunctive *kai*, another indication of continuous action; the quote begun here by the angel continues through vs. 3. The identity of one of the seven angels having a bowl (cf. previous chapter) is not given. Note that the Greek reads, “came one from (*ek*) the seven angels,” the preposition *ek* implying, in a sense, that the angels were lined up in a row and that one stepped forth to speak with John. This angel has the purpose of showing (*deiknumi*) in the sense of revealing with respect to *krima* or judgment (first use of this word in Revelation).

Vs. one has this *krima* with respect to the “great harlot” (*porne*) seated upon “many waters,” a phrase reminiscent of the primeval waters of creation in Gn 1.2. The harlot’s “upon-ness” (*epi*) may be taken as a mockery of the Spirit’s creative power. Also note that the serpent “poured water like a river out of his mouth after the woman” [12.15]. The harlot seated (*kathemi*) on these waters is also a mockery of the “one seated on the throne.”

Vs. 2: to commit fornication or *porneuo* is used with respect to the earth’s kings; cf. 2.20 with regarding Jezebel, the false prophetess. This verse is reminiscent of Ezk 16 which contains an allegory of the unfaithful wife, Jerusalem. The noun *porneia* (fornication) is used in terms of being drunk (*methusko*). “The servant begins to beat the men servants and the maid servants and to eat and drink and get drunk” [Lk 12.45]. This verse pertains to the delay of the servant’s master and may apply to vs. 2 in that those getting drunk on kings’ fornication do not trust in Christ’s coming but prefer to wait, as it were, and expend their energy on such inebriation. The word for dweller (*katoikeo*, present active participle used) has the preposition *kata* prefixed to it, signifying persons who have made earth their permanent home to the neglect of heavenly reality.

Vs. 3: After the angel has spoken with John he carried him away (*apophero*), that is, from the “place” from which he had been having his visions. Perhaps the place from which John was conveyed was from his position outside the temple (16.1). Direction of this *apo* movement: “into (*eis*) a wilderness (*eremos*);” not just the wilderness but “in (*en*) the Spirit” (*Pneuma*). It may take the following outline: *apo* ->*eis* ->*en*. John, of course, was first *en* the Spirit before his transportation *eis* the wilderness.

Note that *eremos* is the same as desert which was used in 12.6: “and the woman fled into the wilderness where she had a place prepared by God.” In this instance *eremos* is specified with a definite article made even more specific, as it were, by *topos*

for place; vs. 3 lacks such an article, implying that this *eremos* lacks presence of the divine. In this wilderness John beholds a woman sitting (*kathemi*; cf. vs. 1) on an (indefinite) “scarlet beast” (*therion*; cf. 11.7, etc). Scarlet: *kokkinos*, symbolic of high rank within the Roman Empire; in the next verse this adjective applies to the woman. In the verse at hand, such a beast or Rome has the following: “blasphemous (blasphemia) names” or in Greek, “names of blasphemy,” seven heads and seven horns, evocative of the sea *therion* of 13.1.

Vs. 4: a description of the woman’s adornment, *periballo* (to array) being the verb with respect to two colors, purple and scarlet, the latter having the color *kokkinos* as used in vs. 3 with respect to the beast on which she is seated. Compare *periballo* with its use in 12.1 regarding the “woman clothed with the sun;” this verb means being fully enveloped (by the colors purple and scarlet), as though the beast’s native color were transferred into her very being. Furthermore, the woman is bedecked (*chrusoo*, the only New Testament use) with gold, jewels and pearls, that is, precious objects, the opposite of God on his throne who appeared “like jasper and carnelian...a rainbow that looked like an emerald” [4.3]. Finally, the woman of vs. 4 holds a golden cup containing abominations and impurities (*bdelugma* and *akathartos*) which result from her fornication (*porneia*). *Porneia* is found in vs. 2 with respect to the “kings of the earth” and their association with this woman. *Bdelugma* applies to anything foul as in Lk 16.15: “For what is exalted among men is an abomination in the sight of God.”

Vs. 5: Forehead or *metopon* as in 7.3 & 14.1, both instances with respect to God’s servants; 13.16 refers to the mark of the beast. Also cf. Gen 4.15 and Ex 28.38 with reference to a mark placed on the forehead. In the verse at hand it is “a name of mystery” (*musterion*), this term being found in 1.20 (seven stars) and 10.7 (seventh trumpet of God). Such mystery relates to “Babylon the great” and is akin to that of 2 Ths 2.7: “The mystery of lawlessness is already at work.” Rome as Babylon has two designations regarding such a name: as mother of harlots (*pornos*) and of earth’s abominations (*bdelugma*, vs. 4). I.e., as mother, Rome/Babylon propagates that which is contrary to true Christian worship.

Vs. 6: second reference to John seeing (cf. vs. 3), this time shifting action to the woman as drunk (*methuo*) on the blood of saints and martyrs of Jesus. Note use of preposition *ek* (from) with respect to these two groups as if to show more vividly the woman’s taking of blood. Also, cf. 18.24 & 19.2. Vs. 6 contains a new sentence in conjunction with vs. 7 which has John marveling greatly, an expression comprised of the verb *thaumazo* and a noun derived from it, *thauma*.

Vs. 7: Mention of the angel, hearkening back to vs. 1 (one of the seven) who seems to

be standing beside John as he witnesses these sights. He offers John a solution to his *thaumazo* of the previous verse, that is, its *musterion* as pertaining to both woman and beast. This beast (*therion*) bears (*bastazo*) the woman, a verb referring to a burden.

Vs. 8: The angel continues speaking with John, this time about the beast (*therion*; commonly accepted reference is to the Roman Emperor Nero) who is presented as participating in three sequences of time: past ('was'), present ('is') and future ('is to come'). Perhaps the angel wishes to ratify what John had beheld up to date in his vision and to make sure he identifies the future coming back to life of Nero with this beast which was first mentioned in 11.7.

Vs. 8 has the beast first ascending from the bottomless pit (*abussos*) and then going to perdition (*apoleia*). Reference to *abussos* is helpful in light of 9.11: "They (locusts) have as king over them the angel of the bottomless pit." *Abussos* is different from the *tohu* of Gen 1.1; it is the place reserved for condemnation, whereas the latter is that from which creation (and presumably *abussos*) is fashioned. The beast/Nero makes a transferal from this pit which lacks depth (i.e., a bottom) to *apoleia* which has an alternate meaning: "Enter by the narrow gate; for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many" [Mt 7.13]. In a sense, the beast/Nero fails to heed Christ's words to narrow himself and so comes to perdition.

The second half of vs. 8 comprises a whole unit and refers to dwellers (*katoikeo*) on earth as cited in vs. 2; i.e., those who make their permanent home on earth. They are equated in 2.13 with the place of Satan's throne and in the verse at hand do not have their names written in the "book of life" which was mentioned in 3.5 & 13.8; also cf. 20.12, 15 & 21.27. As witnesses first they marvel (*thaumazo*; contrast with John, vs. 6) and then will behold (*blepo*; contrast their beholding with John's seeing in this chapter) the beast/Nero. Vs. 8 begins with the angel telling John about the beast participating in the three dimensions of time; i.e., he was unaware of it. The same verse attributes knowledge of the beast/Nero as participating in them to those lacking names in the book of life which may be equated with *abussos*.

Vs. 9: This verse is an interjection of sorts; most likely John is the person uttering it. Regardless of the fact, the imagery presented so far requires a mind (*nous*) having wisdom or *sophia*. The same call for *sophia* was noted in 13.18 to understand the number 666 which is related to vs. 9. *Nous* is the faculty not only for intelligence but for feeling and judging. The purpose of *sophia* which governs *nous* in the verse at hand: to understand the number seven as of the beast's heads which represent the hills (of Rome).

Vs. 10: Reference to specific historical events, namely, the succession of seven Roman emperors.

Vs. 11: Reference to an eighth beast (*therion*) which is included among the seven Roman emperors of vs. 10. The preposition *ek* is used for among which connotes “from” in that the beast will emerge from the seven rulers. Note its identity, the same of vs. 8 with regard to the three dimensions of time (past, present and future). This eighth beast/emperor is also destined for perdition (*apoleia*) as in vs. 8.

Vs. 12: Ten horns (*keras*) equal ten kings hearkening back to 10.3, the great red dragon who also had seven diadems. Reference could be to subordinate governing powers within the Roman Empire. Along with the beast, their power (*exousia*) lasts one hour (*hora*).

Vs. 13: “One mind” or *gnome*, a term implying purpose and intent. For an example of the opposite, cf. 1 Cor 1.10: “but that you are united in the same mind and the same judgment.” The oneness of vs. 13 is ironic in that the previous verse speaks of one hour when the ten kings exercise their authority. Their singleness of purpose results in handing over their power and authority (*dunamis* and *exousia*) to the beast. Note that the English translation of this verse has authority for *exousia* in vs. 12.

Vs. 14: The ten kings will make war on the Lamb. In the previous verse these rulers give their power and authority to the beast who presumably becomes their leader for the time frame of one hour. Thus the war may be said to last this brief period. Despite the forces of evil which have been arrayed, the Lamb will conquer (*nikao*). “He who conquers and who keeps my works until the end, I will give him power over the nations” [2.26]. Contrast this *exousia* with that of vs. 13. This divine victory comes about because the Lamb is both Lord (*Kurios*, cf. 11.17 & 19.16, 1 Tm 6.15) of lords and King (*Basileus*) of kings. Under the Lamb’s command are three types of people or his army as a whole with three characteristics: called, chosen and faithful (*kletos*, *eklektos* and *pistos*).

Vs. 16: For the burning of the harlot (Rome), cf. Lev 21.9: “And the daughter of any priest, if she profanes herself by playing the harlot, profanes her father, she shall be burned with fire.” This verse pertains to conduct of Israel’s priests which are implicitly contrasted with those who officiate at Rome’s pagan rituals.

Vs. 17: Implied reference to the one hour duration of vs. 12. Here it is God who effects his purpose (*gnome*) which is distinct from that of the ten kings in vs. 13. This *gnome* is “put into their hearts,” the preposition *eis* signifies full presence. Note the word until



(*achri*) with the ten kings having yielded their power to the beast, that is, possibly pertaining to the duration of one hour already mentioned. *Achri* leads to the fulfillment (*teleo*, verb; cf. 10.7, 11.7, 15.1 & 8, all concerning temporal duration) of God words (*logos*, to be compared with Christ as *Logos*).

Vs. 18: *Basileia*: the woman's dominion, the opposite of that belonging to Christ in vs. 14. It is upon (*epi*) the earth's kings, that is, much as a weight placed upon them. "And the devil took him up and showed him all the kingdoms of the world in a moment of time" [Lk 4.5]. Here *chronos* is used for time; *stigma* literally being a point. The juxtaposition of these two terms signifies absorption or inclusion with respect to spiritual reality.

## Chapter Eighteen

**18-Vs. 1: After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor.**

The Greek text reads "after these things" (plural), a phrase equivalent to the conjunctive *kai* to signify rapid succession of events. The other angel's descent (*katabaino*, verb) thus happens immediately; presumably he takes his stand next to one of the seven angels of the previous chapter. He holds "great authority" (*exousia*), a term important in the last several verses and as contrasted with the ten kings and the Lamb. The angel's *exousia* is great whereas the Lamb's lacks such an adjective; the latter requires no degree ("great" of authority since he has it in full.

Intimately related to such angelic authority is his splendor (*doxa*), a term which implies (divine) glory. This radiance brightens (*photizo*) the earth much like the divine splendor on Mount Sinai. Also cf Num 14.21: "As I live and as all the earth shall be filled with the glory of the Lord." Such *doxa* is reflected from God to the angel and then to earth. For another reference of *photizo*, cf. Jn 1.9: "The true light that enlightens every man was coming into the world."

Compare the two uses of the preposition *ek*: "(angel) coming down from heaven" and "earth was made bright with his splendor."

Verses 2-3 form the angel's announcement or proclamation with regard to Babylon/Rome. The word *krazo* is used (to cry out, as in 6.10) which has the stronger sense of screaming aloud. The verses may be outlined as follows:

Fallen (*pipto*): used twice for emphasis. Cf. 14.8, Is 21.9 & Jer 51.8 with reference to Babylon.

Dwelling place (*katoiketerion*): contrast with Eph 2.22: “in whom you are built into it for a dwelling place of God in the Spirit.” This noun derives from the verb *katoikeo* as in 3.10 and connotes those persons who have made the earth into a permanent dwelling as opposed to heaven. In the verse at hand, the dwelling is one of demons (*daimon*); this is the only use of the word in Revelation. Perhaps allusion is made to the ten kings of the previous chapter as well as their subjects.

Haunt (*phulake*) also means prison, a suggestive word intimating confinement with regard to the fallen Babylon. *Phulake* is used first concerning “foul spirits” (*pneuma*) and secondly, birds which are similarly foul and hateful. Note the resemblance: a spirit and bird are associated with flying creatures.

In third place come “all nations;” note the association between being drunk (*pino*, usually to drink in the ordinary sense) and “impure passion” or *thumos* as in 17.2 which uses *methusko*, to be intoxicated. For *thumos*, cf. 12.12: “for the devil has come down to you in great wrath.”

*Phulake* may also apply to the kings and merchants of vs. 3, though they are less explicit; both groups are “of the earth” or indirectly associated with those who permanently reside on earth. Cf. *katoiketerion* and its verbal root *katoikeo* above, vs. 2. Here is another mention of *porneia* (cf. 17.2) and *strenos* or luxury; the latter term paradoxically means excessive strength which thereby effects extravagance.

John next (*kai*) hears another voice from heaven; not explicitly from an angel, just an impersonal voice which runs from vs. 4 through vs. 8 and may be outlined as follows:

Vs. 4: A bidding to come out of Babylon/Rome addressed to “my people,” the image being one of returning from exile. Cf. Is 48.20: “Go forth from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, ‘The Lord has redeemed his servant Jacob!’” With this verse in mind, note the three-fold command bound up with this exodus: shout of joy, proclaim and sending the message forth. Contrast “ends of earth” with the “kings of the earth” and “merchants of the earth” of vs. 3. The purpose of the summons in the verse at hand: not to share (*sugkoinoneo*) in Babylon/Rome’s sins and share (*lambano*; basically, to receive) in plagues.

Vs. 5: Sins of Babylon/Rome are heaped (*kollao*) “high (*achri*) as heaven;” this verb literally means to stick, to join to, giving the impression that her sins defy the force of gravity...not only this, but they cling above or in an accumulative fashion from earth to heaven. Note the close connection between such sticking and God’s remembering of iniquities.

Vs. 6: This verse is addressed to “my people” of vs. 4, asking them to render (*apodidomi*) or pay back in the same way Babylon/Rome has behaved. “O daughter of Babylon, you devastator! Happy shall he be who requites you with what you have done to us” [Ps 137.8]! The verb requite or *shalam* (verbal root for *shalom* or peace) suggests giving back to Babylon the fullness of what she had done to Israel. This is emphasized by preparing a “double draught.” Cf. 17.4: “holding in her hand a golden cup full of abominations.”

Vs. 7: The image of “double draught” and “cup” is carried over with regard to a measure (*tosoutos*, literally, so much) of torment and mourning. This comes about because Babylon/Rome both glorified (*doxazo*) herself, the opposite of giving *doxa* to God and being wanton (*streniaio*). This second verb is the verbal root of *strenos*, luxury, as in vs. 3. The second sentence in vs. 7 has Babylon/Rome saying in her heart (*kardia*) or inmost being that she is a queen and free from mourning. Note the suddenness of bereavement: “in a moment, in one day,” a *kairos* event not unlike that brief time of “one hour” when the ten kings wage war against the Lamb.

Vs. 8: The theme of a brief time continues into this verse when Babylon/Rome sees plagues, pestilence, mourning, famine and being burned “in one day,” another *kairos* event. Cf. 17.16 for a similar description. Vs. 8 concludes the address of that “voice from heaven” begun in vs. 4 with God as *Kurios* judging (*krino*) her. This verb is used in 6.10 in the sense of avenging and is posed as a question by those slain by the sword and which here finds fulfillment.

Verses 9 through 19 describe the laments by those groups which have associated with Babylon/Rome (cf. Ezk 26.16+) and may be outlined as follows:

Vs. 9: Earth’s kings (cf. vs. 3) who lewdly associated with her witness the “smoke of her burning (*purosis*). For a different though parallel context describing the destruction of Sodom and Gomorrah: “The smoke of the land went up like the smoke of a furnace” [Gen 19.28].

Vs. 10: The lament of these kings over the judgment (*krisis*) of Babylon/Rome. “For the hour of his judgment has come” [14.7]. Both verses refer to swiftness of the divine sentence in terms of one hour or *hora*, another *kairos* event as in 17.12. Note that the kings’ sorrow takes place while they are far off (*apo makrothen*) or at a distance; they do not come to her aide.

Vss. 11-19 contain a lament both by merchants and sailors with regard to

Babylon/Rome. The former sums up her passion for material gain by calling it “the fruit for which you soul longed (vs. 14).” *Epithumia* is used to express this longing; it is related to *thumos* (passion) as found in 14.8 (‘the wine of her impure passion’). Such *epithumia* is the specific reason why merchants and seafarers lamented; they were directly responsible for catering to it. Note that both groups “stood far off” (*apo makrothen*, vss. 15 & 17; also cf. vs. 10) as they beheld the fate Babylon/Rome.

Vs. 20: After the lamentation of vss. 9 through 19 comes an interlude of sorts, most likely from the “voice from heaven” of vs. 4 which also had recounted the foregoing downfall of Babylon/Rome. This verse is directed to heaven (*ournos*), God’s dwelling place, as though it were a personal being watching the drama unfold on earth below. Presumably situated there are saints, apostles and prophets who are similarly addressed. Reason for such rejoicing (*euphrainomai*, cf. 12.12) is divine judgment against Babylon/Rome. The Greek text reads, “God has judged (*krino*) judgment (*krisis*),” as to express his strong condemnation. The power to execute such *krisis* is bestowed (again, presumably by the “voice from heaven”) upon heaven, saints, apostles and prophets: not angels but human beings who have had experience on earth with Babylon/Rome.

Vs. 21: The interlude of the previous verse serves to introduce a “mighty (*ischuros*) angel” different from “another angel” of vs. 1 and “another voice” of vs. 4. This angel casts a stone resembling a mill stone into the sea, an analogy for “Babylon, the great city.” The angel casts Babylon/mill stone with violence (*hormema*); i.e., it simply does not fall but is cast with vehemence. Such *hormema* is heightened by the words, “it shall be found no more.” The passive is used which may apply to those viewing Babylon’s fate from heaven and earth; this mode implies that it is an all-encompassing event.

Vss. 22-23 spell out in some detail the effects of Babylon being found no more, (*heurethe eti*), these words being used five times in reference to the following in the city: harpers, minstrels, flute players, trumpeters, craftsmen, sound of mill stone, lamp light and the voice of bride and bridegroom. Vs. 23 calls merchants the “great men of the earth” by reason of the power they had in their commerce with Babylon. By reason of this commerce, Babylon’s influence extended throughout the world, thereby augmenting this city’s sorcery (*pharmakeia*, cf. 9.21), a term which also pertains to the administering of drugs. Thus sorcery and addiction are implied as being one and the same. *Planao* for to deceive is the result of such “drugs;” the term fundamentally means to wander about aimlessly.

Vs. 24: Another use of *heurethi* (was found) only not in the five senses used in vss. 22-3 with respect to activity associated with Babylon. Vs. 21 has the mighty angel casting

Babylon into the sea where it disappeared along with its inhabitants and activity. Despite this disappearance, there seems to remain the blood of prophets, saints and those who have been slain. Because Babylon was hurled into the sea, the collected blood of these groups floats, so to speak, upon the sea as if to leave a trace. The first two categories are persons with a correct relationship with God, whereas the third is not necessarily associated with them. This group, which is spread throughout the earth, appears to have been gathered in Babylon. *Sphazo* is the verb for to slay in the sense of cutting the throat (cf. 5.9, 13.3) as for sacrifice. I.e., those slain throughout the earth and who have been assembled in Babylon are sacrificed, as it were, making the city's destruction a kind of offering to God.

## Chapter Nineteen

**19-Vs. 1: After this I heard what seemed to be the mighty voice of a great multitude in heaven crying, “Hallelujah! Salvation and glory and power belong to our God.**

“After this” (plural in Greek) or another way of expressing the conjunctive *kai*. John is not certain what he heard next, hence what seemed (*hos*) which was a “great multitude” (*ochlos*). This term often has negative connotations, implying unruly behavior or those people distinct from upper classes. “And though he (Herod) wanted to put him (John the Baptist) to death, he feared the people” [Mt 14.5]. This *ochlos* is situated in heaven, that is, above the earth on which had recently unfolded the drama of Babylon/Rome's demise. For a parallel verse: “A great multitude which no man could number...standing before the throne and before the Lamb” [7.9].

The heavenly throng begins a song which continues into the next verse with “Hallelujah,” traditional Hebrew expression of praise which introduces three common attributes to God. The Greek text has them refer to God by using the genitive case, i.e., “of God.”

**19-Vs. 2: for his judgments are true and just; he has judged the great harlot who corrupted the earth with her fornication, and he has avenged on her the blood of his servants.”**

Judgments (*krisis*); cf. vs. 18.20. As being true and just, God effects two things with regard to Babylon/Rome: he judges (*krino*) the great harlot by reason of her contagious fornication (*porneia*) and takes vengeance (*ekdikeo*) not so much on his servants *per se* but on their blood. Reference to blood was made in 18.24 which was found “floating” on the sea after Babylon's destruction, so *edkikeo* may be viewed as a

kind of divine looking-down from heaven upon this blood. “How long before you will judge (*krino*) and avenge our blood on those who dwell upon the earth” [6.10]? With this question and desire in mind, vs. 2 is the fulfillment these holy persons’ “how long.”

This verse brings to a close the words of that “great voice” (vs. 1) which runs from vs. 1 through vs. 2.

**19-Vs. 3: Once more they cried, “Hallelujah! The smoke from her goes up forever and ever.”**

This verse is an interjection of sorts in that it is not specifically given as issuing from the “great voice” of vs. 1. The once again *deuteron* linked with *kai* (and) shows a connection between the first Hallelujah where the heavenly multitude attributes salvation, glory and power to God. In the verse at hand, the second Hallelujah is in direct reference to the destruction of Babylon/Rome.

Legō: to cry, a verb commonly used for simply making an utterance, not necessarily in a strong fashion.

Smoke was mentioned in 18.9 by the earth’s kings, reminiscent of the destruction of Sodom and Gomorrah (cf. Gen 19.28).

Vs. 4 has the twenty-four elders and four living creatures joining in the chorus of Hallelujah of vss. 1 & 3, only these two groups add “Amen” as though to state completion of the action (of Babylon/Rome’s devastation) wrought by God. Cf. 4.2 & 9, 5.1 & 7 & 13, 6.16, 7.10 & 15, 21.5.

**19-Vs. 5: And from the throne came a voice crying, “Praise our God, all you his servants, you who fear him, small and great.”**

The introduction of a third voice in Chapter 19, this time coming from the throne and hearkening back to Chapter 4 which introduces the twenty-four elders and four living creatures with respect to the divine throne. I.e., this throne is alive by reason of God sitting upon it. The voice bids four groups of people to praise (*aineo*) God: servants, those who fear God, small and great.

**19-Vs. 6: Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunder peals crying, “Hallelujah! For the Lord our God the Almighty reigns.**

A fourth voice (*phone*) about which John is not fully certain, the reason for using the words “what seemed” (*hos*) as in vs. 1 which also pertains to a “great multitude” (*ochlos*). Perhaps both multitudes are the same; the present one resembling the sound (*phone*) of many waters. Note the same term used three times with two different nuances: that belonging to the *ochlos*, many waters and finally “mighty thunder peals” (*bronte*; cf. 6.1, 10.3, 14.2 and their references to Mt. Sinai). Here *bronte* equals the exclamation Hallelujah. Reason for such praise is the rule of God as *Pantokrator* as in 1.8, 4.8, 11.17, 15.3, 16.7 & 14.

**19-Vs. 7: Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.**

“Us” can include the four voices of Chapter 19, the twenty-four elders, the four living creatures, as well as those who fear God (small and great). Refer to 11.15, which then has the elders (vs. 17-18) acknowledging divine supremacy. All the groups of vs. 7 have as their object of rejoicing, exulting (*chairo* and *agalliao*) and giving God glory (*doxa*) the following two elements:

1) The Lamb’s marriage (*gamos*), a precondition being the destruction of Babylon/Rome which had just taken place. Perhaps at this point in the Book of Revelation a shift may be made to the now-present reality of the Song of Songs which describes a wedding. Such going forth is imaged by “another voice from heaven” bidding “Come out of her, my people” [vs. 18.4]. These two forms of exits can be seen in light of the Lamb’s arrival for his wedding in the verse at hand.

2) With regard to the marriage preparation, cf. the sentiments expressed in Eph 5.32: “This is a great mystery, and I take it to mean Christ and the church.” St. Paul situates this *musterion* in the context of his just cited verse of Gen 2.24 where a “man shall leave his father and mother and be joined to his wife, and the two shall become one.”

With reference to the bride’s preparation (*etoimazo*, verb), cf. 21.2: “...the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” Is 61.10 echoes this: “As a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.” The past tense of the verb in vs. 7 (*etoimazo*) can allude to the saints’ trials which Revelation had described to this point.

**19-Vs. 8: It was granted her to be clothed with fine line, bright and pure”—for the fine linen is the righteous deeds of the saints.**

Note the passive verb, “it was granted,” which is in line with other passive uses of verbs in Revelation; their use suggests divine transcendence almost in a personal fashion as well as the fact that such temporal developments already have been foreseen.

The bride or church (cf. Eph 5.23-32, parts of which were cited in vs. 7) is clothed or *periballo* (literally, wrapped about in the sense of being totally enveloped) previously used with respect to such bright objects as linen and a cloud (3.5, 7.9, 10.1). In the verse at hand, *bussinos* is used for fine linen, the material which clothes heaven’s armies, 19.12. Note that Babylon/Rome was clothed in *bussinos*, 18.16.

The bride’s fine linen has two luminous qualities: bright (*lampros*; cf. 15.6) and pure (*katharos*), terms which have associations of moral purity. This verse concludes the praise of the “great multitude” begun in vs. 6. The verse at hand concludes with saying that the bride’s fine linen is equivalent to the saints’ righteous deeds (*dikaioma*), the same word with a different nuance as in 15.4: “for your judgments have been revealed.” Thus the saints’ acts issue forth in accord with divine decrees.

**19-Vs. 9: And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are true words of God.”**

The Greek text lacks angel. The command given to John is to record words pertaining to the marriage of vs. 7, that is, something like a list of persons invited. The verb here is *kaleo*; to reject it is considered discourteous; it refers to those who have been summoned, not necessarily those present. “The kingdom of heaven may be compared to a king who gave a marriage feast for his son and sent his servants to call those who were invited to the marriage feast, but they would not come” [Mt 22.2-3]. To be the object of *kaleo* is to be the object of blessedness (*makarios*, adjective); this is one of seven instances in Revelation, the others being 14.13, 16.15, 20.6, 22.7 & 14.

*Deipnon*: “marriage supper” the term “marriage” not being used in the Greek text. This word gives an indication of the time of day when the celebration is held. Referring to the king’s invitation in the last paragraph (Mt 22.2-3), vs. 13 gives a hint that the banquet was held at night: “cast him into the outer darkness.” Such darkness is intensified by the use of “outer” and may have deeper significance than a temporal one.

Vs. 9 has what may be taken as an interlude from the time when John began to write to after he had written. That is, the voice/angel verifies them by saying they are true



and belong to God.

**19-Vs. 10: Then I fell down at his feet to worship him but he said to me, “You must not do that! I am a fellow servant with you and your brethren who hold the testimony of Jesus. Worship God.” For the testimony of Jesus is the spirit of prophesy.**

This verse resembles 22.8-9; also cf. Acts 10.25-6. Worship (*proskuneo*) as in 4.10, that is, by the twenty-four elders. Here it is done at the angel’s feet or in Greek, *emprothen* (in front of). “I will confess his name before my Father and before his angels” [3.5].

The verb *horao* (to see) coupled with me (not) is used for “You must not do that.” The angel says that despite his non-human nature, he is a fellow servant (*sundoulos*) not only with John but with his brethren; the Greek text has the genitive: “of you” and “of your brethren.” All three share the *sun*-(*doulos*) by reason of their testimony (*marturia*) with regard to Jesus Christ. Because their testimony implies the threat of death, the angel (who is not mortal) participates in this witness.

The angel gives John the proper object of worship (*proskuneo*), God. Note the dative case coupled with *pros*, the preposition suffixed to this verb, indicating direction-towards-which.

After the angel’s words comes a sentence which equates Jesus’ *marturia* with the spirit (*pneuma*) of prophecy; *pneuma* can imply the Holy Spirit or the diffusion of prophecy to those who exercise it on behalf of God. Although Jesus’ teaching and miracles are included, reference to his death, resurrection and ascension are suggested. For references to *marturia*, cf. 1.2 (of Jesus Christ), 6.9 (which they had borne, 12.17 (to Jesus)).

**19-Vs. 11: Then I saw heaven opened and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war.**

The appearance of Jesus Christ and his heavenly armies which John sees; vs. 11 begins with *kai*, continuous action, this time after he fell at the angel’s feet. Compare with 4.1: “in heaven an open door,” the same verb *anoigoo* being used. An obvious reference to rain but the idea of suddenness and full force is contained here as well as in vss. 4 & 11. The same applies to Ezk 1.1 with respect to his vision: “the heavens were opened, and I saw visions of God.” John’s vision is enhanced by *idou* (behold) which makes the scene more dramatic.

The color white (*leukos*) is found with reference to a horse in 6.2 which had a rider who

set out to conquer. That rider is anonymous whereas the one of the verse at hand is Faithful (*Pistos*; cf. 1.5) and True (*Alethinos*, cf. 3.14).

This rider has two functions: to judge (*krino*) in righteousness (*dikaiosune*) and to make war (*polemeo*). Note the present tense regarding both verbs. “Before the Lord, for he comes, for he comes to judge the earth” [Ps 96.13].

**19-Vs. 12: His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself.**

From here through vs. 17 we have a description of the rider. In this verse are three elements:

- 1) Eyes: resemble a “flame (*phlox*) of fire” as in 1.14 & 2.18.
- 2) Contrast the “many diadems” (*diadema*) with that of the great red dragon who has seven such diadems.
- 3) Name (*onoma*): here it is written but its location is not specified. Cf. 3.12 which refers to “my own new name” which is written on a victorious person. Such a name is a clue to the rider’s identity despite that he alone knows it. Also 1.17 refers to a new name which is written on a white stone. Peter confesses Christ as “Son of the living God” [Mt 16.16], that is, his name and therefore his divine source. In the verse at hand, the exclusive knowledge by the rider regarding his name does not fall under the category of being revealed, something which pertains to human beings, not God.

**19-Vs. 13: He is clad in a robe dipped in blood, and the name by which he is called is The Word of God.**

Robe: *himation* (cf. vs. 16), a garment of any sort or a mantle. Compare this robe having the color of blood with those of the transfiguration: “And he was transfigured before them, and his face shone like the sun, and his garments became white as light” [Mt 17.2]. For a reference pertaining to vs. 13: “Why is your apparel red, and your garments like his who treads in the wine press” [Is 63.2]? The color red is enhanced by eyes/flames of the previous verse; contrast these eyes set against a blood-colored robe with the red dragon having seven heads and therefore fourteen eyes.

The robe is two-fold: *periballo* (to be clad) or fully enveloped by the robe. “It was granted her to be clothed, with fine linen, bright and pure.” Also, dipped or *bapto* (related to the verbal root for baptism), that is, having been fully immersed in blood. In the only other references to *bapto* (finger and bread, Lk 16.24 & Jn 13.26), the objects are small yet are fully immersed.

In vs. 12 the rider alone knows his name, but here it is revealed as being God's *Logos*.

**19-Vs. 14: And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses.**

Fine linen: *bussinos* as in 19.8; here it is white (*leukos*) as the rider's horse, vs. 11 as well as pure (*katharos*). The linen of 19.8 is similarly pure but *lampros*, bright in the sense of being luminous. Both adjectives are not joined by the conjunction "and" but are listed consecutively as if to indicate that they are both of the same nature.

Armies: *strateuma* as from heaven, another word for the more common "hosts." Two words worth observing here: to array or *periballo* as in vs. 13 and gorgeous or *lampros* as noted in the paragraph above.

The armies are also implied in 14.4 & 17.14 as consisting of human beings, not angels. The color of their horses is similarly white (*leukos*). The verb to follow (*akoloutheo*) as in 14.4: "these who follow the Lamb wherever he goes." The locusts of 9.7-10 which resemble horses are the exact opposite of these white horses.

**19-Vs. 15: From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty.**

Sword: *romphaia* as in 1.16, meaning a very large weapon to be wielded with two hands. Such a huge sword would be required to smite nations (*ethnos*), the Hebrew equivalent of which are the *goyim*, Israel's traditional enemies. 11.2 has the nations treading the Jerusalem temple, presumably the first target of the rider. This *romphaia* may be contrasted with a verse where hostile forces are presented with similar armament: "spears and arrows, their tongues sharp swords" [Ps 57.4].

For "rod (*rabdos*) of iron," cf. 2.27 & 12.5 which is based upon Ps 2.9: "You shall break them with a rod of iron and dash them in pieces like a potter's vessel." Vs. 15 has the verb *poimaino* for to rule which basically means to function as a shepherd.

With regards to the wine press, cf. Is 63.2 (cited under vs. 13 above). Note that in this context the Lord effects a "day of vengeance," that is, a *kairos* or occasion which he intended. Also, cf. Lam 1.15: "The Lord has trodden as in a wine press the virgin daughter of Judah." This press consists of divine fury (*thumos*; cf. 12.12 & 14.10) in conjunction with wrath (*orge*; cf. 6.16); once combined in the limited, compact space of

a wine press, these two elements are the strongest possible expression of divine displeasure. Their association with God as being *pantokrator* (noun used as adjective, almighty; cf. 1.8, 4.8, 11.17, 15.3, 16.7 & 14, 19.6) makes it even more ominous.

**19-Vs. 16: On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords.**

The two-fold name, King and Lord (*Basileos* and *Kurios*), to indicate divine sovereignty. Note its context, on the rider as engaged in battle which suggests that he is in the process of winning it, of not having possessed it. For another verse with this two-fold name, cf. 1 Tm 6.15.

The names are written on two places:

1) His robe (*imation*) as in vs. 13 which had been dipped in blood and is therefore red in color.

2) His thigh (*meros*): perhaps a banner of sorts. The rider's robe often may have been swept about him in various positions during the heat of battle, so putting the two-fold name on his thigh is an obvious place. Keep in mind that he is seated on a horse; hence his thigh was easily visible both to his troops and foes. It could be that one name was written on one thigh and the second on the other.

**19-Vs. 17: Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in mid-heaven, "Come, gather for the great supper of God.**

A shift away from the rider on a white horse as indicated by the familiar *kai*. The angel's words are quoted here through the next verse. John next sees an angel standing in the sun, that is, in its very midst. To see this angel implies that he was either darker than the sun or brighter to discern his outline. He calls (*krazo*; implies a loud cry) not just birds but those in mid heaven (*mesouranema*); 8.13 locates in this area an eagle and 14.6 has present an angel, most likely implying birds of prey. This is borne out by a similar verse, Ezk 39.17: "Speak to the birds of every sort and to all beasts of the field, 'Assemble and come, gather from all sides to the sacrificial feast which I am preparing for you, a great sacrificial feast upon the mountains of Israel, and you shall eat flesh and drink blood.'"

Supper: *deipnon* as in vs. 9, the context of a marriage supper. Because this meal takes place at evening, the birds which are invited are likewise invited to come to roost for the night.

Vs. 18 gives the menu, as it were, for this supper: kings, captains, mighty men, horses with riders, the free and slave, the small and great...in other words, every category of people. “You may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel” [Lk 22.30]. The verb used here as in vs. 18 is *esthio*; the former deals with the present act of judging and the latter with it having been accomplished.

**19-Vs. 19: And I saw the beast and the kings of the earth with their armies gathered to make war against him who sits upon the horse and against his army.**

The final battle between Christ and his foes (through vs. 21) as anticipated in 16.13-6. 17.17 was the last time the beast or *therion* had been mentioned, the intervening part having been taken up with the fall of Babylon/Rome and the victory of Christ. There kings entered into a pack with the beast to fight the Lamb which in the verse at hand is about to take place. In 11.7 the beast first makes its appearance, ascending from the bottomless pit. Perhaps the image of him and the armies gathering for war can be situated in this context of coming from the pit, that is, it is as though the kings and their forces were already present there with him.

These forces are directed against the ride on his horse and army; note the singular army (*strateuma*; cf. vs. 14) as opposed to the plurality of armies belonging to the earth's kings. The beast and his allies gather (*sunago*), that is, come together against (*meta*) the rider: they come to him and his forces, not the other way around.

**19-Vs. 20: And the beast was captured, and with it the false prophet who in its presence had worked the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with brimstone.**

A terse description of the conclusive battle between Christ and the beast, perhaps in anticipation between Satan's loosening and the final conflict described in the next chapter. The verse at hand deals not so much with the armies (plural, as opposed to singular army of Christ as noted in vs. 19) but with their two leaders.

Piazo: to capture which implies being arrested. “So they sought to arrest him, but no one laid hands on him because his hour had not yet come” [Jn 7.30]. With the notion of a right time or *kairos* in mind, we might say that the *kairos* had come for the beast and false prophet to be arrested. Being apprehended suggests confinement which in this case should be familiar with the beast who came from the confinement of his bottomless pit.

*Pseudoprophetos*: false prophet mentioned in 16.13 or the second beast of 13.11-15. In 16.13 he along with the beast and dragon issue foul spirits resembling frogs; no mention is made in the verse at hand with regard to the dragon who is seized in 20.2. The false prophet was in the beast's presence or *enopion* who works signs (*semerion*) before the beast. "It (beast with two horns like a lamb) works great signs" [13.13].

The signs worked by the false prophet are intended not for the beast's entertainment but for the purpose of deception (*planao*, verb); cf. 18.23 where Babylon/Rome had deceived all nations by her sorcery, a term related to drugs. The deception is aimed at persons with the beast's mark (*charagma*; cf. 13.16, 14.9 & 11) and who worship its image (*eikon*).

Both beast and false prophet are cast alive into lake of fire (cf. 20.10 & 15). "For a burning place has long been prepared; yes, for the king it is made ready, its pyre made deep and wide, with fire and wood in abundance; the breath of the Lord, like a stream of brimstone, kindles it" [Is 30.33]. Note the paradox in vs. 20: alive (*zao*) in the lake of fire and *neshmath* which kindles the brimstone.

**19-Vs. 21: And the rest were slain by the sword of him who sits upon the horse, the sword that issues from his mouth; and all the birds were gorged with their flesh.**

Another reference to *romphaia* (cf. vs. 15); associated with the rider's mouth, such a huge sword may be taken as *logoi* (words) from which they issue. The birds were gorged (*chortazo*) as in vs. 17 with regard to the supper and Ezk 39.17 which was quoted there.

## Chapter Twenty

**20-Vs. 1: Then I saw an angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain.**

*Kai* (and, then) begins a new chapter to introduce the immediate descent from heaven of an angel. This descent (*katabaino*, verb) is in contrast with the bottomless pit (*abussos*); not only does the angel descend to earth, but the pit which lacks depth extends even further downwards (cf. 9.1 & 11, 11.7, 17.8). Compare this angel who descended with the star fallen from heaven which has the key to this *abussos*.

This angel holds two objects in his hand:

1) Key or *kleis* to the *abussos*, meaning that he has been designated to guard its entrance. “I will give you (Peter) the keys of the kingdom of heaven” [Mt 16.19]. Compare the plural keys of this verse with the singular key of vs. 1. Also cf. 1.18: “I have the keys of Death and Hades.”

2) “Great chain” or *aluisis* which refers to either handcuffs or leg irons. “And no one could bind him (man with an unclean spirit) anymore, even with a chain” [Mk 5.3]. The next verse refers to this restraint of the dragon.

### **20-Vs. 2: And he seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years.**

The dragon (*drakon*) is identified as an “ancient serpent” (*ophis*). He makes his first appearance in 12.3 as being colored red, having seven heads and ten horns and seven diadems on his multiple heads. Later in 12.9 the dragon is called “that ancient serpent who is the Devil and Satan.” Thus the verse at hand hearkens back to these two verses to recap, as it were, what transpired in the interim period. The angel’s binding of the dragon suggests use of that *aluisis* of vs. 1. If the dragon resembles a serpent and therefore has the sleek characteristic of a snake’s body, it would be difficult to attach any restraint. The time frame or *kairos* is one thousand years, symbolic of the martyrs’ reign with Jesus Christ.

### **20-Vs. 3: and threw him into the pit and shut it and sealed it over him, that he should deceive the nations no more until the thousand years were ended. After that he must be loosed for a little while.**

A continuation of the angel’s action begun in the previous verse. Here the *abussos* is not only shut but sealed (*sphragizo*), a sign of authority. “So they went and made the sepulcher secure by sealing the stone and setting a guard” [Mt 27.66]. Once the symbolic term of a thousand years has been reached, the seal is broken (cf. 6.1 where the Lamb opens one of the seven seals) and the dragon emerges. This period of time comes to an end (*teleo*), he is loosened. The verb *teleo* connotes the bringing to perfection or attaining the right time or *kairos* of a situation. “The mystery of God...should be fulfilled” [10.7].

*Luo*: to loosen; compare *aluisis* (chain) in vs. 1 which has alpha privative to indicate that which is not loosened. This setting free after the *kairos* of a thousand years sets the stage for another *kairos* of a “little while” (*chronos*) described in vss. 7-10. *Chronos* or chronological time is used which from the divine point of view is limited.

It is helpful to keep in mind that when various periods of time are mentioned in

Revelation, John perceived them as one when he “was in the Spirit on the Lord’s day” [1.10], that is, Sunday, which itself is the primary Christian *kairos* compared with the other six days (of creation).

**20-Vs. 4: Then I saw thrones and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.**

John’s vision consists of two sections in this lengthy verse. First he saw thrones, not the first time he beheld them. Due to the importance of this word in Revelation, the most important references are listed as follows: 1.7; 2.13 (Satan’s); 3.21, 22; 4.2, 3, 4, 5, 6, 9, 10; 5.1, 6, 7, 11; 6.16; 7.9, 10, 11, 15, 17; 8.3; 12.5; 13.2 (dragon’s); 14.3; 16.10 (beast’s), 17; 19.4, 5; 20.4, 11, 12; 21.3, 5; 22.1, 3.

The number of thrones of this verse is not specified yet belong to persons to whom judgment (*krima*) had been entrusted. “Come, I will show you the judgment of the great harlot who is seated upon many waters” [17.1], that is, judgment against Babylon/Rome. “...and sit on thrones judging (*krino*) the twelve tribes of Israel” [Lk 22.30]. Christ is speaking about his twelve disciples, one for each tribe. Also, cf. Mk 10.40: “But to sit at my right hand or my left (i.e., on thrones) is not mine to grant, but it is for those for whom it has been prepared.” In brief, the plurality of thrones in vs. 4 can infer that those sitting on them will participate in the disciples’ judgment.

The second part of John’s vision pertain to souls (*psuche*) of persons who had been beheaded, possibly having in mind those souls under the altar (cf. 6.9), although they are not specified as having been beheaded. The group in the verse at hand did not worship the beast nor accept his mark (cf. 13.16-7). *Pelekizo* is used in vs. 4, to behead with an ax, the accepted form of Roman capital punishment.

The coming to life of those who had been beheaded is reminiscent of Ezekiel’s vision of the dry bones which God brought back to life (37.1-14), “an exceedingly great host” (vs. 10). Once revived, these persons reigned (*basileuo*) with Christ. “And has made them a kingdom and priests to our God, and they shall reign on earth” [5.10], that is, those ransomed for God (cf. 5.9). Like the dragon of 20.2, their reign lasted a thousand years, perhaps to show continuity of a *kairos* event between these two opposing groups. Note that the aorist is used, “reigned,” which could be taken as “they began to reign.” Keeping in mind the trans-temporal dimension of John’s vision, chronological time is subordinate the drama of eternity which he is doing in Revelation.



Those who had been beheaded may be seen in light of Jn 5.28-9: “Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.” This hour (*hora*) is not unlike the thousand years in that both dimensions of time are symbolic of an eternal reality and are not to be taken literally.

**20-Vs. 5: The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection.**

This group (*loipos*, rest) of people, generally considered as the wicked, is distinct from those who had been beheaded and reigned with Christ a thousand years. During this interim period they remained dead and therefore off the scene while the martyred group were in the process of reigning. The verb to end (*teleo*) was noted in vs. 3, again in conjunction with a thousand years and referring to the dragon. No clear indication is given as to the act of coming to life but keep in mind Ezk 37.1-14 cited in the verse above. Here the *kairos* of one thousand years is equated with the first resurrection; this implies a second to follow in the near future. Note that vs. 4 mentions “souls of those who had been beheaded” whereas vs. 5 simply has “the rest of the dead” who presumably lack *psuche* and are a type of living dead.

**20-Vs. 6: Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.**

Vss. 4 & 5 spoke of two groups, martyrs for Christ and the “rest,” both of whom are associated with one thousand years in different ways. Vs. 5 infers that the first resurrection (i.e., those lacking *psuche*) are slated for condemnation. Vs. 6 seems to contradict this, but note use of the word share (*echon meros*, having part) in the first resurrection. Perhaps these people had *psuche* to distinguish them from the “rest” who did not. Furthermore, the words blessed and holy (*makarios* and *hagios*) are used, another indication of being endowed with *psuche*.

“Second death” refers not so much to physical death but to an eternal one; death cannot exert its power (in the sense of authority) or *exousia*, so the first resurrection is more in accord with that of Jesus Christ.

There is a close correlation between death’s lack of *exousia* and being a priest (*hierus*), a fact announced in 5.9-10. Note the separation between God and Christ; 5.10 has

priest related to God alone. Perhaps the distinction is due to mention of the first resurrection in vss. 4-6, that is, as related to Christ's resurrection which fulfilled his priestly sacrifice on the cross. The priests will reign (*basileuo*) for a thousand years, that is, their priestly offerings are a type of rule during this *kairos* period which is akin to the reign of the persons who had been beheaded, vs. 4 (i.e., were like priests by having sacrificed themselves). Note that their reign is in the aorist tense whereas that of the priests is in the future tense. Perhaps those who gave up their lives have effected their sacrifice once and for all...perhaps the priests who did not sacrifice themselves need to perform their sacrifice for the *kairos* of one thousand years.

**20-Vs. 7: And when the thousand years are ended, Satan will be loosed from his prison.**

Another use of the verb *teleo* (to end) in conjunction with the thousand years. The connotation is that this *kairos* has come to completion. This verb obviously plays an important role in Revelation, especially towards its conclusion. *Teleo*-as-completion sets the stage for Satan (as ancient serpent and Devil, vs. 2) to be loosed (*luo*): "After that, he must be loosed for a little while" [vs. 3]. In that verse a parallel was drawn between the verb *luo* and *alosis* or the chain which bound Satan, after which he was cast into the *abussos*. Compare this loosening which is a type of ascent with 11.7, the first appearance of the beast: "And when they have finished their testimony, the beast that ascends from the bottomless pit will make war upon them and conquer them and kill them."

*Phukake*: prison as in 18.2 where it is translated as "haunt" or Babylon which is fallen. Thus the fallen nature of Babylon/Rome has a parallel with the bottomless pit from which Satan emerges.

**20-Vs. 8: and will come out to deceive the nations which are at the four corners of the earth, that is, Gog and Magog, to gather them for battle; their number is like the sand of the sea.**

A continuation of action begun in previous verse where Satan's purpose is to deceive (*planao*). Cf. 12.9 (ancient serpent, Devil & Satan), 13.14 (the other beast), 18.23 (Babylon/Rome's sorcery), 19.20 (the beast). As noted elsewhere, *planao* fundamentally means to wander aimlessly, a sense to be mindful of in the context of vs. 8 which has nations at earth's four corners. These quadrants can represent the four cardinal points of the compass (north, south, east, west) which are firmly established; to have them "wander" signifies that the accepted bounds of familiar space and time are set in disarray.

Although the earth has four corners, vs. 8 mentions two nations situated there (i.e., two in four), Gog and Magog. Chapters 38 & 39 of Ezekiel are oracles describing in apocalyptic language the coming of Israel's foes from the north, possibly Gog in the service of Babylon (which earlier in Revelation was a symbol for Rome). While Magog has no specific locale, 38.1 has the Lord set Ezekiel's face "toward God, of the land of Magog" to prophecy against him. In the context of the verse at hand, prophecy can parallel deception-as-wandering (*planao*). The end result of Ezekiel's prophecy is "to set my (Lord's) glory among the nations" [39.21] and to "restore the fortunes of Jacob" [vs. 25]. Chapter 40 through the end of Ezekiel recounts the vision of the restored Jerusalem temple and land which is akin to the conclusion of Revelation.

Vs. 8 puts the forces of Gog and Magog "like the sand of the sea." Cf. Jos 11.4: "And they came out, with all their troops, a great host, in number like the sand that is upon the seashore, with very many horses and chariots." Contrast this multitude of evil forces with Israel's promised descendants: "I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore" [Gen 22.17]. This divine promise may be taken as a kind of foreshadowing of God's victory over the forces of evil in Revelation.

**20-Vs. 9: And they marched up over the broad earth and surrounded the camp of the saints and surrounded the camp of the saints and the beloved city; but fire came down from heaven and consumed them.**

*Anabaino*: marching up, a verb which connotes the direct act of ascending and the indirect act of *planao* (to deceive/wander) by Satan of vs. 7 and here referring to Gog and Magog. More specifically, not only do they come up (perhaps from the *abussos*?) but go over the "broad earth" (*platos*), the addition of this noun to indicate the pervasiveness of such deception. For *platos* used regarding the New Jerusalem, cf. 21.16: "and he measured the city with his rod...its length and breadth and height are equal." For *platos* used regarding spiritual breadth, cf. Eph 3.18: may have power to comprehend...what is the breadth and length and height and depth."

*Parembole*: camp, as in the military sense and often the LXX word referring to the Israelites in the desert: "Then Moses brought the people out of the camp to meet God" [Ex 19.17]. In the verse at hand, the saints are implied as being out in the field waiting for an enemy to attack.

"Beloved city (Jerusalem):" *agapao*, the verbal root for what is well known as *agape*, love associated with Christ's message. Note the juxtaposition of a temporary dwelling (*parembole*) with the permanence of a city which is surrounded by that "wandering"

(deception) of *planao* noted above. Contrast with Israel surrounding Jericho, chapter 6 of Joshua.

Despite this surrounding by Gog and Magog which traces its roots in Satan (vs. 7), divine help comes from heaven. “With direct reference to Gog, cf. Ezk 38.22: “I will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones, fire and brimstone.” This image is also reminiscent of the destruction of Sodom and Gomorrah.

**20-Vs. 10: and the devil who has deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night forever and ever.**

A continuation of the previous verse which sums up several elements which have already been considered. Note that the way vs. 10 puts it, “where the beast and the false prophet were.” This can connote not only that both were alive in such an inhospitable place but it is their natural element, something akin to the verb *katoikeo* as noted several times, for example, “I know where you dwell, where Satan’s throne is” [2.13].

*Basanizo*: to torment as in 14.10: “He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.” The permanence of such torment, which corresponds to the permanence connoted by *katoikeo* just noted, is emphasized by adding “forever and ever” to the cycle of day and night.

**20-Vs. 11: Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them.**

John saw a throne in 4.2 though its color is not specified. The color white (*leukos*) signifies purity as with regards to the white horse of 19.11 and those belonging to his cavalry (cf. 19.14). John also sees a person sitting on this throne who is not described but is assumed to have the characteristics of 4.3: he “appeared like jasper and carnelian and round the throne was a rainbow that looked like an emerald.”

The throne has no location but is the central reality at hand because what constitutes our physical existence disappears, namely, earth and sky. Note that they fled from his presence (*prosopon*, fundamentally means face) which is not unlike the sentiment expressed in 6.16: “Fall on us and hide us from the face of him who is seated on the throne and from the wrath of the Lamb.” We may say that the earth fled downward (natural direction of anything heavy) and that the sky fled upward (natural direction

of anything light).

*Topos*: place or physical location, almost used ironically because earth and sky are places and no *topos* “is found for them.” The aorist passive of the verb here (*eurisko*) suggests that they have become orphans; they lack refuge and are abandoned (cf. 21.1).

**20-Vs. 12: And I saw the dead, great and small standing before the throne, and books were opened. Also another book was opened which is the book of life. And the dead were judged by what was written in the books by what they had done.**

The flight of earth and sky is something akin to the separation of the Red Sea while Israel passed through. In vs. 12 their flight leaves visible the dead, as it were. “And Israel saw the Egyptians dead upon the seashore” [Ex 14.30]. The adjectives “great” and “small” are intended to include each person who had lived. The fact that they were standing before (*enopion*; compare with *prosopon* as in the last verse) the throne means that they are in a position resembling an army at attention before their leader. “And they lived and stood upon their feet, an exceedingly great host” [Ezk 37.10].

*Biblion*: book in the sense of a scroll as used in 5.1 and other places in Revelation. For a precedence, cf. Dan 7.9-10: “As I looked, thrones were placed and one that was ancient of days took his seat...and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.” Vs. 12 simply has “books” without specifying their content, but their opening suggests that they were unrolled. The verb is aorist passive, as though the books had opened themselves. This same passivity applies to “another book” identified as the one of life as in 3.5: “He who conquers shall be clad thus in white garments, and I will not blot his name out of the book of life.” Note the association of white clothing and life; refer to the white throne in the verse at hand.

*Krino*: to judge; here the verb is the third aorist passive verb in vs. 12 followed by a passive participle (“was written”). Thus a direct correspondence exists between the open books-dead-judge-written. That which was written had been rolled up in the sense that it had not yet been revealed. Such revelation takes the place, as it were, of the earth and sky which had fled.

**20-Vs. 13: And the sea gave up the dead in it, Death and Hades gave up the dead in them, and all were judged by what they had done.**

Sea, Death and Hades voluntarily relinquish their dead (there is no explicit mention of earth). For reference to the second two, cf. 6.8 which is in conjunction with the fourth

sea. There Death has a pale horse followed by Hades. The act of giving up the dead (simple verb *didomi*, to give) does not necessarily mean handing them over but in a submissive fashion by their withdrawal much like the flight of earth and sky in vs. 11.

Compare the aorist passive of *krino* (to judge) with the active nature of “done” which in Greek reads “according to their works.” Cf. Mt 25.31-46 for a description of the last judgment where Christ identifies himself with the hungry, thirsty, stranger, naked, sick and those in prison. Those who saw this identity went into eternal life and those who failed to see it, into eternal punishment (cf. vs. 49). With this two-fold “going” in mind, it is not to the sea, Death nor Hades but into the lake of fire of the next verse.

**20-Vs. 14: Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.**

Earth and sky had vanished yet no mention is made of the sea; Death and Hades were cast (*ballo*, aorist passive verb again) into the “lake of fire” (cf. vs. 10) where the beast and false prophet were already present. As for the “second death,” cf. 2.11: “He who conquers shall not be hurt by the second death.” Mt 10.28 relates to the second death: “And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.” The sea which had also given up its is not condemned nor cast into the fiery lake.

**20-Vs. 15: and if any one’s name was not found written in the book of life, he was thrown into the lake of fire.**

A continuation of the previous verse. Here name (*onoma*) is equated with being inscribed in the book/scroll of life. The aorist passive *eurisko* is used (to find), which makes this process of finding all the more mysterious with regard to the source or one who had done the writing. The preposition *en* (in) is used here; compare it with the preposition *eis* (into) used concerning the “lake of fire” into which a person was thrown, second aorist passive verb (*ballo*) as in the previous verse.

## Chapter Twenty-One

**21-Vs. 1: Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.**

A new chapter beginning with *kai* (and, then) which in this context signifies the immediate arrival of the new heaven and earth after the final judgment, for the two

spring from the same source. John does not call the previous earth and heaven “old” but more dramatically, that they have passed away, *aperchomai*. Isaiah predict this in two places: “For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind” [Is 65.17]. “For as the new heavens and the new earth which I will make shall remain before me, says the Lord; so shall your descendants and your name remain” [Is 66.22]. The first verse says that former things will not be remembered; the Hebrew for “come into mind” literally reads “go up on heart” as though they were about to leap up and take possession of this faculty. The second verse equates the duration of new heavens and earth with Israel’s descendants and name.

Almost as if to verify his vision upon seeing the new heaven and earth, John says that the first heaven and earth have passed out of existence. He singles out the sea as no longer existing and only beholds land. Perhaps this is because the ocean was identified with the primeval chaos of Genesis from which creation emerged at God’s command. “But according to his promise we wait for new heavens and a new earth in which righteousness dwells” [2 Pt 3.13].

**21-Vs. 2: And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.**

Jerusalem is identified as being new which is in harmony with the previous verse’s new heavens and earth. Compare with 3.12: “And I will write on him the name of my God and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven and my own new name.” In both instances the present active participle is used for coming down (*katabaino*) to indicate the continuous act of descent. It assumes this direction because the new Jerusalem’s source is heaven (*ek*, from). “Therefore God is not ashamed to be called their God, for he has prepared for them a city” [Heb 11.16].

The city resembles a bride (*numphe*): “You have ravished my heart, my sister, my bride” [Sg 4.8]. These words were uttered by the bridegroom which in the context of the verse at hand is the collective nature of the church to which she continuously descends.

*Etoimazo*: to prepare, possibly by the twenty-four elders, four living creatures and various types of angels described in Revelation. Jerusalem’s preparation implies that she had already existed as opposed to having been created. This preparation done before the descent is effected in a special way, adorned or *kosmeo* (cf. 21.19) which implies putting in order with regard to physical appearance.

**21-Vs. 3: And I heard a great voice from the throne saying, “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them.**

The voice which speaks through vs. 4 is unidentified as in 4.5: “From the throne issue flashes of lightening and voices and peals of thunder.” Compare its source, from (*ek*) the throne, with the *ek* of the new Jerusalem with regard to heaven in vs. 2.

The first word is behold or *idou* in order to get the attention of those gazing at the new Jerusalem’s descent. The dwelling (*skene*) literally means tent as used in 15.5: “and the temple of the tent of witness in heaven was opened.” Vs. 3 fulfills Jn 1.14: “And the Word became flesh and dwelt (*skenoo*) among us.” The former has the preposition *meta* (with in the sense of being alongside) and the latter has the preposition *en* (in).

The second sentence has the verb *skenoo* as just noted; the future tense is used again with the preposition *meta* which is in according with the continuous *katabaino* of the new Jerusalem in vs. 2. The third *meta* is also in conjunction with another verb in the future tense, “God will be with them.”

This third sentence of vs. 3 is taken from Ezk 37.27: “My dwelling place shall be with them; and I will be their God, and they shall be my people.” The next verse speaks of the nations (*goym*) who recognize this fact which puts the first verse in proper context; i.e., God’s dwelling with Israel is not for Israel alone. The Hebrew *mishkan* can also mean tent in the sense of *skene*.

**21-Vs. 4: He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.”**

A continuation of words from that “great voice” of vs. 3. The first part of this verse was also cited in 7.17 and is taken from Is 25.8; see that section for notes. The second part inserts the annihilation of death (*thanatos*) in between tears and mourning which more or less connotes the same thing. Death is presented as not having extension into the future. The third part deals with expressions of grief as noted in Is 35.10: “And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and signing shall flee away.” Note the verb “flee away” which is reminiscent of 20.11, the flight of heaven and earth before the great white throne.



*Protos*: former things or those things which existed before the new Jerusalem's descent from heaven. *Aperchomai* (to pass away) is found in 21.1 regarding the disappearance of the first heaven and earth.

**21-Vs. 5: And he who sat upon the throne said, "Behold, I make all things new." Also he said, "Write this, for these words are trustworthy and true."**

Now the speaker is the one sitting upon the throne as distinguished from the "great voice" coming from the throne who also utters *idou* (behold) as a way of getting attention. "All things" is not specified, but it comes after the new heaven, new earth and new Jerusalem. "God reigns over the nations; God sits on his holy throne" [Ps 47.8]. For this newness, cf. 2 Cor 5.17: "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come." Old here equals *archaios* in the sense of being original; compare with *protos* (first) in 21.1. The former implies something more established and the latter, something first in a given order. Thus for anything *archaios* to pass away (with regard to Christ) is significant in that an old, deeply rooted mode of behavior has been transformed.

To authenticate the newness of what the person sitting on the throne expresses through his *idou*, he bids John to write it down as a the record, so to speak. Such words (*logos*) come from the divine Logos (as in 7.10) and are therefore genuine.

**21-Vs. 6: And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life."**

This address continues through vs. 9. Note a connection between the *idou* coming from the throne in vs. 5 and words of completion, *Gegonan* (It is done), which are similar to Christ at the point of death: "It is finished" [Jn 19.30]. The verb here is *teleo* which as noted several times earlier connotes completion as well as perfection. A correspondence exists between *Gegonan* and Christ as Alpha and Omega (cf. 1.18 & 22.13); note the definite article in all three verses to indicate absolute beginning and absolute end of the alphabet thereby validating the *logoi* written in vs. 5. Such absoluteness is further enhanced by beginning (*arche*; compare with *archaios* of 2 Cor 5.17, vs. 5) and end (*telos*; compare with *teleo* of Jn 19.30 just above). Thus Jesus Christ is not only the beginning of the alphabet and its end but all the letters in between which form the content of words (*logoi*).

The second sentence evokes Jesus' words, "If anyone thirsts, let him come to me and drink" [Jn 7.37]. The next verse shows the source of such water, quoting Is 55.1, "Out

of his heart shall flow rivers of living water.” Here water is living, not still nor stagnant. The verse at hand mentions fountain (*pege*) as in 7.17 where the Lamb as shepherd (reversal of roles, as it were) imparts this source.

*Dorean*: without price. “You received without pay, give without pay” [Mt 10.8].

**21-Vs. 7: He who conquers shall have this heritage, and I will be his God and he shall be my son.**

*Kleronomeo*: to inherit, the verb used, a direct consequence of achieving victory in the struggles described earlier. Christ uses this verb as related to the great judgment: “Come, O blessed of my father, inherit the kingdom prepared for you from the foundation of the world” [Mt 25.34]. Here the world’s foundation (*katabole*) and inheritance are equal in time or foreknowledge; consider this con-temporality in light of Genesis’ account of creation spread out over the period of six days.

*Nikao*: to conquer as in 2.7: “To him who conquers I will grant to eat of the tree of life which is in the paradise of God.” Obviously reference is made to food, not drink. Nevertheless, paradise or Eden had a river which divided into four others (cf. Gen 2.10); with this in mind, the person who conquers not only has the fruit of Eden but the source which waters and sustains his nourishment.

The significance of victory in terms of inheritance is that God makes such a person his son. This part of vs. 7 is a quote from 2 Sam 7.14: “I will be his father, and he shall be my son.” God addressed these words to the newly established King David who here may be taken as a foreshadowing of Christ’s rule. Also cf. Ps 2.7: “You are my son, today I have begotten you,” today being a *kairos* event.

Vs. 8 lists eight types of persons destined for the lake burning with fire and brimstone, that is, the second death as in 20.6. There those who did not acknowledge the beast’s power have become priests, that is, having the power to intercede.

**21-Vs. 9: Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.”**

For the seven bowls, cf. chapter 16, each of which was in the possession of an angel. Chapter 17 begins with one of these angels showing John the great harlot’s judgment. This angel “had the seven bowls” as here in vs. 9. I.e., on one hand are seven angels with seven bowls and on the other hand, one angel with seven bowls. In the verse at

hand, this angel may be taken as a recapitulation of what transpired from chapter 16 towards now, the conclusion of Revelation.

The angel is an escort for John and hence is in a good position to point out the Lamb's bride, the church, because he sums up all the destructive, divine plagues that were unleashed to purify the earth and therefore make the church more visible.

**21-Vs. 10: And in the Spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.**

“In the Spirit (*Pneuma*)” is the same as in 1.10 when John began to have his vision on “the Lord’s day” or Sunday. Note that the angel carries John away, not the Spirit acting directly as was the case with prophets such as Ezekiel: “Then the Spirit lifted me up” [Ezk 3.12]. Vs. 10 has John brought to (*epi*, upon) lofty mountain which by reason of its height, offered a vantage point to view the heavenly Jerusalem’s descent. This parallels Ezk 40.2: “And he brought me in the visions of God (like John’s vision) into the land of Israel and set me down upon a very high mountain on which was a structure like a city opposite me.” Mount Zion is sometimes called a lofty mountain by reason of its religious significance. “His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King” [Ps 48.2]. Perhaps John was on Zion from which he could behold the spectacle.

*Katabaino*: to descend, here used as a present active participle to indicate Jerusalem’s continuous descent as in vs. 2. Not only is Jerusalem descending, it comes from (*ek*) God, again, as in vs. 2. This descent may be paralleled with that of the Holy Spirit at Pentecost “which filled all the house where they were sitting” [Acts 2.2].

Verses 11 through 21 describe the heavenly Jerusalem which may be outlined just below. Note the theme of brightness as conveyed through the imagery pertaining to precious stones. Also, the city may be taken as a fulfillment and perfection the garden of Eden. Eden had no boundaries as does the heavenly Jerusalem even though Genesis presents God as having made physical creation. The only real point of physical identity regarding Eden is that it is “in the east” [Gen 2.8], that is, it is identified with the sun’s rising.

Vs. 11: glory (*doxa*) of God with a radiance (*phoster*). “That you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world” [Phil 2.15]. This type of moral shining is a reflection of divine glory or *kavod* which had descended on Mount Sinai. “The glory of the Lord settled on Mount Sinai” [Ex 24.16]. The verb *shakan*

implies taking up residence. The heavenly Jerusalem's radiance resembled a "rare (*timios*; superlative case used in Greek text) jewel" or a jasper (*iaspis*), a term referring any opaque stone. "And he who sat there appeared like jasper and carnelian" [4.3]. Thus Jerusalem is implied as having its true source in the divine throne. *Krustallizo* (to be clear): "And before the throne there is as it were a sea of glass like crystal" [4.6]. Here may be situated the heavenly Jerusalem not so much as upon the divine throne but before it on this glass sea.

Vs. 12: The number twelve dominates this verse: gates, angels, tribes of Israel. Mention of gate is significant, for it can mean an entrance or an exit. For another reference to the importance of writing which implies foreknowledge, cf. 5.1 which pertains to the scroll in possession of the one seated on the throne. Also, cf. Ex 28.21: "There shall be twelve stones with their names according to the names of the sons of Israel; they shall be like signets, each engraved with its name for the twelve tribes." Christ called himself a door for the sheep through which one must enter (cf. Jn 10.7). The term used there is *thura* as commonly used in a house. Vs. 12 uses *pulon* for gate as in Lk 16.20: "At his gate lay a poor man named Lazarus, full of sores." This term connotes a gatehouse or tower and thus has the sense of guardianship.

Vs. 13: Each of the cardinal points has three gates: north, south, east and west. This verse is built upon Ezk 48.30-5. Vs. 35 (and hence the Book of Ezekiel) closes with, "And the name of the city henceforth shall be, The Lord is there."

Vs. 14: The city has twelve foundations (*themelios*) with regards to its walls. Such a compact groundwork suggests clear delineation of the heavenly Jerusalem as opposed to that which is outside. For *themelios* used spiritually, refer to Eph 2.20: "built upon the foundation of the apostles and prophets. Christ Jesus himself being the cornerstone." With this verse in mind, the heavenly Jerusalem's foundations rest upon Christ-as-cornerstone (a term not used in Revelation, just foundation). Also, if we keep in mind that the heavenly Jerusalem is in the process of continuous descend, its bottom part or foundations would be the first part visible. Similarly, the apostles-as-foundations are the "first things visible" with regard to the Church's tradition in the sense of being forerunners of the faith. When the Spirit descends on them at Pentecost, it "fits into" the pre-existing foundation of the apostles. Perhaps that is what the verb "sitting" implies, as sitting in the house (cf. Acts 1.2).

Vs. 15: The angel had a "measuring rod" (*kalamos*) as in 11.1: "Then I was given a measuring rod like a staff" which John used to measure God's temple and altar, not Jerusalem itself. In the verse at hand, John does not do the measuring, just the angel. Also cf. Zech 2.2 discussed under that Revelation verse. The *kalmos* of vs. 15 is made of

gold, a precious metal which corresponds with the different types of precious stones of the heavenly Jerusalem. The purpose: to measure not only the city but its gates and walls. Note that the angel measures the exterior dimensions, nothing interior, again showing emphasis on boundaries.

Vs. 16: The city is described as being foursquare (*tetragonos*), that is, shaped like a cube. The dimensions between all four sides are twelve thousand *stadia* or about 1,400 miles in each direction. For a parallel to these directions (breadth: *mekos*, length: *platos*, height: *hupsos*: “power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God” [Eph 3.18-9]. Actually, Paul gives no direct aim with regard to these four dimensions which is the object of comprehending (*katalambano*, implies grasping); rather, he places such comprehension at the service of knowing (*ginosko*) the agape of Christ. Note that the heavenly Jerusalem lacks the fourth quality of Ephesians, depth (*bathos*). This last dimension refers to what is below, possibly alluding to either the continuous descent (*katabaino*) of the city or the abussos or bottomless pit as in 20.3.

Vs. 17: The angel now measures (with the golden rod), a hundred and forty-four cubits (*pechus*) or about fourteen miles in height. The verse at hand equates human measurement with that of an angel’s which can show that the heavenly Jerusalem is a city for both humans and angels. This notion has a parallel with Ezk 40.3: “Behold, there was a man whose appearance was like bronze, with a line of flax and a measuring reed in his hand.” His bronze-like appearance can refer to an angelic being.

Vs. 18: City wall is composed of jasper (*iaspis*); cf. vs. 11 which has Jerusalem’s radiance like jasper, that is, the exterior walls which John beholds. The city itself is made of “pure (*katharos*) gold;” its resemblance to “clear (*katharos*) glass.” Glass or *hualos* as in 4.6, 15.2, 21.21, symbolic not so much of transparency but of this material’s reflective power. I.e., the glass serves to reflect divine glory both within the city and its inhabitants.

Vss. 19-20: A list of precious stones, all of which are transparent or able to both absorb and light, comprising the twelve foundations (*thelemios*), that is, adorning (*kosmeo*) them; cf. vs. 2 where this word is used regarding the Jerusalem-as-bride. Is 54.11-2 has a similar use of precious stones with regard to Israel.

Vs. 21: Each of the twelve gates (*pulon*) were pearls. Also, each gate was formed from a “single pearl” (*margarites*). A paradox of sorts but to show the unity and multiplicity of the heavenly city; although a single unity, it has “many rooms” [Jn 14.2]. With

regard to gates-as-pearl(s): “Again, the kingdom (heavenly Jerusalem) is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it” [Mt 13.45-6]. In the verse at hand, the pearl(s) lead to the street (*plateia*), that is, only one in the heavenly Jerusalem (cf. 22.2). Perhaps the (singular) “narrow gate” of Mt 7.17 is intended to be so in order to enable a person to tread upon the equally singular street of the city.

**21-Vs. 22: And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.**

A transformation from a temple (*naos*) to the city as a whole. “He who conquers I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name.” This verse foresees the fulfillment in the one at hand where the victorious person becomes part of the temple structure, a pillar, which is set upon the foundations mentioned above. Note the act of writing which corresponds to the twelve tribes of Israel which had their names inscribed on the twelve gates.

Vs. 21 equates temple/heavenly Jerusalem both with God as *Pantokrator* and the Lamb, Jesus Christ. In 1.8 the *Pantokrator* is also the Alpha and Omega (beginning and end) “who is and who was and who is to come.” Parallel this coming with the *katabaino* of the heavenly Jerusalem; it is though such coming were present within the *katabaino*.

**21-Vs. 23: And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.**

No need of sun nor moon implies the abolition of the circadian cycle, of chronological time (cf. 22.5). “Then the moon will be confounded, and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before his elders he will manifest his glory” [Is 24.23]. *Kavod/doxa* as revealing features of God have been noted several times, especially with regards to Mount Sinai. Vs. 23 equates *doxa* with light (*photizo*); the Greek text uses a verb to indicate the active illumination of the heavenly Jerusalem by divine *doxa*.

*Doxa* and *photizo* pertain to a general, all-pervasive divine illumination. Vs. 23 adds a specific focus to this light, the Lamb-as-lamp (*luchnos*). “If then your whole body is full of light, having no part dark, it will be wholly bright as when a lamp with its rays gives you light” [Lk 11.36].

**21-Vs. 24: By its light shall the nations walk; and the kings of the earth shall bring their glory into it.**

The phrase “into (*eis*) it” suggests a distinction between inside and outside the heavenly Jerusalem. Similarly, the juxtaposition of light and nations implies the same distinction, but both are to be taken positively. The preposition *dia* (also means through) is used for by, suggesting that the nations who are external to the city walked not only by means of such light (*phos*) but “through” its radiance in order to reach the twelve gates. If the multiplicity of nations (*ethnos*; connotes *goyim* as in 2.27) approaches the city in this manner, they are divided, so to speak, into groups of threes in order to enter the total of twelve gates. Thus the nations become conformed by their entry into the twelve tribes of Israel and twelve apostles, the latter by reason of crossing over the apostles as foundations.

The “psalms of ascent” (120-34) are liturgical by nature and can apply to pilgrims making their way to Jerusalem. Consider their content in light of Ps 122.1-2: “I was glad when they said to me, ‘Let us go to the house of the Lord!’ Our feet have been standing within your gates, O Jerusalem!”

*Peripateo*: to walk in the sense of going around a given area. Perhaps the nations are walking about (*peri*) the heavenly Jerusalem but in a manner unlike Joshua marching around Jericho with the intent of making its walls collapse. “We too might walk in newness of life” [Rom 6.4].

“Kings of the earth;” refer to the same phrase in 19.19 where they were assembled with the beast to make war against the rider on the white horse (cf. 19.11). In the verse at hand such kings have been transformed and bring their glory (*doxa*) to the heavenly Jerusalem. Like attracts like, that is, their *doxa* is attracted to God’s *doxa* as noted in vs. 23. This is reminiscent of the wise men who came to Christ at his birth and who brought him gifts (cf. Mt 2.11); they also were led by a star which is akin to the heavenly Jerusalem’s brightness. The earth’s kings bring their glory into (*eis*) the city, not unlike the wise men who went into (*eis*, cf. Mt 2.11) the house where Jesus was with Mary.

**21-Vs. 25: and its gates shall never be shut by day—and there shall be no night there.**

Earlier the city was described as having three gates on each of its four sides (cf. vs. 12) and as being twelve pearls, each one made of a single pearl (cf. vs. 21). Note the paradox of the heavenly Jerusalem having these gates and vs. 25 saying that they

constantly remain open. They remain open throughout the twenty-four hour cycle (cf. vs. 23).

**21-Vs. 26: They shall bring into it the glory and the honor of the nations.**

Vs. 24 has the earth's kings bringing their own glory into (*eis*) the heavenly Jerusalem. Vs. 26 has them bringing that of the nations into (*eis*) the city. I.e., first their *doxa* and secondly, that of the nations.

This verse is reminiscent of Ps 72.10: “May the kings of Tarshish and of the isles render him tribute, may the kings of Sheba and Seba bring gifts! May all kings fall down before him, all nations serve him!”

**21-Vs. 27: But nothing unclean shall enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.**

Two things are strictly forbidden to enter the city:

1) *Koinos*: unclean, not in the sense of not being *katharos* but as common and profane. “They saw that some of his disciples ate with hands defiled, that is, unwashed” [Mk 7.2]. Note the two prepositions in the Greek text, *eis* (into): *eiserchomai* (to enter) and (*eis*) into which indicate full entry, a fact denied to that which is unclean.

2) *Bdelugma* and *pseudos*: abomination and falsehood taken as a pair, the former indicating that which is detestable. “So when you see the desolating sacrilege spoken of by the prophet Daniel” [Mt 24.15].

Persons who are written (*grapho*) in the Lamb's book or *biblion*, a word which connotes scroll and referred to frequently in this document. “And all who dwell on earth will worship it (the beast), every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain” [13.8]. In this verse and the one at hand we have the same book belonging to the same Lamb; vs. 27 lacks “name” but suggests the person himself, as it were, is written in this book. It is as though the *logoi* (words) of vs. 5 were persons among and with whom the *Logos* dwelt; cf. remarks concerning *skenoo*, vs. 3.

## Chapter Twenty-Two

**22-Vs. 1: Then he showed me the river of the water of life, bright as crystal, flowing**



## **from the throne of God and of the Lamb.**

A new chapter beginning with kai (then, and) which shows yet another succession of events and their connectedness. Chapter 22 forms an epilogue of sorts which *kai* conveys; this epilogue begins right after Revelation's main body and is therefore immediately connected with it. The person speaking with John goes all the way back to 21.9, one of the seven angels, who most likely is the same one mentioned in 21.15. The river of life has its source independent of the heavenly Jerusalem, God's throne, and may have it located in the sea of glass noted in 4.6. This would account for it being "bright (*lampros*) as crystal." The armies of heaven were clothed in such linen garments (cf. 19.8).

One river of life with two sources, God and the Lamb. "And behold, water was issuing from below the threshold of the temple toward the east" [Ezk 47.1]. Apply this temple to the Lamb in 21.23 where the heavenly Jerusalem lacks a temple. Water as applied to Jesus Christ as Lamb: "One of the soldiers pierced his side with a spear, and at once there came out blood and water" [Jn 19.34]. The text simply states that these two fluids came out; no direction is given as to where they flowed.

## **22-Vs. 2: through the middle of the street of the city; also on either side of the river, the tree of life with its twelve kinds of fruit yielding its fruit each month; and the leaves of the tree were for the healing of the nations.**

A continuation of vs. 2 which shows the direction of the water of life as river, right in the street's center as though it were a channel receiving water from the throne as well as allowing it to exit the heavenly Jerusalem. "A river flowed out of Eden to water the garden, and there it divided and became four rivers" [Gen 2.10]. The tree of life is situated on both sides of the river, again not explicitly referring to the inside of the city. Note the singular tree straddling, as it were, these two sides. "The tree of life also in the midst of the garden, and the tree of the knowledge of good and evil" [Gen 2.9]. Both trees occupy the center (compare 'in the midst' with 'in the middle' of vs. 2), a physical impossibility, but an image compatible with the singular tree on two sides of the street.

The twelve varieties of fruit continues the theme of this number as applied here to food. Not only food is mentioned but healing (*therapeia*) not for those within the heavenly Jerusalem but for those without, the nations (*enthos*). *Therapeia* has a broader, more comprehensive meaning and refers to service rendered to another person.

## **22-Vs. 3: There shall no more be anything accursed, but the throne of God and of the**

**Lamb shall be in it, and his servants shall worship him.**

*Katathema*: accursed, the only use of this word in the New Testament. Its location is not specified but presumably outside the heavenly Jerusalem because the water of life has swept it away. On the other hand, this verse has the throne of God and the Lamb inside the city, rather, it is not yet established but will be. Compare with the present tense of 21.23 where the Lamb-as-lamp is within. As for God's throne, previously it was located outside, i.e., heaven, yet the verse at hand has it about to take up residence within. This is the second instance where a throne is attributed to the Lamb (cf. vs. 1), also in the future tense. Perhaps both God and the Lamb had to wait for the water of life and the tree of life to have their effects which in terms of vs. 2, "yielding its fruit each month."

The servants (again, future tense) will worship (*latreuo*) the singular "him" which can refer either to God or the Lamb. Such a paradox is not unlike the two trees in Genesis and the tree of life noted above. The verb used here means worship connected with service as distinguished from *proskuneo*, worship as showing obeisance. "Being freed from the hand of our enemies, might serve him without fear" [Lk 1.74].

**22-Vs. 4: They shall see his face, and his name shall be on their foreheads.**

Verbs here are in the future tense as begun in the previous verse and continuing through the next verse. They give further reference to God's servants who will see the singular ("his") face which can apply to either God or the Lamb. Because the Lamb is the heavenly Jerusalem's lamp (cf. 23) while God's light is not necessarily inside, the servants perceive "his face" or God's by means of Lamb-as-lamp. "Blessed are the pure in heart, for they shall see God" [Mt 5.8].

Concomitant with seeing is "his" name (*onoma*) which can either be *YHWH* of Jesus Christ. Cf. 7.3, 3.12 for two uses of *metopon* or forehead. In the verse at hand, seeing the divine (God or Lamb) face and the divine (God or Lamb) name implies that they reflect each other.

**22-Vs. 5: And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign forever and ever.**

Cf. 21.25 for a similar reference; again, the verbs of vs. 5 are in the future tense, action not yet realized. "And there shall be continuous day (it is known to the Lord), not day and not night, for at evening time there shall be light" [Zech 14.7]. The Hebrew reads for continuous day *yom 'echad*, literally, "day one," which is reminiscent of the same

usage in Gen 1.5: “And there was evening and there was morning, ‘day one.’”

Because light can be seen as equivalent as “day one” of creation, God’s servants (cf. vs. 3) do not require a lamp nor the sun, that is to say, lamp belongs to night and sun belongs to day. In their place the Lord God will, according to the Greek text, “shine (*photizo*) upon them.” A direct consequence of such enlightening is the exercise of power by God’s servants, reigning (*basileuo*). 20.4 mentions those who have been beheaded as reigning for a thousand years whereas the verse at hand has this governing power extend throughout eternity.

**22-Vs. 6: And he said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.**

Words uttered by either one of the seven angels of 21.9, the unidentified “one who talked to me” of 21.15 or the one who showed John the water of life of 22.1. “These words” (*logos*) refer to the Book of Revelation as a whole. Their trustworthiness and truth (*pistos* and *alethinos*) is emphasized by identifying the Lord (*Kurios*) with the prophets’ spirits (*pneuma*). That is to say, Revelation recapitulates the prophetic tradition of Israel. “But there is a God in heaven who reveals mysteries” [Dan 2.28].

This *Kurios* who is identified with the prophetic tradition sent (*apostello*, verbal root for apostle or one who is sent) his angel. Not third person personal pronoun which sets this angel apart from the others in Revelation. Purpose of the angel’s mission is to show (*deiknumi*) the servants of God that which must (*dei*: shows necessity) transpire soon or *en tachei*: from *tachos* (quick); use of *en* (in) emphasizes an impending future reality.

**22-Vs. 7: And behold, I am coming soon.” Blessed is he who keeps the words of the prophecy of this book.**

*Tachu* or soon: compare with *en tachei* noted just above which here is introduced by the attention-getting *idou*, behold. These words towards the conclusion of Revelation reach back to this book’s very first verse: “to show his servants what must soon (*en tachei*) take place.”

*Makarios* or blessed which flows from this divine coming. Blessedness in the sense of the Hebrew ‘*ashry* (cf. 1.3 for notes) connotes forward movement, of not standing still. Thus it ties in well with the coming of vs. 7. Keeping (*tereo*) Revelation’s prophecy connotes bringing over blessedness-as-movement to the present tense or active

guardianship of *tereo* which is also used in 1.3.

The prophecy mentioned here may be taken at the end of Revelation as a continuation of John's being in the Spirit on the Lord's day (cf. 1.9) where he received his revelation. The term "prophecy" follows right after vs. 6's identification of the Lord with the spirits of the prophets to show continuity between them and John's recount.

**22-Vs. 8: I John am he who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me.**

Note present active participle of the two verbs in Greek, "hearing" and "seeing" as if to show continuity with the beginning and end of John's revelation. The first response by John was an act of worship (*proskuneo*) not directed towards the angel but doing so at his feet. When John first was "in the Spirit" (1.3) he did not see an angel but heard a voice speaking behind him (cf. vs. 12). Although John has had numerous angels accompany him through Revelation, he seems to attribute his vision as a whole to one angel.

Vs. 8 may be taken as the terminus at which John came out of his vision (cf. 1.3).

**22-Vs. 9: but he said to me, "You must not do that! I am a fellow servant with you and your brethren the prophets and with those who keep the words of this book. Worship God."**

*Sundoulos*: fellow servant as in 19.10 where the verse at hand reproduces much of what is in that one. There the angel is a *sundoulos* with those who hold the testimony of Jesus whereas here he is a *sundoulos* with two types of people:

- 1) John and his brethren who are prophets (cf. vs. 6, "spirits of the prophets").
- 2) Those persons keeping the words (*logoi*) of Revelation which is a *biblion* or literally a scroll. Note another use of *tereo*, to keep.

The angel bids John to worship (*proskuneo*) God but only after identifying himself as a *sundoulos*, that is, as one who owes equal worship to God along with John's brethren the prophets.

**22-Vs. 10: And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near.**

*Sphragizo*: to seal as in 20.3 when an angel cast the serpent into the pit; a verb

implying exercise of authority and permanence to what had been decreed. In the verse at hand, the prophecy must remain open, that is, not rolled up (*biblion*, scroll). For the same imagery but with the opposite meaning: “But you, Daniel, shut up the words and seal the book until the time of the end” [Dan 12.4]. The image presented here is that the prophecy’s words (*logos*) await a time (*kairos*) which is near. I.e., *kairos* relates to “I am coming soon” (vs. 7).

**22-Vs. 11: Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.”**

Despite the impending fulfillment of John’s revelation, these four types of people continue with their normal activity. Note that John seems to care little for any distinction between the two general classes of people, evil and good. That is, both are operating in *chronos*-logical time as opposed to being aware of the *kairos* at hand as just noted in vs. 10.

**22-Vs. 12: “Behold, I am coming soon, bringing my recompense, to repay everyone for what he has done.**

Jesus Christ suddenly interrupts the angel speaking with John, the purpose of *idou* (behold). The first part of vs. 12 is a restatement of vs. 7 with emphasis on *tachu*, soon. His coming is for two purposes: *misthos* and *apodidomai* (recompense and to repay). “Call the laborers and pay them their wages, beginning with the last, up to the first” [Mt 20.8]. This reversal which puts the last first and *visa versa* is appropriate here at the end of Revelation. Both purposes of Christ’s coming are in accord with a person’s actions (*ergon*).

Vs. 13 is identical to 1.8 and 21.6 where Christ identifies himself with the first and last letters of the Greek alphabet.

**22-Vs. 14: Blessed are those who wash their robes that they may have their right to the tree of life and that they may enter the city by the gates.**

Another reference to blessedness (*makarios*), this time regarding those persons who wash their robes (stole) as in 7.9: “a great multitude...standing before the throne and before the Lamb, clothed in white robes.” The source of cleansing is found in 7.14: “the blood of the Lamb.” The persons referred to in vs. 14 are not necessarily the ones here because they are already in heaven. Most likely persons who wash their robes are subjects to the “kings of the earth” (21.24).

*Exousia*: right which also connotes authority as in 2.26: “I will give him power over the nations.” To exercise *exousia* in the verse at hand means approaching the cherubim at the entrance to the garden of Eden (cf. Gen 3.23), that is, reversing the Adam’s banishment and entering the “city by the gates.” Note that the Bible starts off with a garden and concludes with a city. Vs. 14 has two uses of the preposition *eis* (into): the first by itself and the other prefixed to the verb *eiserchomai* (to enter) which can be taken as a guarantee for entry.

**22-Vs. 15: Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practices falsehood.**

These people who are basically put in the category of dogs may be taken as not having washed their robes and are outside (*exo*) the city. “Look out for the dogs, look out for the evil-workers, look out for those who mutilate the flesh” [Phil 3.2]. For reference to such individuals, cf. 21.7-8.

**22-Vs. 16: “I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star.”**

Mention of the personal angel of Jesus possibly refers to the one of vs. 8. For direct angelic assistance to Jesus, cf. Lk 22.43: “And there appeared to him an angel from heaven, strengthening him.” The churches most likely are the seven churches with which an angel is associated.

*Martureo*: witness which here is used as a verb and refers not only the message to each of the seven churches but everything contained in the Book of Revelation. Since *biblion* or scroll (book) has been mentioned often, perhaps such witnessing implies all the contents which has been rolled up in them.

*Rhiza*: root as in Is 11.1: “There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots.” Also cf. 5.5.

*Genos*: offspring. “They shall be the offspring of the blessed of the Lord and their children with them” [Is 65.23]. By attributing to himself both the source (root) and what comes from it (offspring), Jesus is saying in another way what he claimed with regard to being Alpha and Omega, beginning and end.

*Proinos*: morning star (cf. 2.28 for notes). Jesus as *proinos* resembles the words of Ps 19.4-6: “In them he has set a tent for the sun which comes forth like a bridegroom leaving his chamber, and like a strong man runs its course with joy. Its rising is from

the end of the heavens, and its circuit to the end of them; and there is nothing hid from its heat.”

**22-Vs. 17: The Spirit and the Bride say, “Come.” And let him who hears say, “Come.” And let him who is thirsty come, let him who desires take the water of life without price.**

The bride represents the Church (cf. 21.9) who here is with the Spirit (*Pneuma*) as though they formed a chorus addressing the Bridegroom, Jesus Christ. Three instances of the verb *erchomai*, to come: twice used as a straight-forward yearning and the other as an exhortation. The “come” by Spirit and bride are echoed back to them by persons who have heard them speak.

The person who is thirsty forms a third category and is bidden to come to the water of life (cf. 21.6). The person who desires may be included here or form another category. The important word here is *dorean*, without price, as it is in 21.6.

**22-Vs. 18: I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book.**

*Martureo*: to warn as the angel who gives witness (cf. vs. 16) for the churches. Adding to the *biblion* is considered evil because it is a book of prophecy. Most likely these words are a continuation of Jesus speaking (cf. vs. 16).

*Epitithemi*: to add, here in the sense of putting something extra on that which is already complete. Compare with the conclusion of John’s Gospel: “But there are many other things which Jesus did; were everyone of them to be written, I suppose that the world itself could not contain the books that would be written” [21.25]. In the verse at hand, adding to the *biblion* of Revelation desecrates the *biblion* of chapter 5 which only the Lamb could open (and presumably to add words). Should anyone attempt this, the seven plagues associated with seven angels as described in chapter 8 will bring affliction.

**22-Vs. 19: and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city which are described in this book.**

*Aphaireo*: to take away. For a positive sense of this verb: “Thus the Lord has done to me in the days when he looked on me to take away my reproach among men” [Lk 1.25]. *Aphaireo* counters *epitithemi* of the previous verse, thus implying that all the letters lying in between Christ as Alpha and Christ as Omega, as it were, cannot be

altered. Again, keep in mind that it is Jesus Christ the Logos who is speaking (*logoi*, words).

**22-Vs. 20: He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus!**

Another instance of the verb *martureo*, to testify, here with respect to the adding and taking away of the last two verses. Again, it is Jesus Christ who is speaking of himself as though he were speaking of another person. His coming (*erchomai*) echoes the desire for him expressed in vs. 17.

Christ’s words with regard to his immanent coming soon (*tachu*) echo vs. 7. There it is prefixed by *idou* (behold) whereas here it is prefixed by *nai* (surely). The Amen and exclamation for his coming reverberate with this promise. Perhaps these references to coming are reflected in the heavenly Jerusalem’s continuous descent (*katabaino*) from heaven in 21.2.

**22-Vs. 21: The grace of the Lord Jesus be with all the saints. Amen.**

*Charis*: grace as belonging to Jesus Christ as *Kurios* (Lord). The Greek text lacks “saints” and simply has “all.” John’s desire for divine grace to be with everyone reflects that coming expressed in the last verses of this chapter. Again, keep in mind the parallel between coming and descending (of the heavenly Jerusalem). Thus the desire to have *charis* extended is a desire for the city above to make its presence felt in a continuous fashion.

**- The End -**

### **First Appendix: Greek Words in the Book of Revelation**

For the most part, this list only contains Greek words found in the verses which comprise the Book of Revelation and as discussed in the **Notes**. It does not refer to other Greek words taken from the Bible and inserted into the **Notes**. The intent of this Appendix is to facilitate a search of relevant Greek words found only in Revelation.

**Chapter One:** 1) apokalupsis, taxos, gignomai, semaino, doulos, aggelos, apostello, 2) marturein, logos, eido, 3) makarios, anaginosko, akoueo, tereo, kairos, eggus, 4) ekklesia, apokalupsis, charis, eirene, pneuma, enopion, 5) martus, prototokos, archon, agapo, hamartia, aima, luo, 6) basileia, hierous, doxa, kratos, 7) nephele, nai, amen, 8)



pantokrator, 9) adelphos, sugkoinonos, thipsis, basileia, hupomone, logos, marturia, 10) egenomen, pneuma, kuriakos, opiso, megas, salpigx, 11) pempo, apostello, biblos, 12) epistrepho, blepo, phone, 13) huios anthropou, poderes, zone, chruse, mastos, kolpos, perizzonnumi, 14) phlox, 15) chalkolibanos, puroo, kaminos, phone, 16) romphaia, distomos, opsis, dunamis, 17) nekros, tithemi, phobeomai, protos, eschatos, 18) zon, kleis, 19) grapho, mellei, 20) musterion, phanerothentos.

**Chapter Two:** 1) aggelos, krateo, echo, peripateo, 2) ergon, koros, hupomone, bastazo, peirazo, pseudos, 3) oida, hupomene, onoma, 4) aphiemi, agape, protos, 5) mnemoneuo, metanoeo, pipto, pothen, protos, erchomai, kineo, topos, 6) miseo, 7) pneuma, paradeisos, 8) tade, protos, eschatos, nekros, 9) oida, thlipsis, ptocheia, ekklesia, plousios, 10) pascho, diabolos, thlipsis, phulake, pistos, stephanos, makarios, 11) deuterios, nikao, adikeo, 12) romphaia, distomos, 13) thronos, krateo, martus, pistos, katoikeo, 14) oliga, skandalon, eidolothuton, porneuo, 16) metanoeo, oun, tachu, polemeo, romphaia, logos, 17) nikao, krupto, psephos, onoma, 18) phlox, chalkolibanos, 19) eido, ergon, agape, pistis, diakonia, hupomone, ta eschata, ton proton, 20) didasko, planao, porneuo, eidolothuton, doulos, 21) chronos, metanoneo, theolo, porneia, 22) kline, ballo, moicheuo, thipsis, metanoeo, ergos, 23) thanatos, ereunao, nephros, kardia, ergos, 24) loipos, didache, ereunao, bathus, baros, 25) echo, krateo, 26) nikao, tereo, ergos, telos, exousia, enthos, 27) poimaino, rabdos, keramikos, para, 28) proinos.

**Chapter Three:** 1) pneuma, astron, onoma, zao, nekros, 2) gregoreo, sterizo, loipos, pleroo, enopion, 3) mnemoneuo, tereo, gregoreo, kleptes, epi, 4) onoma, epi, himation, peripateo, leukos, axios, 5) nikao, periballo, exaleipho, homologeo, emprosthen, 7) hagios, alethinos, kleis, anoigo, kleio, 8) anoigo, thura, dunamis, logos, arneomai, 9) idou, proskuneo, gnosis, agape, 10) tereo, logos, hupomone, hora, peirasmos, oikoumene, katoikeo, 11) tachu, krateo, stephanos, lambano, 12) nikao, stulos, naos, onoma, 14) martus, arche, 16) chliaros, emeo, 19) elegcho, paideuo, phileo, metanoeo, 20) thura, krouo, deipneo, eiserchomai, eis, pros, meta, 21) nikao (twice), kathemi (twice), meta (twice).

**Chapter Four:** 1) idou, thura, hode, 2) eutheos, thronos, 3) iris, homoios (twice), smaragdinos, kuklothen, 4) presbuteros, kuklothen, himation, stephanos, 5) lampas, enopion, ek, pneuma, 6) enopion, hualinos, krystallos, hos, homoios, en meso, kuklo, gemo, 7) zoon, prosopon, 8) pterux, gemo, kuklothen, esothern, anapausis, hagios, pantokrator, erchomai, 9) hotan, aion, 10) enopion, epi, proskuneo, lego, 11) axios, lambano, ktizo, thelema.

**Chapter Five:** 1) biblion, epi, dexia, esothern, sphragis, 2) ischuros, megalos, axios,

luomai, sphragis, 4) axios, klaio, blepo, 5) klaio, 6) en meso, arnion, hos, keras, eis, 7) dexia, 8) kithara, thumiama, phiale, hagnos, 9) ode, sphazo, axios, agorazo, ek, 10) basileia, hierous, basileuo, 11) phone, idomai, kuklos, 12) axios, 13) en, epi, 14) proskuneo.

**Chapter Six:** 1) anoigo, erchomai, bronte, 2) idou, leukos, toxos, stephanos, nikao, 4) purros, eirene, ek, machairos, 5) melas, zugos, 6) en meso, adikeo, 8) chloros, thanatos, hades, akoloutheo, romphaia, 9) thusiasterion, logos, marturion, 10) phone, despotes, hagnos, althinos, krazo, heos pote, krino, ekdikeo, 11) stole, anapauo, kronos, pleroo, apokteino, 13) olunthos, anemos, seio, seismos, 14) ouranos, apochorizo, kineo, 16) prosopon, orge, meno, epi, 17) orge, histemi.

**Chapter Seven:** 1) gonia, anemos, krateo, epi, 2) anabaino, anatole, sphragis, zao, adikeo, 3) doulos, metopon, 4) akouo, 9) ochlos, phule, stole, periballo, phoinix, 10) soteria, 11) kuklos, enopion, epi, proskuneo, 14) pothen, ek, thlipsis, pluno, 15) enopion, latreuo, naos, skenoo, en, epi, 17) ana meson, poimaino, zoes, dakruon.

**Chapter Eight:** 1) sigē, 2) enopion, salpigx, 3) libanotos, epi, thumiama, proseuche, thusiasterion, 4) anabaino, enopion, 5) libanotos, gemizo, eis, 6) etoimazo, 10) Apsinthos, 13) aetos, mesouranema, ouai.

**Chapter Nine:** 1) eis, abussos, 2) phrear, kapnos, 4) adikeo, sphragis, 11) abussos, 13) phone, ek, keras, enopion, 17) horasis, 20) metaneo.

**Chapter Ten:** 1) ischuros, katabaino, periballo, iris, stulos, 2) biblaridion, anoigo, epi, 3) mukaomai, bronte, 4) phone, ek, sphragizo, 5) airo, eis, 6) eis, eis tous aionas, en, omnumai, chronos, 7) en, phone, hotan, teleo, musterion, 8) meta, biblion, 9) glukos, pikraino, biblaridion, 11) propheteuo, dei, palin, epi.

**Chapter Eleven:** 1) kalamos, rhabdos, egeiro, metreo, thusiasterion, proskuneo, 2) aule, ethnos, metreo, exballo, pateo, 3) martus, propheteuo, sakkos, periballo, 4) elaia, luchnia, enopion, 5) adikeo, thelo, pur, katesthio, dei, 6) propheteia, exousia, plege, thelo, 7) teleo, marturia, therion, abussos, 8) megalos, plateia, ptoma, pneumatikos, hopou, 9) ek, blepo, mnema, 10) katoikeo, chairō, euphraino, dora pempo, allelos, basanizo, epi, 11) ek, eiserchomai, pneuma, zoe, theoreo, epi, 12) anabaino, hode, theoreo, echthros, 13) hora, seismos, onoma, emphobos, doxa, 14) ouai, tachū, aperchomai, 15) salpizo, megalos, basileia, kosmos, gignomai, basileuo, 16) proskuneo, 17) eucharisteo, Kurios, Pantokrator, 18) orgizo, ethnos, orge, kairos, krino, misthos, diaphtheiro, 19) naos, kibotos.

**Chapter Twelve:** 1) gune, semeion, orao, periballo, selene, stephanos, 2) gaster, krazo, odino, 3) orao, drakon, purros, kephale, keras, diadema, 4) oura, suro, eis, katesthio, 5) prototokos, poimaino, rabdos, ethnos, arpazo, pros, thronos, 6) eremos, topos, etoimazo, trepho, 7) polemos, polemeo, 8) ischuo, topos, 9) ballo, ophis, astrape, archaios, Diabolos, planao, oikoumene, eis, ge, 10) megalos, soteria, dunamis, basileia, exousia, kategor, ballo, kategoreo, enopion, 11) nikao, haima, marturia, logos, agapao, psuche, 12) euphraino, ouranos, skenoo, en, ouai, diabolos, katabaino, thumos, kairos, oligos, 13) oida, eis, dioko, 14) aetos, eis, topos, trepho, kairos, 15) ophis, potamos, potamophoretos, 16) ge, eis, boetheo, stoma, 17) orgizo, epi, polemos, sperma, loipos, tereo, entole, marturia.

**Chapter Thirteen:** 1) therion, blasphemia, 2) dunamis, thronos, exousia, 3) hos, sphazo, plage, ge, thaumazo, therion, 4) proskuneo, exousia, polemeo, 5) blasphemia, exousia, 6) skene, skenoo, 7) exousia, polemos, hagios, 8) katoikeo, proskuneo, epi, onoma, biblion, katabole, arnion, sphazo, 9) akouo, 10) hupomone, pistis, 11) therion, ge, arnion, keras, drakon, 12) therion, exousia, enopion, ge, katoikeo, proskuneo, plage, 13) semeion, enopion, 14) enopion, semeion, planao, katoikeo, eikon, machaira, 15) eikon, pneuma, proskuneo, 16) charagma, 17) onoma, arithmos, 18) anthropos, sophia, nous, psephizo.

**Chapter Fourteen:** 1) idou, arnion, epi, onoma, grapho, metopon, 2) phone, hos, hudor, bronte, kitharodos, 3) ode, enopion, manthano, dunamai, agorazo, apo, 4) moluno, parthenos, akoloutheo, hupago, agorazo, aparche, 5) amoros, pseudos, heurisko, 6) mesouranema, euaggelizo, euaggelion, aionios, epi, ge, 7) megalos, hora, krisis, proskuneo, pege, 8) akoloutheo, thumos, 9) akoloutheo, eikon, charagma, 10) thumos, orge, basanizo, theion, enopion, 11) kapnos, basanismos, anapausis, proskuneo, eikon, charagma, 12) hupomone, hagios, tereo, pistis, 13) grapho, makarios, nekros, en, ap' arti, Pneuma, anapauo, kopos, ergon, akoloutheo, 14) horao, idou, nephale, homoios, stephanos, drepanon, 15) naos, hora, therismos, drepanon, xeraino, 17) ek, naos, 18) thusiasterion, exousia, botrus, 19) thumos, 20) exothen.

**Chapter Fifteen:** 1) seimeion, thaumastos, plage, eschatos, teleo, thumos, en, 2) hualinos, nikao, therion, eikon, arithmos, epi, kithara, 3) hode, doulos, pantokrator, ethnos, 4) hosios, phaneroo, 5) horao, naos, skene, marturios, skenoo, 6) linon, zone, 7) phiale, thumos, 8) naos, kapnos, doxa, dunamis, teleo.

**Chapter Sixteen:** 1) phone, naos, hupago, excheo, phiale, thumos, 2) aperchomai, eis, helkos, kakos, poneros, epi, 3) eis, 4) eis, pege, 5) hosios, 6) excheo, axios, 7) thusiasterion, pantokrator, krisis, 8) phiale, epi, 9) kaumatizo, blasphemio, metanoeo, doxa, 10) phiale, thronos, skotoo, 11) blasphemio, metanoeo, 12) phiale, 13) pneuma,

pseudoprophetos, 14) daimonion, hemera, Pantokrator, 15) idou, kleptes, makarios, gregoreo, tereo, peripateo, aschemonsune, 16) topos, 17) phiale, epi, ek, naos, apo, Gegonen, 19) mimnesko, enopion, 21) blasphemio, epi, ek.

**Chapter Seventeen:** 1) ek, deiknumi, krima, porne, epi, kathemi, 2) porneuo, porneia, methusko, katoikeo, 3) apophero, eis, eremos, en, Pneuma, kathemi, kokkinos, blasphemia, 4) periballo, kokkinos, chrusoo, bdelugma, akathartos, porneia, 5) metopon, musterion, pornos, bdelugma, 6) methuo, ek, thaumazo, thauma, 7) thaumazo, musterion, therion, bastazo, 8) therion, abussos, apoleia, katoikeo, thaumazo, blepo, 9) nous, sophia, 11) therion, ek, apoleia, 12) keras, exousia, hora, 13) gnome, dunamis, exousia, 14) nikao, exousia, Kurios, Basileus, kletos, eklektos, pistos, 17) gnome, eis, achri, teleo, logos, 18) basileia, epi.

**Chapter Eighteen:** 1) katabaino, exousia, doxa, photizo, ek, 2) krazo, katoikaterion, phulake, pneuma, 3) pino, thumos, porneia, strenos, 4) sugkoinoneo, lambano, 5) kollao, achri, 6) apodidomi, 7) tosoutos, doxazo, streniao, kardia, 8) krino, 9) purosos, 10) krisis, hora, apo makrothen, 14) epithumia, 15) apo makrothen, 17) apo makrothen, 20) ouranos, euphrainomai, krino, krisis, 21) ischuros, hormema, 22-3) heurethi eti, 23) pharmakeia, planao, 24) heurethi, sphazo.

**Chapter Nineteen:** 1) hos, ochlos, 2) krisis, krino, porneia, ekdikeo, 3) deuteron, lego, 5) aineo, 6) phone, hos, ochlos, bronte, Pantokrator, 7) chairo, agallaio, doxa, gamos, etoimazo, 8) periballo, bussinos, lampros, katharos, dikaioma, 9) kaleo, makarios, deipnon, 10) proskuneo, emprosthen, horao, me, sundoulos, marturia, pneuma, 11) anoigoo, idou, leukos, pistos, alethinos, krino, dikaiosune, polemeo, 12) phlox, diadema, onoma, 13) himation, periballo, bapto, Logos, 14) bussinos, leukos, katharos, strateuma, periballo, akoloutheo, 15) romphaia, ethnos, rabdos, poimaino, thumos, orge, Pantokrator, 16) Basileos, Kurios, imation, meros, 17) krazo, mesouranema, sunago, deipnon, 18) esthio, 19) therion, strateuma, sunago, meta, 20) piazo, pseudoprophetos, enopion, semeion, planao, charagma, eikon, zao, 21) romphaia, chortazo.

**Chapter Twenty:** 1) katabaino, abussos, kleis, alusis, 2) drakon, ophis, 3) abussos, sphragizo, teleo, luo, chronos, 4) krima, psuche, psuche, pelekizo, basileuo, 5) loipos, teleo, 6) meros, makarios, hagios, exousia, hierus, basileuo, 7) teleo, luo, phulake, 8) planao, 9) anabaino, platos, parembole, agapao, 10) basanizo, 11) leukos, prosopon, topos, eurisko, 12) enopion, biblion, krino, 13) didomi, krino, 14) ballo, 15) onoma, eurisko, en, eis, ballo.

**Chapter Twenty-One:** 1) aperchomai, 2) katabaino, ek numphe, etoimazo, kosmeo, 3)

ek, idou, skene, meta, skenoo, 4) thanatos, protos, aperchomai, 5) idou, logos, 6) Gegonan, arche, telos, pege, dorean, 7) kleronomeo, nikao, 10) Pneuma, epi, katabaino, ek, 11) doxa, phoster, timios, iaspis, krustallizo, 12) epi, pulon, 14) themelios, 15) kalamos, 16) tetragonos, mekos, platos, hupsos, 17) pechus, 18) iaspis, katharos, hualos, 19) thelemios, kosmeo, 21) pulon, margarites, plateia, 22) naos, Pantokrator, 23) doxa, photizo, luchnos, 24) eis, dia, phos, ethnos, peripateo, doxa, 25) eis, doxa, 26) koinos, katharos, eiserchomai, eis, bdelugma, pseudos, grapho, biblion.

**Chapter Twenty-Two:** 1) lampros, 2) therapeia, ethnos, 3) katathema, latreuo, 4) onoma, metopon, 5) photizo, basileuo, 6) pistos, alethinos, logos, Kurios, apostello, deiknumi, dei, en tachei, 7) tachu, idou, makarios, tereo, 8) proskuneo, 9) sundoulos, logos, biblion, tereo, proskuneo, 10) sphragizo, logos, kairos, 12) idou, tachu, misthos, apodidomi, ergon, 14) makarios, stole, exousia, eis, eiserchomai, 15) exo, 16) martureo, rhiza, genos, proinos, 17) Pneuma, erchomai, dorean, 18) martureo, biblion, epitithemi, 19) aphaireo, 20) martureo, erchomai, tachu, nai, 21) charis, Kurios.

+

## Second Appendix: References to *Kai*

This Appendix lists the Greek conjunctive *kai* which translates variously as and, then, so, after. So many verses of Revelation begin with this word, an indication of continuous, successive activity. While *kai* may be taken as a literary device, from the point of view of lectio divina, it can have a deeper meaning.

In many ways Revelation's quick succession of events flows from the vision of John when he was "in the Spirit on the Lord's day" [1.10]. Thus all the instances of *kai*—the rapid sequence of events—may be said to flow out from this "day."

**Chapter One:** 5, 6, 12, 13, 15, 16, 17, 18.

**Chapter Two:** 3, 8, 12, 18, 21, 23, 26, 27.

**Chapter Three:** 1, 7, 14.

**Chapter Four:** 3, 4, 5, 6, 7, 8, 9.

**Chapter Five:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14.

**Chapter Six:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.

**Chapter Seven:** 2, 4, 10, 11, 13, 14.

**Chapter Eight:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.

**Chapter Nine:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 13, 15, 16, 17, 20, 21.

**Chapter Ten:** 1, 2, 3, 4, 5, 6, 8, 9, 10, 11.

**Chapter Eleven:** 1, 2, 3, 5, 7, 8, 9, 10, 11, 12, 13, 15, 16, 18, 19.

**Chapter Twelve:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18.  
**Chapter Thirteen:** 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18.  
**Chapter Fourteen:** 1, 2, 3, 5, 6, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 19, 20.  
**Chapter Fifteen:** 1, 2, 3, 5, 6, 7, 8.  
**Chapter Sixteen:** 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13, 16, 17, 18, 19, 20, 21.  
**Chapter Seventeen:** 1, 3, 4, 5, 6, 7, 11, 12, 15, 16, 18.  
**Chapter Eighteen:** 2, 4, 9, 11, 13, 14, 18, 19, 21, 22, 23, 24.  
**Chapter Nineteen:** 3, 4, 5, 6, 8, 9, 10, 11, 13, 14, 15, 16, 17, 19, 20, 21.  
**Chapter Twenty:** 1, 2, 3, 4, 7, 8, 9, 10, 11, 12, 13, 14, 15.  
**Chapter Twenty-One:** 1, 2, 3, 4, 5, 6, 9, 10, 14, 15, 16, 17, 18, 21, 22, 23, 24, 25, 26, 27.  
**Chapter Twenty-Two:** 1, 3, 4, 5, 6, 7, 9, 10, 17, 19.

+